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SCOTTISH
BAPTIST MAGAZINE.

God's Fatherly Pity.

Psalm ciii. 13-14.

By Rev. J. M'Lellan, Edinburgh.

IT is customary now-a-days to speak disparagingly of the Old Testament. We are constantly reminded that for spiritual conceptions of God, and of the religious life we must turn away our thoughts from the shadowy dispensation of the law, and concentrate them upon the New Testament revelation. That the gospel age is gloriously in advance of the law and the prophets is what all Christians will thankfully admit. The difference, however, is one of degree, not of kind. In the old covenant we see the light of the knowledge of the glory of God shining with ever-increasing brightness, while in the New it has attained the splendour of the perfect day. As the old saying pithily puts it: The New Testament is latent in the Old; the Old Testament is patent in the New. Let any person put himself to the trouble of carefully examining *the loftiest* conceptions of God, and of His attitude towards man, to be found in the writings of the prophets and psalmists of Israel, and he will rise from the study fully convinced that the sweeping statements that are frequently made regarding the Hebrew scriptures are little better than caricatures. Is it true, for example, that the sovereignty of God is put in the foreground in the Old Testament, while, in the New, that position is assigned to His Fatherhood? That such is the case is asserted by many as confidently as if they were enunciating an axiom. When, however, like the ancient Bereans, we examine the scriptures, whether these things are so, we soon discover that the assertion requires a considerable amount of qualification. The undeniable truth is that God's sovereignty is, to say the least of it, as fully emphasised in the teachings of Christ and of His apostles as it is in the Old Testament. As to His good-will towards men—His Fatherly pity—it occupies as prominent a position in the most luminous portions of the ancient scriptures as it does in the New. The proclamation of Jehovah's name made to Moses (Exodus xxxiv. 6-7) is an outstanding proof of

this. In the passage referred to at the head of this paper we find another: "Like as a father pitieth his children, so the Lord pitieth them that fear Him. For He knoweth our frame; He remembereth that we are dust." Here is a disclosure of the heart of God towards His children so movingly tender, that it may without hesitation be put side by side with the words of Jesus in the ears of His sleepy disciples in the garden of Gethsemane: "The spirit indeed is willing, but the flesh is weak" (Matt. xxvi. 41). Let us briefly consider God's Fatherly pity as set forth in the psalm.

It reminds us, for one thing, that the godly are sometimes in circumstances which render them objects of Divine pity. If we did not know otherwise from experience, we might imagine that all those who receive the adoption of sons, and are thus, in the evangelical sense, members of the family whose Father is God, would never more stand in need of His pity. Are they not forgiven, and accepted in the Beloved—heirs of God and joint-heirs with Christ? Yes, but their salvation is not as yet complete. The work of sanctification—which is the real salvation—has indeed been begun in them; but as long as they are dwellers in tabernacles of clay that work does not attain its consummation. Hence their need of discipline; full often sharp and painful. The Father must smite His wayward children with the rod; but our psalm assures us that while He smites, He also pities. Strange though it seems to us, there is love in every stroke, and He who puts us to grief is Himself pained even more than we. "In all their affliction He was afflicted, and the angel of His presence saved them: in His love and in His pity He redeemed them; and He bare them, and carried them all the days of old" (Isaiah lxiii. 9).

It is further to be observed that grace does not, here and now, alter our physical constitution. A spiritual change of the most momentous character takes place when the soul is united to the Son of God by faith; but, in the meantime, that change does not affect the body. On the day of the manifestation of the sons of God it will be found that a meet garment will invest every ransomed spirit—but not till then. The child of God is thus liable, in the present state, to all the physical ills that flesh is heir to. It is not God's will to make a miraculous distinction, here upon earth, between the righteous and the unrighteous, in this respect. They are equally liable to the same maladies, and so-called accidents. The fact that a man is pious does not secure to him immunity from brain-disease, or contagion, or shipwreck. In His ordinary providence, God interposes in manifold ways on behalf of His children, in answer to the prayer of faith; but they cannot count upon His miraculous intervention.

Now, when we think upon the varied forms of weakness to which even the choicest of the saints are liable, how pitiable at times is their plight! Some of them are called upon, for weary years, to endure excruciating pains. Others suffer from nervous affections which render them, it may be, peevish and irritable, or morose and despondent. The brain itself may become the seat of disease, and reason, in consequence, undergo eclipse. Or, should the term of life be prolonged to its utmost limits, "the last scene of all," with its "second childishness, and mere oblivion; sans teeth, sans eyes, sans taste, sans everything," is often pitiable in the extreme. But how sweet to know that it is not we alone who feel for our brethren when thus afflicted. The Father of mercies likewise pities them, even as a father pitieth his children; for He knoweth their frame, and remembereth that they are dust.

We have seen that sometimes physical disease affects the intellect. This we all know. But it is not always sufficiently recognised that a disordered physical organism is often the cause of grievous, moral, and spiritual consequences. As the result of some taint of blood, some inherited bias, some insidious working of an ill-balanced constitution, not a few of the children of God have lapsed into various forms of sin—even into patent immorality. Not knowing their frame, *we* sometimes misjudge them; but, blessed be His name, there is One who can make no mistake, and it is with *Him* that, at last, they have to do. He knows where responsibility begins and ends; and He will make all necessary allowances for the weaknesses of His children. How affecting to think that possibly some whom we judge harshly are to God's heart simply objects of pity! This consideration should surely put us on our guard against hasty, uncharitable judgments of our fallen brethren. "Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged" (Matt. vii. 1, 2), is the law of Christ's kingdom.

The teaching of this precious passage should also be remembered by us in our strugglings against what we are wont to call our "besetting sins." It may be that for some of those things in ourselves which we most bemoan, we are no more responsible in the judgment of our pitiful Father in heaven than we are for an attack of toothache. In any case there is mercy in Him for us all. "If we confess our sins, He is faithful and righteous to forgive us our sins, and to cleanse us from all unrighteousness" (1 John i. 9). Such is the character of the God of both the Old Testament and the New—the God who has been the dwelling-place of His people in all generations.

Family Religion.

INTRODUCTORY.

NE of the most sadly significant questions which we remember to have met with, is that now seen in many of our public prints, and occupying a large share of public attention because of its having been raised by a somewhat able writer—*Is Marriage a Failure?* That such a question should be asked at all, and receive a large share of public attention—that it should be answered in the affirmative by some—that others should even think it necessary seriously to supply proof to the contrary, may be taken as indicating not only that there are unhappy marriages, but that a large section of our countrymen and countrywomen are living beyond the pale of Christian teaching and Christian influence, as much as if no Divine revelation had ever been given to the world. To ask, Is Marriage a Failure? when contracted under Divine conditions, and consummated and maintained in accordance with Divine rules, is much the same as to ask, Have the ordinances of the heavens failed —the ordinances of the moon and the stars—the ordinances of the seasons and the tides? Marriage may prove a failure in the case of those whose sole object in life is their own gratification. Their eager pursuit of happiness may fail just because of the intense selfishness from which it springs. Entering the marriage relation with the most sanguine expectations, they may, under the most favourable external conditions be doomed to bitter disappointment because of their personal qualities. But in marriage entered upon, its duties performed, as God's word requires, there can be no failure in the development of the highest style of character, the training of men and women of the noblest type, the promotion of the strength and stabilty of the State, the fitting of men for all that awaits them whether in time or eternity.

But our object is not to discuss marriage in general. We refer to it only because of its relation to the subject which heads our article. The family is an ordinance of God. It has been divinely instituted for the futherance of great ends. And intimately connected with these ends is marriage, which indeed is the primary bond and basis of the family relation. The husband and wife constitute the family in the first instance, and are throughout its central and controlling members. From them all the others spring more or less directly, to

them they are all subordinate, on them ordinarily they all depend. From them the family takes its character, and by them is determined whether this divine institution shall answer the purpose of its existence. A well ordered family is one of which the husband is the head, the wife working with him harmoniously, honouring and being honoured, studying his wishes while he no less respects hers, increasing in her knowledge of him while she herself becomes better known, assimilating herself to what she admires in him, winning him from what she regrets, until their lives move without friction because she has—

"Set herself to him
Like perfect music unto noble words."

If they would see how much importance attaches to their rightly filling their place, they have but to look at the prominence given in Scripture to the family institution, and the moral influences which are represented as flowing from it. Instituted in Eden; honoured throughout the patriarchal age; recognised in God's dealings with men, in which favour is shewn to, and displeasure expressed against, families and tribes; appealed to in the prophetic writings; commended by our Lord both in word and deed; giving form and direction to apostolic writings; it is everywhere regarded as the source and sphere of those formative influences which mould the character of the individual and of society at large.

The influence of the family in the formation of character is recognised in the creation of the first pair. Very significant are the words of the prophet Malachi (ii. 15), "And did He not make one? Yet He had the residue of the spirit. And wherefore one? That He might seek a godly seed. Therefore take heed to your spirit, and let none deal treacherously against the wife of his youth." Although He possessed the residue of the spirit—abundance of power to create many—God created but one man from the dust of the earth, and a woman from the man; that by husband and wife living together in the family—not in herds—and cleaving to each other as one flesh, there might spring from them a righteous race. The Saviour also, in referring to the same event, recognises in its principal members the sanctity of the family relation (Matt. xix. 3-6)—"Have ye not read that He who made them at the beginning made them male and female, and said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh. Wherefore they are no more twain but one flesh. What therefore God hath joined together let not man put asunder." And though sin violated the divine order, and interfered with the divine purpose, and divorce was tolerated because

of the hardness of men's hearts, and polygamy, although in every recorded case its results were evil; yet throughout the whole of Revelation the importance of the family is never lost sight of. It is said of the Almighty, who is the Father of all, that "He setteth the solitary in families." Job offered sacrifices "according to the number of his household." Abraham is commended and receives a special revelation because God "knows that he will command his children and his household after him." Under the Mosaic dispensation "the passover eaten by the households, and the blood sprinkled on the lintels and door posts of their dwellings, secured the safety of the Israelities. Families expanding into tribes were chosen for particular service. The land was divided among tribes and families. The children of the families were to be taught by their parents the Divine precepts. In times of national repentance, "every family was to mourn apart." Fury was to be poured out on all the families which call not on the name of the Lord." In the decalogue, "Honour thy father and thy mother is the first commandment with promise." Not less prominent is the place which the family takes in the New Testament. The effect of its influence may be traced in the character of the disciples whom our Lord called and made the first ministers of His kingdom; two being from one family, two from another, and four from a third. Peter and Andrew were sons of Jonas; James and John, sons of Zebedee and Salome; James and Jude, Simon and Matthew, sons of Cleophas and Mary. The conversion and baptism of the Philippian jailor were followed or accompanied by the conversion and baptism of "all that were in his house." The house of Cornelius the centurion received simultaneously the baptism of the Holy Ghost. The house of Stephanas "addicted itself to the ministry of the saints." There was a church in the house of Aquila and Priscilla which sent salutations to the Christians at Corinth. And in the apostolic writings, husbands and wives, parents and children, and all the members of the household are exhorted to the performance of relative duties.

But time would fail us to tell of how as has been well said, "a fine net work is thrown over the whole of revelation, displaying like a beautiful transparency, the importance of the domestic constitution or telling how deeply it enters into the history of man. 'The fathers' mean all who have lived before us; 'the chidren of men' are the whole human race; and thus the family relation ever stands out as one of the most prominent of all that belongs to God's world—the precepts, the promises, the prophecies, all rise or terminate in some view of a family or a home" (Tweedie). Not less truly does another say of the institution thus Divinely originated and sanctioned—"An

order of things, formed by our Creator, from age to age, which springs from our constitution as the creatures of his hand, and one inseparable from our being, admits of no change, no expedient, no interference or neglect, save such as must ever prove injurious in itself, and so far even perilous to any nation" (C. Anderson).

These testimonies are true. They represent, and harmonise with, the teaching of God's word. We wish our readers to ponder over them in order that they may realise the vast importance of the family relation in a religious point of view; and be prepared for receiving, what in future papers we shall endeavour to show, that the family is the sphere in which religious influence can be most powerfully and beneficially exerted, sound instruction imparted under the most favourable conditions, and the inmates, whose character is being formed, most efficiently trained for their duty and their destiny—that here those whose talents do not fit them perhaps for labouring in more public spheres, may be useful in laying the foundations, and commencing the upbuilding, of the highest style of character; and that here duties devolve upon them which they can neither safely neglect, nor rightly delegate to others.

We shall have to treat of the importance of religious sympathy between husbands and wives; of parental instruction, of maternal influence and fraternal authority, of family prayer, and family recreations, and in a word, so far as our space permits, of all that enters into a truly religious family life.

The task we set ourselves is neither easy nor unimportant. But by the help we hope to enlist, and above all with the Divine blessing, we may so far succeed in our efforts as to make our MAGAZINE not only a welcome messenger, but a source of blessing to all the families into which it is received.

"I will Help Thee."

Here, though we wearied feel betimes,
Falls on our ears like silver chimes,
A message sweeter than all rhymes,
"I will help thee."

Strength, greater than the world's best—
Surpassing knowledge, sweetest rest,
We find while leaning on His breast,
"I will help thee."

'Tis joy to know we're not alone,
No need our weakness to bemoan,
When flesh doth fail, this will atone,
"I will help thee."

Tis Jesus who stands at our side,
And whispers that whate'er betide;
Though wicked men should all deride,
"I will help thee."

When worn and weary with life's cares,
How sweet to know our load He bears;
To doubt His word! alas, who dares?
"I will help thee."

The Jordan waves will not o'erpower,
Nor hope be lost though skies should lower;
There's bliss for us, for in that hour
"I will help thee."

W. L. THOMSON.

Our New Churches and their Pastors.

I.

HAMILTON.

TO the eye of sense there was nothing very encouraging in the appearance of a little company of worshippers who assembled for the first time in the Choral Hall, Hamilton, on the 14th of March, 1886. The place of meeting had once belonged to the Congregational Church, and it was sufficiently plain and large, as well as dingy and dark. On the morning in question it was also cold. Winter was scarcely over, for the winter of 1886 was prolonged into spring; besides the heating appliances were not of the most modern kind. The gathering was held in response to the following advertisement in a local newspaper:—"The Rev. J. R. Chrystal, B.D., lately minister of Coltness, will preach (*D.V.*) in the Choral Hall, next Lord's Day at 11.15 a.m., and 6.30 p.m." It will be sufficient here to say in explanation that Mr. Chrystal, after having been a minister of the Establishment for upwards of 20 years, had had his

attention called specially to the subject of baptism; and having come to the conclusion that the so-called *baptism of infants* is no more than a tradition of men, and is without warrant of Holy Scripture, he had the previous summer demitted his charge, and before the end of the year his connection with the Established Church had ceased.

A GREAT SACRIFICE.

It is not often that those who embrace Baptist views have to make such a sacrifice as Mr. Chrystal made in severing himself from the Establishment. In nearly every case some sacrifice has to be made; but in his case circumstances rendered it peculiarly trying. He was brought up in the church—a child of the manse. His friends and relatives were nearly all connected with it. His father, one of its most judicious and honoured ministers, had a few years ago filled its highest office as Moderator of the General Assembly. Mr. Chrystal himself was minister in one of the finest eccleslastical structures connected with the Church of Scotland, outside our large cities, and not equalled by many even in them. He had a good income even for a minister of that church. He had a large family of young children. And when, for conscience sake, he resolved to sever his ecclesiastical connections, relinquish his living, and commit himself with his family to the Providence of God, going out like Abraham in obedience to the Divine call, and not knowing whither he went, the step, we do not hesitate to say, partook of the morally sublime; and the impression it produced both on the denomination he joined, and on residents in the neighbourhood, has contributed not a little to the success which has attended his ministry.

A CHURCH GATHERED.

It was felt by many that the influence of such a man ought not to be lost by his removal from the neighbourhood; and accordingly, through the help of the members of the Baptist Union of Scotland, and of the Baptist Home Missionary Association, the way was opened up for Mr. Chrystal and his family settling in Hamilton and entering on work there. Hence that first meeting in the Choral Hall. It was neither numerous nor influential; but there were a few present who had the cause of Christ at heart, who had already proved this by being willing to suffer dishonour for His name, and whose steadfastness to the truth was now to be still further tried. A little church began to be gathered to Christ; a few baptisms took place as the result of the work, and the meetings continued to be held regularly in the same place till the close of the year.

A NEW PLACE OF WORSHIP.

In the meantime, however, provision had been made elsewhere for a more suitable place of worship. A lease had been taken of the house and outbuildings at Almada Grange, the pastor's residence, and the old granary there had been converted into a neat and comfortable place of worship, with seating accommodation for some 150 persons, and provided with a good baptistery and two small retiring rooms. There the congregation met for the first time on the evening of Friday, the 31st of December, 1886, when it was agreed that the constitution of the church should be on the basis of evangelical doctrine and open membership. Four of the brethren were then also chosen to the office of the eldership. Since that time the work of the Lord has been prosecuted with increased vigour, and not without many gracious tokens of the Divine favour. The number of members in April, 1887, was 75. A year after the number was 86, and at the end of autumn the fellowship numbered close upon 100. Eighty-two persons have been baptised in connection with the work, 73 of whom have been immersed in the baptistery there. While it would certainly have been pleasing if these numbers had been larger, still, considering the strong prejudice that prevails, the numbers are by no means inconsiderable; and there is cause for continual thanksgiving to God that so many have been led to follow the Lord in that ordinance, very few of whom would probably have been led to think of this important matter, unless the truth had been brought before their minds in connection with this work. There are a few in fellowship who are not baptised, but it is found that those who join on this footing almost in every case, after a time, see the truth and obey it.

A FELT WANT SUPPLIED.

We believe that one cause of the success which is now attending such efforts not only in Hamilton, but in many other of the smaller towns in Scotland, is that the Baptist Church supplies a want that is increasingly felt by godly men and women. They are in search of a religious community that is able to offer them fellowship in the gospel of Jesus Christ. Men and women who have been truly converted to God, by whatever instrumentality, when they are asked now-a-days to join the church, immediately see great difficulties in their way. For the professing church as it is presented to them consists in too many cases of people—some of them it may be their next door neighbours—who have never given any indication of a change of heart; and the new convert, though he is ignorant of much, yet has learned that the church and the world cannot amalgamate. He wonders therefore

what he is to gain by *joining* at the Lord's table with those from whom he clearly perceives he has been called out and separated by Divine grace. There are other churches no doubt which honestly aim at having a converted membership; but it will be generally allowed that it is among the Baptists that the convert will find his difficulty solved. There surely, if anywhere, will he discover what the Holy Spirit has taught him to seek—fellowship in the gospel—and that on an unassailable Scriptural basis.

CONSTITUTION AND WORK OF THE CHURCH.

We have received from Mr. Chrystal the following account of the character and work of the church which has been formed by his efforts—"We are a distinctly evangelistic agency. The aim is to make the Sabbath evening meeting a service of this character, and we have much cause to bless God for souls, time after time, born again among us. Now and then we have a special series of meetings, and we have to rejoice in fruit from this source also. But, over and above, we aim at getting souls all along. By our kitchen meetings, and our outside meetings on Sabbath days and other days, we seek to bring the gospel to bear on large numbers of our fellow townsmen, too many of whom are given up to the ways of the world and of sin. God has been pleased to encourage us in this work also. There is an urgent and apparently an increasing need. The word of God speaks of a lost world, of men and women dead in trespasses and sins, of the whole world lying in the wicked one. Those who have heard and obeyed the Saviour's gracious call, 'Come unto Me and I will give you rest,' have then to listen to His further great and glorious command, 'Go ye and preach,' and if the way seem not to be clear, for everyone literally to do this among the nations, many are pressed in the spirit to do it among the thousands around them. Instead then of losing time discussing the question how the *masses* are to be reached, we just go out and carry the gospel to them. We are witnesses of suffering and sorrow on every side, and we know God has graciously put us in trust with the divine and only remedy, therefore we do not think it fitting that we should hold our peace. Dr. Pierson of Philadelphia said in our hearing in this town, 'It is the duty of each generation of believers to give the gospel to its own generation of unbelievers.' If this be true, (and who will gainsay it?) then one part of our work here, which must not be neglected, and is not, is this going out to the streets and compelling them to come in. We heartily endorse Dr. Penticost, when he says, 'I have often remarked that I am never afflicted with a doubt, when I am preaching the gospel.'"

REASON FOR THE CHURCH'S EXISTENCE.

"There are other churches, we believe, which carry on a work of a similar kind, but not to such an extent that we can be considered as interfering with them; the field is ample. There are likewise several undenominational agencies at work. Besides these, there exists among us a branch of the 'salvation army,' as well as several meetings of 'brethren.' We wish God-speed to all who are working with us in the same cause. Still we believe we have a *raison d'etre*. As between ourselves and the other churches, we know that we have the truth, and are assured that, with not a little that we could agree with in their constitution and methods of working, their manifest departure from scriptural and primitive Christianity in the matter of 'infant baptism,' is the cause and occasion of more evil than many suppose, and is like to prove almost fatal. As to the 'salvation army,' while we admire and would seek to emulate their zeal and disinterestedness, we suppose no proof is needed that something more is required. As for the various divisions of 'brethren,' while we are *no priests*, and are no believers in an exclusive *one man ministry*, yet we cannot forget the inspired caution against the 'many teachers,' and we believe the pastoral office was meant to continue; and as for anything further it will suffice to say that many of the features presented by *brethrenism* as now existing are not such as to commend the system as a desirable school either for young converts or for our own children.

"We believe that a church on such a spiritual basis as that to which we belong is fitted under God to accomplish the great ends of saving sinners and building up saints. The Lord has been mindful of us, and we know He will bless us still, if only we continue with purpose of heart to cleave unto Him. Therefore we take courage, and would seek to be steadfast, unmoveable, always abounding in the work of the Lord, for as much as we know that our labour shall not be in vain in the Lord."

AVOID DANGER.—A thoughtful gentleman, once speaking to an old tutor of ours of an impure poem, written by one of England's geniuses, said: "I would freely give 500 dols. to-day if I could erase from my mind the recollection of that poem." A young gentleman was one day riding in a fine steamer down one of the world's broad rivers when he fell into conversation with a pilot. "How long," he asked, "have you been a pilot on these waters?" The old man replied, "Twenty-five years; and I came up and down many times before I was a pilot." "Then," the young gentleman said, "I should think you know every rock and every sand-bank in the river." The old man smiled at his friend's simplicity, and replied, "O no, I don't; but I know where the deep water is." It is not necessary for young men to have intimate and experimental knowledge of every sand-bank of moral danger and every rock where character and hopes may be shattered; it is enough to know where the deep waters are, the waters of purity, health, noble-mindedness, and righteousness.—*Rev. W. Middleton.*

Fishin' Jimmy.

This exquisite sketch, by Annie Trumbull Slosson, appeared lately in the *New Princeton Review*. Our readers will thank us for reprinting it, although it must occupy a part of two numbers.

HOW JIMMY CAME TO CHRIST.

"AS I was tellin' ye," he said, "I allers loved fishin', and knowed 'twas the best thing in the hull airth; I knowed it larnt ye more about creeters an' yarbs an' stuns an' water than books could tell ye; I knowed it made folks patienter an' common-senser an' weather-wiser, an' cuter gen'ally; gin 'em more fac'lty than all the school larnin' in creation. I knowed it was more fillin' than vittles, more rousin' than whiskey, more soothin' than lodlum; I knowed it cooled ye off when ye was het, an' het ye when ye was cold; I knowed all that, o' course—any fool knows it. But—will ye b'leve it?—I was mor'n twenty-one-year-old, a man growed, 'fore I foun' out why 'twas that way.

"One day—it's more'n forty years now, but I rec'lect it sam's 'twas yest'day, an' I shall rec'lect it forty thousand year from now if I'm 'round, an' I guess I shall be, I heerd—suthing'—diffunt. I was down in the village one Sunday; it wa'n't very good fishin', the treams was too full; an' I thought I'ds jest look into the meetin'-house 's I went by. 'Twas the ole union meetin'-house, ye know, an' they hadn't got no reg'lar s'pply, and ye never knowed what kind ye'd hear, so 'twas kind o' excitin'.

"'Twas late, most 'leven o'clock, an' the sarm'n had begun. There was a strange man a-preachin', some one from over to the hotel. I never heerd his name, I never seed him from that day to this; but I knowed his face. Queer enough I'd seed him a-fishin'. I never knowed he was a min'ster, he didn't look like one. He went about like a real fisherman, with ole clo'es, an' an ole hat with hooks stuck in it, an' big, rubber boots, an' he fished, reely fished, I mean—ketched 'em. I guess 'twas that made me liss'n a lettle sharper'n us'al, for I never seed a fishin' min'ster afore. Elder Jacks'n, he said 'twas a sinf'l waste o' time, an' ole Parson Loomis he'd an idee it was cruel an' onmarciful; so I thought I'd jest see what this man'd preach about, an' I settled down to liss'n to the sarm'n.

"But there wa'n't no sarm'n, not what I'd been raised to think was the on'y true kind. There wa'n't no heads, no fustlys nor sec'ndlys,

nor fin'ly bruthrins, but the fust thing I knowed I was hearin' a story, an' 'twas a fishin' story. 'Twas about Some One—I hadn't the least idee then who 'twas, an' how much it all meant—Some One that was dreffle fond o' fishin' an' fishermen, Some One that sot everythin' by the water, and uster go along by the lakes an' ponds, an' sail on 'em. an' talk with the men that was fishin'. An' how the fishermen all liked Him, an' asked His 'dvice, an' done jest 's He telled 'em about the likeliest places to fish; an' how they allers ketched more for mindin' Him; an' how when He was a-preaching He wouldn't go into a big meetin'-house an' talk to rich folks all slicked up, but He'd jest go out in a fishin' boat an' ask the men to shove out a mite, an' He'd talk to the folks on shore, the fishin' folks, an' their wives, an' the boys an' gals playin' on the shore. An' then, best o' everythin', he telled how when He was a a-choosin' the men to go about with Him an' help Him, an' larn His ways so's to come a'ter Him, He fust o' all picked out the men He'd seen every day fishin'; an' mebbe fished with Hisself, for He knowed 'em, an knowed He could trust 'em.

"An' then he telled us about the day when this preacher come along by the lake—a dreffle sightly place, this min'ster said; he'd seed it hisself when he was trav'lin' in them countries—an' come across two men He knowed well: they was brothers, an' they was a-fishin'. An' He jest asked 'em in His pleasant-spoken, frien'ly way—there wa'n't never sech a drawin', takin', lovin' way with any one afore as this man had, the min'ster said—He jest asked 'em to come along with Him; an' they laid down their poles an' their lines an' everythin', and jined Him. An' then He come along a spell further, an' He see two boys out with their ole father, an' they was settin' in a boat an' fixin' up their tackle, an' He asked them if they'd jine Him too, an' they jest dropped all their things, an' left the ole man with the boat an' the fish an' the bait, and follered the preacher. I don't tell it very good. I've read it an' read it sence that; but I want to make ye see how it sounded to me, how I took it, as the min'ster telled it that summer day in Francony meetin'. Ye see I'd no idee who the story was about, the man put it so plain, in common kind o' talk, without any come-to-passes an' whuffers an' thuffers, an' I never conceited 'twas a Bible narr'tive.

"An' so the fust thing I knowed I says to myself, 'That's the kind o' teacher I want. If I could come acrost a man like that, I'd jest foller him too, through thick an' thin.' Well, I can't put the rest on it into talk very good; 'tain't jest the kind o' thing to speak on 'fore folks, even sech good friends as you. I ain't the sort to go back on

my word—fishermen ain't ye know—an' what I'd said to myself 'fore I knowed who I was bindin' myself to, I stuck to a'terwards when I knowed all about him. For 'taint for me to tell ye, who've got so much more larnin' than me, that there was a dreffle lot more to that story than the fishin' part. That lovin', givin' up, suff'rin', dyin', part, ye know it all yerself, an' I can't kinder say much on it, 'cept when I'm jest all by myself, or—'long o' him.

"That a'ternoon I took my ole Bible that I hadn't read much sence I growed up, an' I went out into the woods 'long the river, an' 'stid o' fishin' I jest sot down an' read that hull story. Now ye know it yerself by heart, an' ye've knowed it all yer born days, so ye can't begin to tell how new an' 'stonishin' 'twas to me, an' how findin' so much fishin' in it kinder helped me unnerstan' an' bleeve it every mite, an' take it right hum to me to foller an' live up to 's long's I live an' breathe. Did j'ever think on it, reely? I tell ye, his r'liging's a fishin' r'liging all through. His friends was fishin' folks; his pulplit was a fishin' boat, or the shore o' the lake; he loved the ponds an' streams; an' when his d'sciples went out fishin', if he didn't go hisself with 'em, he'd go a'ter 'em, walkin' on the water, to cheer 'em up an' comfort 'em.

"An' he was allers 'round the water; for the story'll say, 'he come to the sea-shore,' or 'he begun to teach by the sea-side,' or agin, 'he entered into a boat,' an' 'he was in the stern o' the boat, asleep.'

"An' he used fish in his mir'cles. He fed that crowd o' folks on fish when they was hungry, bought 'em from a little chap on the shore. I've oft'n thought how dreffle tickled that boy must 'a' been to have him take them fish. Mebbe they wa'n't nothin' but shiners, but the fust the little feller'd ever ketched, an' boys sot a heap on their fust ketch. He was dreffle good to child'en, ye know. An' who'd he come to a'ter he'd died an' ris agin? Why, he come down to the shore 'fore daylight, an' looked off over the pond to where his ole frien's was a-fishin'. Ye see they'd gone out jest to quiet their minds an' keep up their sperrits; ther's nothin' like fishin' for that, ye know, an' they'd been in a heap o' trubble. When they was settin' up the night afore, worryin' an' wond'rin' an' s'misin' what was going ter become on 'em without their master, Peter'd got kinder o' desprit, an' he up an' says in his quick way, says he, 'Anyway' *I'm* goin' a-fishin'.' An' they all see the sense on it—any fisherman would—an' they says, says they, 'We'll go 'long too.' But they didn't ketch anythin'. I suppose they couldn't fix their minds on it, an' everythin' went wrong like. But when mornin' come creepin' up over the mountings, fust thin' they knowed they see him on the bank, an' he called out to 'em

to know if they'd ketch'd anythin'. The water jest run down my cheeks when I heerd the min'ster tell that, an' it kinder makes my eyes wet every time I think on't. For 't seems 's if he might 'a' been me in that boat, who heern that v'ice I loved so dreffle well, speak up agin so nat'ral from the bank there. An' he eat some o' their fish! O' course he done it to sot their minds easy, to show 'em he wa'n't quite a sperrit yit, but jest their own ole frien' who'd been out in the boat with 'em so many, many times. But seems to me, jest the fac' he done it kinder makes fish and fishin' diffunt from any other thing in the hull airth. I tell ye them four books that gin his story is chock full o' things that go right to the heart o' fishermen. Nets, an' hooks, an' boats, an' the shores, an the sea, an' the mountings, Peter's fishin'-coat, lilies, and sparrers, an' grass o' the fields, an' all about the evenin' sky bein' red or lowerin', an' fair or foul weather.

"It's an out-doors, woodsy, country story, 'sides bein' the heav'nliest one that was ever telled. I read the hull Bible, as a duty ye know. I read the epis'les, but somehow they don't come home to me. Paul was a great man, a dreffle smart scholar, but he was raised in the city, I guess, an' when I go from the gospils into Paul's writin's it's like goin' from the woods an' hills an' streams o' Francony into the streets of a big city like Concord or Manch'ster."

(*To be continued.*)

Children's Readings.

PAUL'S ADVENTURES.

By the Rev. F. H. Robarts, Glasgow.

"Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep."—2 Cor. xi. 24, 25.

THERE is a list of adventures for you! Boys and girls are very fond of books of adventure. When Christmas comes, and Christmas presents, how pleased you will be if you get some fine new book of adventures, full of good stories of travel, and shipwreck, and robbers, and hair-breadth escapes! What stories of adventure Paul could have told you!

When I was a boy, I had the good fortune to be staying at a house where I met the great Dr. Livingstone. I never shall forget his kindness. He walked round and round the garden with me, and told me

some of his famous lion stories, and what narrow escapes he had! What a treat it would have been to hear Paul tell his stories; and what a good thing that we can read so many of them in the "Acts of the Apostles;" although that book does not give us one half of the wonderful adventures which he met with. Let us look at some which he speaks of here.

"*Of the Jews five times received I forty stripes save one.*" And this was not for doing wrong, but for faithfully serving his Master and preaching the gospel. Fancy! five sound floggings for that. Why should he have each time the exact number of *thirty-nine* stripes? In Deuteronomy xxv. 2, 3, you will find this law, "If the wicked man be worthy to be beaten, the judge shall cause him to lie down and to be beaten before his face. Forty stripes he may give him and not exceed; lest if he should exceed and beat him above these with many stripes, then thy brother should seem vile unto thee." The Jews were so afraid of breaking the law by giving one stripe too many, that they gave one too few, so as to be on the safe side.

"*Thrice was I beaten with rods.*" These were not Jewish but Roman floggings. Those of you who read Roman history at school have heard of the "*Lictors.*" These men were something like our policemen. Each carried a bundle of rods tied round with leathern thongs. If a Roman magistrate saw a man misbehaving in the streets, he would order the Lictors to strip off his clothes, unbind the rods, tie the man to a post, and flog him there and then. That is how Paul and Silas were flogged at Philippi openly and uncondemned!

"*Once was I stoned.*" Where was that? At Lystra. Find the story in your Testament. Timothy belonged to Lystra, and probably witnessed the stoning of Paul, as Paul many years before had witnessed the stoning of Stephen; and perhaps it was the sight of Paul's brave and patient endurance that made Timothy think, for the first time, about being a Christian himself.

"*Thrice I suffered shipwreck.*" I know about one of those shipwrecks," says some bright boy. "The story is told in the 27th chapter of Acts." No, my boy, you are wrong. I thought I should catch you there. Although in our Bibles this letter to the Corinthians comes after the story of the shipwreck in Acts, it really was written before that shipwreck occurred; so that could not have been one of the three. You see therefore that Paul must have had many other adventures besides those related in the Acts.

Now read the list of his perils in the verses which follow our text, finishing up with his escape from Damascus in a basket. Do you not wish that he had told us some more about that?

Now what do you think was the *motive* which made Paul willing to suffer these floggings and shipwrecks and perils so bravely and cheerfully? It was just the love of Jesus which burned in his heart like the fire in a steam engine. He did not mind what he did or bore if only he could serve Jesus and do His work in the world. Jesus had been beaten for him, so he was willing to be beaten for the sake of Jesus. Jesus had been spat upon, and crowned with thorns, and crucified for him; and so he felt that he never could do enough for Jesus. He did and bore so much that people thought he must be out of his senses, but this was his answer—"The love of Christ constraineth us."

Now this is what constrains our brave missionaries to leave their happy homes in England and Scotland, and to run all sorts of risks from fever, and wild beasts, and savage men, in Africa and other heathen lands. If merchants are quite willing to make dangerous journies for the sake of trade, and travellers, like Stanley, to explore new countries, and Arctic voyagers to search for the north-west passage; and if soldiers in war time are ready to go anywhere and fight for their country, would it not be too bad if Christians were not willing to go through many hardships and privations for the sake of that blessed Saviour who died for them upon the cross, that they might wear the crown in heaven? Remember what was Paul's *motive* in all his wonderful adventures; not the love of money or of science, or of fame; but "the love of Christ constraineth us."

And how cheerfully he bore his sufferings and hardships! After his terrible flogging at Philippi, when he must have been lying on his sore back in the inner prison, with his feet fast in the stocks, he was singing the praises of God as if he was the happiest man in the world.

You admire courage, don't you? There is a brave man for you! How many of us are Christ's brave soldiers in our little lives? Boys and girls have many a chance at school of showing whether they are on Christ's side or not. Let us ask ourselves what we are doing for Him who loved us and gave Himself for us."

"Thy life was given for me,"
Thy blood, O Lord, was shed,
That I might ransomed be,
And quickened from the dead.
Thy life was given for me;
What have I given for Thee?"

WHOSO can suffer will surely reign. The way through a Calvary to Power in Heaven and earth, is the way we all must tread. Wear thy crown of thorns, and on a painless brow thou shalt wear many crowns.

Notes.

By a Rambling Observer.

MRS. ROSE has issued her Annual Report of the Students' Book Fund, from which it will be seen to be in a prosperous condition, the income for the year being £39 11*s.* 6*d.*; which, after clearing off the adverse balance of last year, and supplying books to four students at a cost of £29 4*s.* 4*d.*, leaves a balance in the hands of the treasurer of £7 2*s.* 8*d.* It is proposed, if a sufficient amount can be raised, to extend the benefits of the fund to pastors in our small country churches. In addition to the subscriptions reported, Mrs. Rose has received from the Rev. Dr. Clifford, London, as a present to the Book Fund, 36 volumes of his own works, comprising 12 copies of "Daily Strength for Daily Living," 12 copies of "The Dawn of Manhood," and 12 copies of "Is Life worth Living? an Eight-fold Answer."

THE *Fife Herald* of December 12, has the following which our readers will be glad to peruse—

"We have pleasure in drawing the attention of our readers to the fact that the Rev. John M'Lellan, formerly pastor of the Provost Wynd Church here, has been appointed Theological Tutor under the Baptist Union of Scotland. About sixteen years ago, Mr. M'Lellan left Cupar-Fife to become minister of the congregation worshipping in Duncan Street Chapel, Edinburgh, which appointment he has now, however, resigned, as his whole time is in future to be devoted to the professorial work of the demonination in Scotland. The object of the Union in making this appointment is to afford to Baptist students efficient teaching in all branches of theological study, leaving them, as hitherto, to attend the ordinary Universities for their Arts course. For some years past, the theological training of the Baptist students in Scotland has been effected by simply appointing three or four ministers to lecture on the respective branches of study, these ministers meanwhile carrying on their ordinary congregational duties. Mr. M'Lellan, for some years, has been one of the lecturers or tutors. But it was found that this loose and desultory system of tuition was in many respects unsatisfactory, both to teachers and taught; and a struggle has been going on for some time to have a reversion to the previous system, under which a competent minister was appointed as chief tutor. By Mr. M'Lellan's personal friends—and they are many—his success is viewed with unmixed satisfaction. They regard this appointment as the crowning honour of a career marked by singular laboriousness and self-denial; in which the upward struggle has been long and arduous—not free from many discouragements and drawbacks—but still upward. When he first came to Cupar, Mr. M'Lellan was but emancipating himself, so to speak, from the disadvantages of having to translate his thoughts from his native Gaelic into what was to him an acquired language. But even then, young man as he was, those who had the power to discriminate were able to

note that studious and thoughtful cast of mind which has in the interval enabled him to rise to the very distinguished position in the denomination which he now holds. On Thursday evening, the 6th inst., the members of the Duncan Street Chapel, Edinburgh, invited Mr. M'Lellan to a farewell soiree, at which he was presented with a handsome work of art in silver; and his sister, Miss M'Lellan, with a gold watch and silver pencil. Mr. Bowie occupied the chair, and together with the Rev. Robert Macnair and others, bore testimony to the high respect and esteem in which Mr. M'Lellan is held by those to whom he has ministered so long."

A SIGN of the times it surely is, full of meaning and encouragement, when in such a conservative body as the University of St. Andrews, a Baptist minister is invited by the *Students' Representative Council*, to preach their monthly sermon, in the church of the United Colleges. This Dr. Landels did on the morning of Sunday, December 16th, to a full church, when there were present the Principal, several Professors, and a large body of Students in their robes. The Doctor preached from 1 Cor. ii. 2, "I determined not to know anything among you save Jesus Christ and Him crucified," a throughly evangelical sermon, which was listened to with marked attention throughout. In the evening he officiated in the Baptist Chapel, and again the house was filled, many of the students who heard him in the morning being present. At the commencement of his sermon, he stated that he last preached there more than 40 years ago. During those years he had had many opportunities of witnessing the power of the gospel to touch the heart and transform the character, to sustain under the trials of life and in the immediate prospect of death; and he could not do better than preach the same gospel he preached 40 years ago. This he did from the parable of the marriage feast; and the hushed attention of the audience shewed how much they were interested in "the old, old story." We have heard that the little church has been greatly cheered and encouraged by his visit.

AT a banquet in his honour, by the Glasgow University Club, Max Muller is reported to have said in presence of a distinguished company of clerical and literary men, and others—

Some years ago a most distinguished Japanese statesman called upon him and said, "Sir, you know all religions. You know I am an educated man. I want no religion of course. But the people in Japan—they want a religion—I have only half an hour to spare—what religion shall we take?" "Don't say Christianity." he said, "because you know Christianity in Japan is so mixed up with political questions. The Christians have proved themselves such dangerous subjects"—(laughter)—"that really it cannot be Christianity; but any other religion you recommend, I should like—but you know I have only half an hour"—(laughter)—"to take back to Japan." (Renewed laughter.) He replied—"Your Excellency, you have a very good religion in Japan. You have Buddhism. Try first of all to be real Buddhists—not sham or esoteric Buddhists." (Laughter and applause.) "Try to do what Buddha wanted you to do, and if you come again to England and have half-an-hour to spare tell me your experience."

. . . . . .

He was not going to say that we did not want a renewed religion. When he looked at the miserable streets of the great capitals of Europe, when he looked at

the whole of Europe turned into a military camp, when he saw our best genius spent on drilling, and the invention of new machines for killing our fellow-creatures, he said to himself we wanted a new religion, and it seemed to him often that we were living, not after, but before the Christian era.

Of course we do not expect to find in a newspaper all that this distinguished man may have said; but what does appear cannot be materially affected by anything which is omitted. It is too definite and positive to admit of that suggestion. And taking it as fairly representative of a state of mind which now very widely obtains, one cannot but regret the manner in which it appears to have been received.

What a pity it is he lost such a fine opportunity of telling his illustrious visitor that Christianity is not political except as requiring of both rulers and subjects that in their relation to the State, as well as in all other relations, they should do only what is right. What a pity he did not take the opportunity of showing that the religion man wants—and the religion which Christianity claims to be—is not a creed or a form of worship which one may prepare and prescribe for another, or which that other may invent or discover for himself, as if his recovery from evil or his doing right depended entirely on himself, but a new creation—that "if any man be in Christ he is a new creature"—that "except a man be born again he cannot see the kingdom of God"—that the subjects of this kingdom are those who have been quickened from a state of death in tresspasses and sins. Perhaps he himself did not very clearly apprehend this. Perhaps with all his voluminous learning he has not yet learned this A B C of Christianity. Perhaps the ministers and others who sat at his feet, and listened and laughed, forgot for the time that if he himself be not spiritually quickened, he is no Christian, and not competent to speak authoritatively on the principles and claims of Christianity, "Because the natural man receiveth not the things of the Spirit of God," Certainly, whatever may be his own state, he shows a strange lack of discernment if he takes the national and social evils which abound as proof that we want a new religion, when these very things only corroborate what Christianity says of what may be expected of men until they become subjects of the renewing grace of God.

In Memoriam.

THE LATE MR. JOHN M'ILVAIN.

From Funeral Sermon by Rev. W. Tulloch, Dundee.

UNDER the influence of parental training and other religious associations, Mr. M'Ilvain was brought to decision for Christ in early life—the late Rev. Alexander M'Leod of Glasgow being, if I mistake not, the immediate instrument of his conversion. He was baptised, on profession of his faith when about eighteen years of age, by Mr. Barclay of Irvine. I believe he had a strong desire to go through a collegiate course of study, but the early death of his father and the claims and necessities of the family induced him

to relinquish his cherished purpose. In this, as throughout life, he showed himself, most unselfish. He identified himself with the church now assembling here in the year 1828, and thus was for sixty years an honourable and useful member, and, for almost the same length of time, an office-bearer of this church. And it may be safely affirmed that throughout the chequered history of the past he bore the burden and heat of the day, both pecuniarily and otherwise. Indeed, the present comparatively prosperous state of the cause is owing largely to the beneficial influence exerted and the indefatigable zeal and self-denying labours of the departed. He could truthfully say, "I have loved the habitation of Thy house and the place where Thine honour dwelleth," for he was one of the most regular and conscientious attendants. Our friend and brother was a man of sterling character, and eminently distinguished for his Christian devoutness, sound and acute judgment, and general attainments. He felt a deep interest in the young, and for many years was an earnest and successful Sabbath School teacher and superintendent. He had clear and decided views of the cardinal truths of the gospel, and, whilst others were shaken and tossed to and fro with every wind of doctrine, he unflinchingly adhered to "the faith, once for all, delivered to the saints." As a Baptist he was a liberal supporter of our home mission and one of the founders of the Union, and had the honour of occupying the presidential chair. Whilst tenaciously holding the views of Christian ordinances by which as a body we are distinguished, and whilst deeply concerned for purity of communion and faithful church discipline, he heartily co-operated with Christians of all evangelical denominations, and to all religious and philanthropic movements he was a ready helper. He was a lover of all good men, and hospitably entertained strangers. The widow and the fatherless ever found in him a kind and sympathetic friend. As a citizen, and for many years a member of the Town Council of Greenock, he interested himself in all that tended to promote the municipal and public welfare. He was universally esteemed. His health had been failing for several years, and he specially dreaded the approach of this winter, for he suffered much from cold weather. But when I saw him last, only a few weeks ago, I little thought his end was so near; he looked so well and felt so buoyant. The call came rather suddenly at last, but it found him ready. Among his last utterances he said: "I am very ill; I am going home; but the tender mercies of the Lord are very great." When asked if he had not a desire to remain a little longer on earth, he replied, "O yes; but the will of the Lord be done." Like a child falling asleep, he gently passed away, thus closing a useful and honourable career. "Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labours, and their works do follow them."

SELFISHNESS in some form or other is the essence of all evil, and the blackness of every stain. Self, disputing the claims of God, is the root of all sin against God; and self, ignoring or competing with the claims of men, is the root of every sin against man.

Correspondence.

DENOMINATIONAL REMINISCENCES.

SIR,—As one of the oldest Baptist ministers in Scotland, perhaps you will allow me to say how much I have been interested in the "Denominational Reminiscences" which have appeared in your pages, and how much I have been struck with their accuracy even to detail. Though conversant with them, they have, nevertheless, been to us refreshing and acceptable. To younger Baptists of the present generation, they should not be without interest.

To the last sketch I particularly refer, that in the December MAGAZINE, which narrates the joint itinerant labours of Messrs. Blair and Johnstone, These brethren were all that is said of them, signally well qualified as evangelist and teacher for preaching the gospel and baptising believers, and forming baptised believers into churches. And the results in all these respects were happy—results which live in not a few churches of the present day. Let any one read Mr. "Blair's Life and Labour," in which his evangelistic work is delineated, and observe the different localities visited and the fruits in conversions and baptisms, specially in the south of Scotland, and he will be convinced that Baptist churches—not a few—have been less or more directly the result.

We had the happiness of the acquaintance of these honoured brethren, and were sometimes engaged with them in their work; and having had ourselves experience in evangelistic and pastoral labour, since 50 years ago we attempted public service—we may be allowed to offer our opinion.

Certainly it was the most scriptural plan—Christ's own appointment—to go to such work *two together*. Every one who has entered on such labours will have found the wisdom and the advantage of an arrangement in which two men like minded, though differently equipped as these brethren were, seek to break up new ground. Messrs. Blair and Johnston wished to go through the length and breadth of the land preaching the gospel and disseminating Baptist principles. And nothing would, we think, be more adapted to strength and spread our denomination in Scotland than such labourers. Men of some experience and tact and talent for preaching and teaching outside and indoors, and willing to sacrifice ease and honour for the work.

Great, indeed, are Baptist resources as to churches and ministers even in Scotland, since these days of our youthful experience as Baptist ministers. Churches and pastors are more plentiful, and ministerial education more appreciated and promoted; but nothing, we think, would be more eminently fitted to *further* advance the cause of Christ in the land than following the divinely appointed and apostolic plan of devoted and qualified men of heart and soul specially going about this kind of evangelising, and, as God seemed to open, church organising work.

This would be good training, too, for young ministers as assistants,

who would gain thus more experience than in all their academica training. But the *chief* agents in such work must be men of mark men of mind, with knowledge of mankind, and with as much education as possible. Above all, men adapted and apt to teach, with the love of God and souls in their hearts, and having a full orbed-gospel to give to every creature; with boldness and power of address, and yet patient and kind.

If such men were provided and thrust into and *kept* in this Scottish field, Baptist principles would soon be better known and more highly prized; and, better still, gospel work, as a whole, would be promoted and propagated as the Master and His apostles direct and exemplify.

It is true that Scotland is well supplied by all the different denominations with gospel preaching. Things in this respect are very different from what they were in the days of the Haldanes and their coadjutors, or since the days of Messrs. Blair and Johnstone's evangelistic tours, or even since the visits of Messrs. Moody and Sankey. There is more gospel proper, and a degree at least of greater faithfulness in dealing with souls, and greater care in admitting to the churches. But there is still much need for full and faithful exhibitions of the grace of God, rich proclamtions of full and frank forgiveness, and the opening up of New Testament principles generally; and, what is encouraging, there is much greater readiness to attend to our distinctive principles as Baptists. And if we have a work to accomplish denominationlly, then we humbly think there comes a voice from many a Macedonia for evangelists to come and help—evangelists to break up the fallow ground, and well qualified pastors to follow up their work, by wise and skilful ministrations.

Before concluding this letter would you allow me to add one other incident to those given in connection with Mr. Blair's labours as evangelist. It may interest some of your readers, as showing some of the difficulties with which he had to contend, and his sagacity in dealing with them.

On one occasion in Dundee when preaching out of doors, and on "The Living Water," a young man spoke out, saying, "You have told us plenty about water, now tell us something about *bread*." Mr. Blair allowed him to repeat his request, and then paused and said, "Well, sir, I'll tell you about bread. There was One who said, 'I am the Bread which came down from heaven, which God gave for the life of the world.' Now, sir, go home and think on that bread, and know that unless you learn to eat it, you must perish for ever." Mr. Blair adds, "I suppose he took the first part of the advice, for he left the audience immediately after; but whether he took the other or not, I suppose we must leave the Judgment Day to determine."

Mr. Blair did a good work at Dundee, and had very considerable success. Many received him gladly; and a goodly number of conversions and baptisms are recorded. Both as evangelist and pastor he was successful. Much grief was exhibited when he left, and a noble testimony borne to his worth by ministers and people, magistrates and provost.—I am, &c.,

JOHN SIMPSON.

[Several letters to hand on the subject of "Church Extension," held over for want of space.—ED.]

Gleaning.

THE FAITHFUL WORD.

"No word from God shall be devoid of power."—Luke i. 37 (*R. V.*

"No word from the Lord shall be void!"
Can it be that each promise is sealed
With impression that, never destroyed,
Through the ages still stands unalloyed
As a law that is never repealed?

Then I surely may claim as my own
Each message of power and of peace;
May take it direct from the throne,
As though to me uttered alone,
Nor fear that its comfort shall cease.

"My God shall supply all your need!"
Is the far-reaching promise so true
That the pain and the sorrow decreed
And the failures and sins that impede
Through His help may be conquered anew?

"I have blotted thy sins as a cloud!"
Oh, tell me this promise once more!
I rise but to fall, and am bowed
In repentance, to find I have vowed
But a new-broken pledge to deplore.

I am weak. Like the rocks by the sea,
By its doubtings my spirit is torn,
"My grace is sufficient for thee,
Trust now, and at last thou shalt see
The meaning of all thou hast borne.

I am blind, O omnipotent Friend,
And I know not the way I should go,
"I will guide thee—will keep to the end—
From the perils around will defend,
And each step of the pathway will show."

"Whosoever on me doth believe"—
O final completion of joy!—
The conquest of death shall achieve.
The fulness of life shall receive
And pass to unfettered employ.

Smile on me, thou Spirit Divine,
And open my vision to see
That riches, forgiveness, and strength,
And guidance, and conquest at length
Are mine by unaltered decree.

Alice C. Jennings.

Intelligence.

ABERDEEN.—The annual tea and business meeting of the Academy Street Church was held on the evening of Saturday, 15th December, Mr. S. Garrioch in the chair. All the reports were of the most hopeful character. The membership has a clear increase of 7 during the year. The Prayer Meeting, Young Men's Fellowship Meeting, and Sunday School, all report improvement. A very satisfactory start has been made in mission work, and the funds are in a very satisfactory condition. A pleasant and profitable evening was spent.

AIRDRIE.—The annual soiree of this church was held on the 6th Dec., in the chapel. The Rev. William Fulton in the chair. The place was packed, people sitting in the aisles and on the pulpit steps. Mr. Fulton said this was the 20th annual soiree at which he had presided, although when he first came to Airdrie he was spoken of as "our venerable brother." The colleague pastor, Rev. T. S. Campbell, spoke of their church work, and of their proposed new building. They had £500 in hand, and would not begin building till they had one-half the price collected. Addresses were delivered by Revs. Oliver Flett, D.D., Paisley; Geo. Whittet, Wishaw; F. H. Robarts, and Messrs. J. C. Graham and Arch. Rae, Glasgow; Revs. W. Bayne (Congregational), Airdrie; and Fulton (Free Church), Whittet. Miss Martyn played the harmonium, and a good choir sang several pieces.

CUPAR.—Special services were held on Sunday in connection with the induction of the Rev. Alex. M. Riddell, formerly of Lossiemouth, to the pastorate of the Baptist congregation. The services in the forenoon were conducted by the Rev. J. M'Lellan, Edinburgh, a former pastor of the church, and who, as stated in another column, has just resigned his Edinburgh charge to devote his whole time to tutoring students studying for the ministry under the Scottish Baptist Union. The sermon was able and vigorous. He trusted the ministry of his friend begun that day would be fraught with much good. In the evening Mr. Riddell preached an interesting and impressive sermon to a large congregation from the text —Exodus iii. 12—"And he said certainly I will be with thee." Mr. Riddell was held in great esteem in Lossiemouth, and it is expected that much good will result from his ministry here.

GLASGOW—HILLHEAD.—The annual meeting was held on Wednesday evening, 19th December. Tea was served in the hall for an hour, when an adjournment took place to the church, and a short programme of sacred music was given by the choir. The hall in the interval having been seated, Mr. Robarts took the chair there at 8.45, and in the course of a short address touched on the various departments of church work engaged in throughout the year. Mr. C. A. Rose, treasurer, gave his financial statement, the amount raised for all purposes having been £3115 2*s.* 8*d.* During the year the debt on the buildings had been reduced by £800, leaving it now at £2590 8*s.* Mr. J. W. Arthur, Superintendent of the Congregational Sunday school, stated that the number on the roll was 255, teachers 25. Mr. A. F. Peterson reported that the Partick Mission school numbered 240, Band of Hope 120, Boys' Brigade 60. The attendance at the Mission Services on Sunday and Tuesday evening, under the charge of Mr. Rae, is encouraging. Mr. W. Eekhout gave a very satisfactory report of the Port Dundas Mission. Mrs Moore, the Bible-woman, had done good work in the district, resulting in the reclaiming of several families, some of whom had been added to the church. Rev. Dr. Boyd and Mr R. H. Hunter also addressed the meeting.

GLASGOW.—QUEEN'S PARK CHURCH.—On the evening of Tuesday, 27th November, the teachers of Queen's Park Sunday school invited all the teachers connected with our denomination in Glasgow to meet for

conference and social intercourse. This was the third of what it is hoped will be a series of delightful meetings ; for although the first only included the schools connected with two churches, it certainly was the precursor of those which have followed. The friends at Queen's Park proved themselves to be worthy hosts in every sense of the word, and had so adorned their already pretty church as to give it a most pleasing appearance. Tea was served in the hall, and the company, which, in spite of the very unpropitious weather, numbered about 200, then adjourned to the church, where the chair was taken by Rev. T. D. Landels, M.A. A paper was read by Mr. J. Jackson, superintendent of Gorbals School, on *The responsibility of a teacher in relation to the prosperity of his class and of the school.* It contained many points, which, although not exactly fresh, yet formed a good basis for the various remarks which followed. After this had been brought to a close, the company again moved back into the hall, where with fruit, music, and intercourse, a most enjoyable meeting was brought to a close.

GLASGOW—FREDERICK STREET.—On Wednesday, the 19th December, at the usual quarterly social meeting, the pastor, Rev. D. Witton Jenkins, who recently declined a call to Jesmond Road, Newcastle-on-Tyne, was presented with a gold watch, chain, and pendant by the members of the church. The meeting was enthusiastic. The inscription reads—"Presented to Rev. D. W. Jenkins, Pastor, in token of the affectionate regard, by the members of Frederick Street Baptist Church." The presentation was made by Mr. Young, treasurer of the church. Addresses were also delivered by Messrs. John Hume, J. D. M'Kean, and Arch. Rae. The choir sang some pieces, and Miss Collins, of John Knox Street church, sang "The Lost Chord."—Mr. Jenkins is encouraged in his resolution to stay at Frederick Street. There were 20 applications for membership before the church in December, some from the senior Sunday school scholars, and some from the families of the members.

GLASGOW—JOHN KNOX STREET.—On Friday evening, 14th December, the minister's bible class, in connection with the church, held a soiree. The hall was quite filled. Rev. P. J. Rollo occupied the chair, and was supported by Revs. T. S. Campbell of Airdrie, T. H. Martin and F. H. Robarts, Glasgow, along with Mr. Waddell of Steps. These gentlemen delivered exceptionally practical addresses bearing on the work undertaken in such a class, and which will, doubtless, tend to deepen the interest and quicken the life of its members. In his opening remarks, Mr. Rollo mentioned that the class had now been in existence for 10 years, that its present membership was 92, and that good systematic work was being done by its various agencies.

LEITH.—The annual Sabbath School soiree was held on Thursday, 13th December, when 500 scholars and friends were present to enjoy a magic lantern entertainment. During the evening, E. Denholm Young, Esq., W.S., Sabbath School superintendent, was presented with an Oxford Bible by the scholars, 12 volumes by the teachers, and an illuminated address and barometer from the deacons and church members, with their best wishes for his marriage on the 20th of the same month.

NOTICES TO CORRESPONDENTS.

All communications intended to appear in the Magazine must be in hand not later than the 20th of the month—letters by the 15th.

Communications referring to articles for the Magazine to be sent to the Editor, Rev. Dr. LANDELS, 10 Bellevue Terrace, Edinburgh ; those referring to advertisements and the supply of copies of the Magazine, to the Publisher.

Printed and Published by ROBERT SYMON, 8 St. James Square, Edinburgh, on the 7th day of January, 1889.

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SCOTTISH
BAPTIST MAGAZINE.

Family Religion.

II.

HUSBAND AND WIFE.

N order to family religion it is a *sine qua non* that the husband and wife should be religious. As the heads of the family they order its arrangements, and their influence is one of the chief factors—if not the chief—in moulding the characters of its members. Hence the necessity that, as far as possible, they should be one in religious thought and feeling, so that one may not thwart or oppose the other, but use their combined efforts and influence with the view of bringing to Christ, training for or enlisting in His service, all who reside under their roof.

We would say nothing to discourage husbands or wives who may find themselves unequally yoked; but would rather remind them of what the Apostle Paul says of the possible effect of their consistent Christian behaviour, and encourage them to do what they can to promote the conversion of those to whom they are so closely allied. "For what knowest thou, O wife, whether thou shalt save thy husband? or how knowest thou, O man, whether thou shalt save thy wife?" Notwithstanding their difference on this all important matter, in a union so close as that which exists between every truly married pair there is a possibility of the one influencing the other for good such as can scarcely be said to exist in any other relation. And if the believing husband or wife will but earnestly seek the salvation of the unbelieving wife or husband, not being content to live on day after day while a great gap severs those who ought to be pre-eminently one, but presenting the truth as opportunity offers discreetly and wisely, especially commending it by its embodiment in a Christ-like life, accompanying it, moreover, by earnest importunate prayer for the conversion of one who is the nearest and dearest, there is not only a possibility, but a probability amounting almost to a certainty, that the believing husband or wife may have the joy of seeing their unbelieving partners brought to accept the Saviour, so that henceforth they

shall walk together as true yoke-fellows in all Christian work, fellow-servants of the same Lord, and fellow-heirs of the grace of life.

Such oneness of religious view and feeling must belong to every married pair, if their family is to be truly religious, and ought to be made a prime consideration with every Christian man or woman who contemplates the formation of a household, and entrance on family life. There is nothing on which agreement or oneness is of so much importance to family welfare; nothing on which disagreement or difference is so inimical to the happiness of the family, so disastrous to the character of its members. Disparity of station or circumstances, although usually much more dreaded by those who claim superiority in this respect, is a matter of small consequence, seeing that the one naturally is made to share in the superior position and larger property of the other. Difference of tastes, though more serious than this, and sometimes allowed to cause superficial irritation, may be neutralised to a great extent by a little mutual concession. Difference of education is a greater drawback as disqualifying one for, and depriving the other of, improving intercourse, and as interfering with the mutual respect which should characterise the marriage relation. But none of them as regards injurious influence will compare with a radical difference on a matter which, on one side at least, admits of no compromise, and is apt to be regarded with impatience by the other—and which vitally affects man's welfare for time and eternity. The most unhappy unions of all are necessarily those in which one member regards with indifference, or contempt, or ill-concealed or avowed hatred that which the other holds most dear. How can the twain be one when in such an all-important matter they have nothing in common? And how can religion prosper in their family when the influence of one in its favour is neutralised by the unfavourable influence of the other? If they would have true religion in their families, Christians should resolve to "marry only in the Lord."

If Christians would avoid unequal marriages, the exercise of foresight is necessary. To prevent unsuitable attachment being formed, they should look for the clearest evidence of Christian character in those with whom they intend to associate. A great responsibility rests on Christian parents in this matter. If they value the happiness of their sons and daughters, they will be careful how they introduce them to circles in which they are likely to find their companions for life, and will make religion the first and most essential condition. And should parents prove remiss in this respect, young Christians should be careful to use the safeguards in which their parents fail. If they love Christ sincerely and supremely, they will

avoid intimacy with possible companions whom they have reason to regard as His enemies, or even of whose loyalty to Him they stand in doubt. This precaution ought to be taken at the very threshold of the acquaintances they form, and before there is time for the upspringing of attachments which ought not to issue in marriage, and which yet cannot be terminated without a sense of injustice and cruelty having been perpetrated on one side, and a fearful sacrifice of feeling on the other, or on both.

The neglect of this precaution has led to many unsuitable marriages religiously considered, and is likely to render all remonstrances against such marriages powerless. The only way of effectually preventing them is by "avoiding unsuitable courtships. It is there that the evil begins, and there only can it be effectually checked. It is of small avail to speak of the danger after the mutual attachment has been formed. Danger! they laugh at the suggestion. If there were danger, they would willingly brave it for each other's sake. They are ready not only to suffer, but to die for each other." But all thought of danger is absurd. The young man cannot imagine that the maiden who loves him so much, will fail to gratify his wishes in the matter of religion as in other things. She cannot imagine that the man she adores, and of whom she is so passionately fond, will ever thwart her religious wishes. She is sure she can win him over to her own views and feelings. She may not be able to say that he is a saint as yet; but she is sure, as one said of her betrothed, that "he is a very sweet sinner," and the sainthood will no doubt follow the sweetness all in good time. To reason with, or to warn, people who are in such a state of infatuation is hopeless. Hence, "the only control which can be exercised over marriage is that which prevents introduction to unsuitable acquaintances, or which, after introduction, avoids the intimacy from which marriage springs."

Even where husband and wife are both partakers of spiritual life, and are thus one in the most essential matter, it is important that there should also be agreement on minor religious questions, if they are happily to influence their family; and agreement on such points, should not be lightly esteemed by those who contemplate entering the marriage relation. Time was, perhaps, when Baptists were too narrow in their sympathies, and too exclusive in their intercourse. Their narrowness kept them too much isolated from their neighbours, and their isolation debarred them from the broadening influences by which they might have profited. Recent years, however, have witnessed a very notable change. There has been a movement from one extreme to another. Liberality of sentiment has led to, or been

accompanied by, laxity of observance. Descendants of those with whom Baptist principles were everything now treat them as if they were almost nothing. Inter-marriages of Baptists and Pædo-baptists are common occurrences, and generally where Baptist principles have been held by the wife, there is either division in the family on this question, or Baptist principles are allowed to go to the wall. Let not the reader hastily ask if this be not the preferable alternative—whether it be not a less evil that the wife should hold her principles in abeyance, and unite with her husband in his religious observances, than to present to the world the not very seemly spectacle of a divided family? We are not in any haste to answer this question. We scarcely think it is within our province to answer it. We may be at liberty to point out evils, without being called upon to determine which of two is the least. That is a question which concerns those who ask it, more than it concerns us. And even before they attempt to answer it, there is another question which it behoves them to consider. This question we shall take the liberty of presenting by and by. Meanwhile we may remark that we are not pronouncing condemnation on anyone. We are only submitting considerations in connection with family religion which ought to be well weighed by those Christians who are about to marry. Where there is a willingness on the part of a woman to relinquish practically her principles in order that she may unite in his religious observances with the man she is about to marry, she ought very carefully to consider whether even in this way she can escape the evil which she dreads. How far is her relinquishment of her principles to go? To her leaving a church where she believes the ordinances of Christ to be observed in accordance with His appointment, that she may attend with her husband at some place of worship where they are not so observed—where there is not even an attempt to limit the membership to those who make a credible profession of faith in Christ? Will even this suffice? What if in addition to this there must also be such an entire suppression of her convictions, even in conversation, as cannot fail to prove injurious to herself? What if in case of God blessing her with a family, she must also, in her intercouse with her little ones, keep her lips sealed, lest she should teach them that which is at variance with their father's belief, and with both her and his practice? What a trial must such enforced silence prove to any right-hearted mother! Or shall she give expression to her convictions in the hearing of her children, although thereby she teaches them one thing, while the father teaches them another? If so, how can such a clashing of views on their part fail to exert an injurious influence on the religious beliefs of their

children? They will not fail to be impressed by the fact that the religious agreement of their parents is but superficial after all, and the injurious effect of the substantial difference will not be much counteracted by the apparent unanimity.

The previous question which ought to be considered, however, is this. Are Christians at liberty to sacrifice the religious principles of whose truth they are firmly convinced for the sake of agreeing with those to whom they intend to be united in wedlock? May Baptists, on or before entering the marriage relation, practically relinquish their Baptist principles, in order that they may worship with their husbands or wives, and bring an undivided, unconflicting influence to bear upon their children? The answer to that question must depend upon another. Have they received those principles without enquiry, or tradition, or as the result of early training, or as a matter of convenience or of choice? If so, we do not see why they may not relinquish, as readily as they received, them. If their religious principles and observances be merely a matter of choice, like the dress they wear, they may, like dress, be donned or doffed at pleasure. In that case, one does not see why they should now be members of Baptist churches, creating and perpetuating divisions where no divisions ought to exist. But if they have formed the views they hold as the result of their prayerful enquiry into the teaching of the Word of God, if they are firmly and intelligently convinced that they are what God teaches and enjoins, then we cannot admit that they are at liberty to abandon them from any consideration whatsoever, or practically to hold them in abeyance. Nothing—not even family claims, or the dread of evil consequences to the family—can properly or safely be allowed to interfere with Christ's revealed will. Those who love their dearest relations more than Him, are not worthy of Him. His servants will always find that their best interests are furthered by their doing what is right. Let those who are convinced that their views are scriptural, instead of weakly shaping their conduct so as to please husband or wife, endeavour by their fidelity to bring them to their side. We have known the happiest results flow from a newly married wife firmly taking her stand, and going to her own place of worship, while her husband went to his, on the first Sabbath after their marriage. Both of them proved faithful to their convictions, and respected each other for so doing. They shewed that the authority of Christ was supreme with them, and that they would not disregard it even for the sake of giving pleasure to each other. The result was that the wife, who could shew the most scriptural reasons for her belief and practice, won her husband to adopt them both;

and not only was their family benefited by their harmonious example and teaching, but the husband was grateful that the fidelity of the wife had led him to clearer and fuller views of divine truth. So would it prove, we believe, in many cases, were our friends only faithful to the claims of their Lord.

But whether they are prepared to take this course or not, it will not be disputed that the agreement of husband and wife, in matters of religion, must have an important influence on the training of their families, and that it behoves them carefully and prayerfully to consider whether a due regard to their own happiness, and to the best interests of what children they may have, does not require that even, as regards their convictions as to religious doctrine and practice, they should not be unequally yoked.

We would entreat our youthful readers to give attention to this, as an essential preliminary in their case to the family religion we seek to promote.

The Midnight Cry.

By Rev. J. Bailey, Sheffield.

"But at midnight there is a cry, behold the bridegroom! Come ye forth to meet Him."—MATT. xxv. 6.

THE town was perfectly quiet. The policemen tramped their beats. The lamps glittered along the streets, the stars twinkled overhead. The scenes which the moon can always behold whenever she looks for them were being enacted as usual.

Nothing had occurred the previous day to indicate that anything extraordinary was about to happen. The daily paper was half filled with advertisements, among which the announcements of professing Christians were by no means the least conspicuous or pushing. The weather forecast, said the meteorological conditions, shewed considerable disturbance, and a warning was issued to colliers, but to nobody else.

WHEN SUDDENLY, AS IN THE TWINKLING OF AN EYE, it came to pass as written in the parable—"*At midnight there is a cry, Behold the Bridegroom! Come ye forth to meet Him!*"

Somehow, secretly but unmistakably, by the witness of the Holy Spirit in the heart, the disciples of the Lord Jesus were made aware of the fact that the hour of HIS return had struck. HE was close at hand: and they were impelled by a prompting from within, to go

forth at once to meet Him—under the conviction that to delay would be unfaithful, and cause irreparable loss. I cannot fully explain how this impulse was imparted, but it was like that which prompted Abram to go from Ur of the Chaldees, or later to journey to Horeb to sacrifice his son. And all who were immediately concerned in the startling tidings, were thoroughly convinced the Lord had come in His glorified bodily presence, and was to be found by all who sought, just as they had often felt sure He was with them in spirit when they had gathered for His worship.

The tidings came to one professing Christian as he was entertaining his friends, for it was the festive season of the year, and the company had just reached the climax of their merriment; some of the younger men were getting boisterous under the effect of the wine, and the older people were in the stage of taking the spirits and hot water. He had prayed at the prayer-meeting the night before "that his loins might be girt about, and his light burning," and he and all the rest, especially the minister and deacons, might be "like unto men that wait for their Lord!" But that was an obsolete way of talking—and he simply used the language because it came into his mind at the moment, and he felt it must be appropriate, for it was taken from the New Testament. But what he meant by it he really did not know: and in fact when he came to think of it he was pretty sure he did not mean anything at all. And now, really, could anything be more unfortunate or awkward! He could not possibly leave his guests on the spur of the moment without some explanation, and what explanation could he offer then and there? Besides he dare not venture out into the midnight frost in his thin dress coat and delicate shoes; and there was yet a sadder unpreparedness lying deeper than the clothes which he shrank from acknowledging even to himself.

The tidings came to another professing Christian. But he had recently had a tremendous quarrel with a member of the church to which they both belonged. That other had given him, as he construed it, mortal offence; and at first out of passionate retaliation, and later out of obstinate vanity and pride, he had said the bitterest, most damaging things he could lay his tongue to against his brother in the faith. To be sure that brother had waited upon him and had expressed his regret at having caused him pain, and had explained that he had only acted in the matter in dispute in accordance with his convictions, and in the measure to which he was compelled by conscience. But it would have been too humbling for him, even after hearing this explanation to have confessed that he was altogether in the wrong, and had acted an utterly unchristian part, though that would have

been only the naked truth! And so he would not hear of reconciliation, and raked up several other little things to bolster his case, and brought the interview to an end in more hopeless bitterness.

Of course he had not been quite easy in his conscience. There was something in the Bible somewhere, about "not letting the sun go down upon your wrath." But then he really could not help it, he said to himself; the sun would keep going down everyday without asking his leave. Then he sometimes remembered to his discomfort that Christ once said, "If ye forgive not men their tresspasses, neither will your Father forgive your trespasses." And there was another nasty ugly looking passage, which positively said, "If a man say, I love God, and hateth his brother, he is a liar." These quotations came very vividly to his mind now, and made him think of the hand-writing on the wall at Belshazzar's feast.

What could he do now in presence of this midnight cry ringing in his heart? There was no time to go to the other and ask his forgiveness; besides, he could not escape the impression that his brother would have left his house ere this. Dare he run the risk of meeting the Master with that implacable feud in his heart, and having perhaps to stand in that Divine all-revealing presence side by side with the disciple he had tried so seriously to hurt?

The tidings came to another. He had been sitting up late to write up his private accounts and catch up some arrears of correspondence. He had dashed off one letter to the secretary of a benevolent society, then in great straits, saying he was very sorry he was compelled to refuse the appeal for help, for times were so bad, rents were so low, and business so slack that he could not afford to increase his subscription list. Then he wrote another to his stock and share broker, saying he found he had a thousand pounds or so lying idle at the bank which he should be glad to invest in the best paying securities then in the market. And yet another to a wholesale dealer ordering a large parcel of goods, on condition that they were delivered by a certain date, and were subject to an additional discount for cash, though he knew perfectly well that these stipulations probably meant a few more crushing turns of the sweater's screw upon the helpless victims under his power.

Now there was this unheard of cry—just as he was thinking of going to bed—What could he do? It flashed upon his mind that he was six months behind with his pew rent, so he hastily wrote a cheque for that. This seemed like a means of grace, and gave him momentary relief. Then he pitched all the letters behind the fire, and watched them blaze and burn, and began to breathe more freely, for he had

been apprehensive that, under the new turn things had taken, these very letters might be delivered to the Lord instead of the people to whom they were addressed.

But still the guilt of the sweater seemed sticking to his fingers, and the debt of that society weighed heavily on his heart, and he could not escape a feeling of shame over that sum of money he had meant to invest. After a hesitating pause, he thought he would seek comfort and counsel from his only child, an earnest Christian girl who had been his "angel in the house" since her mother's death, and had striven prayerfully to win her father from his all-absorbing devotion to business, and to defend the household, as far as possible, from the subtle worldliness by which it was assailed. He found her room empty. On the dressing table lay her Bible as she had left it—after reading her portion the night before—open at the place where she had underlined the words—"Blessed are those servants whom the Lord, when He cometh, shall find watching." But on that same open page were these other words, not marked by her, but marked now for him by their terrible import—"But if that servant shall say in his heart my lord delayeth his coming, and shall begin to beat the menservants and the maidservants [did that really mean the poor wretches employed by the sweaters?] and to eat and drink and be drunken: the lord of that servant shall come in a day when he expecteth not, and in an hour when he knoweth not, and shall cut him asunder, and appoint him his portion with the unfaithful. And that servant which knew his lord's will and made not ready, nor did according to his will, shall be beaten with many stripes. . . . And to whomsoever much is given, of him shall much be required."

While he had been burning those letters and altering figures in his accounts, his daughter had left the house wholly engrossed with the delightful anticipation that she was now immediately to meet her Lord, and you might have heard her singing softly to herself the hymn that was always associated in her mind with the time when she publicly gave herself to Christ—

> "Ashamed of Jesus! just as soon
> Let midnight be ashamed of noon:
> 'Tis midnight with my soul, till He,
> Bright morning star! bid darkness flee."

Dear reader, do not treat this as if it were all imaginary. The men we have pictured are types of men of whom there are many in our churches. Let us ask ourselves—Are we among the number? God's word tells us of some to whom the coming of Christ must be inevitably a day of wrath, who "shall cry to the rocks, fall on us! and to the hills, cover us! and hide us from the face of Him that sitteth on the throne." It tells us of others to whom it shall be the fulfilment of their highest hopes, and the answer to their noblest prayers, the day of "joy unspeakable and full of glory," because they "shall see Him as He is," and be transformed wholly to His likeness, and joined to Him beyond all fear of separation. Which shall it be to us? Which would it be if at this moment these words were true—"At midnight there is a cry, Behold the Bridegroom! Come ye forth to meet Him?"

Our New Churches and their Pastors.

II.

KIRKINTILLOCH.

KILSYTH and the district around is famous in the religious history of Scotland as the centre from which waves of revival blessing have again and again passed over the land—especially, perhaps, for the great awakenings which took place in the days of M'Cheyne and W. C. Burns—and it is a matter of no small wonder that until very recent years the denomination which, above all others, seems to rise and flourish during seasons of spiritual activity should have found no foothold on such prepared soil.

Kirkintilloch, situated within a few miles of this town on the east and of Glasgow on the west, has, at different periods, felt the impulse of such movements, but it was not until about two years ago that the desire to establish a Baptist Church, which had been evinced for a considerable time previously by some in the neighbourhood, began to assume any definite form.

The movement arose in the most natural manner, and without any help or pressure from the outside. Five gentlemen, all of them originally members of one or other of our Glasgow churches, but who had at different times gone with their families to reside in this locality, had again and again conferred with one another, and with some—not then Baptists—who were like-minded, as to the advisability of starting a church among themselves in connection with our denomination. There were already in the town, with its population of somewhat over eight thousand inhabitants, six Protestant Churches—Established, Free, United Presbyterian, and Methodist—besides a Roman Catholic Chapel; and in Lenzie, scarcely a mile distant, there were three others—Established, Union, and Episcopal—so that the friends naturally hesitated not a little before they launched their scheme on what was more than likely to prove unfriendly waters. Besides the regular ecclesiastical organisations, there were other Christian agencies working in the community, prominent amongst them being an Evangelistic Society, exerting a wide and powerful influence, and conducted by leaders of an eminently devout and singularly prudent spirit, which had its own halls and classrooms, and reckoned amongst its workers some of the best blood of the various denominations around. It was thought, however, that this

latter agency had, not merely by its fervent spirit, but by its habitually emphasising the individual responsibility of engaging in Christian work, prepared the way not only for a candid consideration of our peculiarly Baptist tenets, but also for the free spirit of our independency—so much more in harmony with gospel principles than the mechanical and official spirit which so generally characterises the historic churches on this side of the border. And events have proved that in their forecast at this time our friends were not mistaken.

It was in the beginning of 1887 that these five brethren—one of them an ironfounder in the district, and the others having their places of business in the city—made the first move towards organising a church, by inviting Mr. Gillison, who was just then completing his studies in Edinburgh, to undertake the pastorate. It may be said here that Mr. Gillison, like Mr. Chrystal of Hamilton, was brought up among the Presbyterians, and was like him a child of "The Manse." His father is a highly respected Free Church minister at Fossoway, in Kinross-shire, and his uncle was also a minister of the Free Church. Strong family ties bound Mr. Gillison to that body. But he was able, nevertheless, to sever himself from his early associations, and, much to the regret of his relatives, to follow the Lord in baptism. He was baptised by Dr. Landels, shortly after his settlement in Edinburgh, and about the same time as his two student companions, Mr. Alexander Cowe, who after labouring usefully for some time at Berwick, joined the Congo Mission, and died a few days after reaching San Salvador, and Mr. R. W. Hay, who is now one of our Missionaries in India. These three young men were a valuable accession to our denomination; and although one has already been called to his rest, two still remain to serve the cause of Christ. The strength of character which Mr. Gllison has displayed argues well for his future; and being a young man of considerable ability, we may look forward to his taking a prominent place in the denomination. For two years Mr. Gillison preached to the church at Largo on Sundays, and attended to his studies in Edinburgh during the week, but giving his whole time to Largo during the summer months. It was at Largo he was first heard by one or two of the brethren who originated the church in Kirkintilloch, and their hearing him ultimately led to his settlement in the sphere in which he is now labouring with so much success.

The first "business meeting" was held in Kirkintilloch, on the 3rd of February, when these brethren met in the parlour of one of their own houses, and drew up a constitution on the simple terms that full membership be "open to all who love our Lord Jesus Christ in sincerity." From that time forward for some months, meetings were occasionally

held in private houses, but it was not until the beginning of the month of May that the church was publicly constituted, and its regular work begun.

The introductory services were held on the first Sabbath of that month in a little upper room—the Conservative Hall—which, as being the only place available for the purpose, had been rented for the Sunday services for a twelvemonth. It was a lovely morning, one of the finest of that most beautiful summer. Mr. Lister of Leslie preached in the forenoon, choosing for his subject the relative duties of pastor and people, and a considerable number of outsiders were present. In the afternoon the hall was fairly well filled, when the new pastor conducted the service, and at its close the small company of thirteen members sat down for the first time together at the Lord's table. In the evening, all the available room was required for the closely packed audience which assembled to hear Mr. Robarts.

For a short period after these opening meetings there was, as frequently happens in such cases, a considerable influx of new members. Many who had been thinking of the subject of baptism for years had been led to formulate their opinions more definitely when this movement commenced, and were only waiting to apply for baptism and admission to the church so soon as its formation had become an established fact. Consequently it was not many weeks until quite a large party set out to hold a baptismal service in Glasgow, where—through the kindness of the managers of Frederick Street Church, upon whom they were dependent on such occasions until they had erected a building of their own—a number of the Kirkintilloch friends, most of whom had never even witnessed the ordinance before, were baptised. From this time forward the history of the church, though not distinguished by any of those remarkable events which it delights one to record, has been one of steady and almost uninterrupted progress.

The most prominent incident that has occurred, as affecting the establishment and permanency of the work, has been the erection of a place of worship. The work of the church had been much hampered for want of a convenient meeting-place. The Sabbath services had continued to be conducted in the Conservative Rooms, which were not only difficult of access but, on account of the small accommodation, were occasionally uncomfortably crowded. The Wednesday prayer meeting had to be held in another hall, while a third was taken—not indeed by the church, but independently by one of the deacons—for a weekly meeting of young people which was worked almost exclusively by members. It was felt by the church that this

unavoidable distribution of their forces involved a considerable waste of effort.

Not many months had passed, therefore, before the church began to speak of building. By the beginning of the year, negotiations for the obtaining of a site had been opened, and before long a most suitable piece of ground was secured, on a portion of which a comfortable and commodious hall, capable of accommodating 250 persons, was very soon in process of erection, and was, indeed, well on its way towards completion ere the first twelve months of the church's life had run their course. The major portion of the feu has been left vacant, with the intention of its being occupied at some future time by a chapel, and the hall is so constructed that it will form a natural adjunct to the larger building. It is nearly six months now since the members entered into their own premises, and a fresh impetus has undoubtedly been given to their work by this centralising of their efforts.

As many of the members engage independently, either on their own account or along with others, in various kinds of Christian work—in the open air, in kitchen meetings, and in teaching classes—the church has tried to concentrate its attention almost wholely upon the work carried on within the building. Besides the ordinary services and a well-conducted Sabbath school, a flourishing children's meeting is held on Friday evenings, and more recently a class for Bible study has been started by the pastor on Monday evenings. With the new year, the first issue of a small monthly magazine, entitled "Earnest Words," was brought out by the church, hundreds of which are circulated in the district by an organised staff of distributors.

With regard to the spiritual success of this church, little of public interest can be told beyond what we have already recorded. There have been no stirring incidents of a kind, such as to attract the attention of the outside world, no special meetings or series of evangelistic services, but additions to the membership have continued to be made—at the average rate of about one per week up to the end of last year—while in many cases the divine life has been quickened and fostered. A number, belonging to various grades in society, have been brought to a knowledge of the truth, not a few of whom have, in the interval, had the joy of leading others to the Saviour whom they themselves have so recently found, and already show signs of developing into useful workers in the Master's vineyard. Within the last few weeks there have been evidences of a still richer blessing, a spirit of inquiry has been manifesting itself, and many anxious ones have been dealt with both before and after the ordinary Sabbath and week-day services.

Fishin' Jimmy.

(*Continued from page* 16.)

JIMMY'S WISH TO BE A FISHER OF MEN.

OF his after life and the fruits of this strange conversion, the old man did not say much, but his neighbours told us a great deal. They spoke of his unselfishness, his charity, his kindly deeds; told of his visiting the poor and unhappy, nursing the sick. They said the little children loved him, and every one in the village and for miles around trusted and leaned upon Fishin' Jimmy. He taught the boys to fish, sometimes the girls too; and while learning to cast and strike, to whip the stream, they drank in knowledge of higher things, and came to know and love Jimmy's "fishin' r'liging." I remember they told me of a little French Canadian girl, a poor, wretched waif, whose mother, an unknown tramp, had fallen dead in the road near the village. The child, an untamed little heathen, was found clinging to her mother's body in an agony of grief and rage, and fought like a tiger when they tried to take her away. A boy in the little group, attracted to the spot, ran away, with a child's faith in his old friend, to summon Fishin' Jimmy. He came quickly, lifted the little savage tenderly, and carried her away.

No one witnessed the taming process, but in a day or two the pair were seen together on the margin of Black Brook, each with a fish-pole. Her dark face was bright with interest and excitement as she took her first lesson in the art of angling. She jabbered and chattered in her odd patois, he answered in broadest New England dialect, but the two quite understood each other, and though Jimmy said afterward that it was "dreffle to hear her call the fish pois'n," they were soon great friends and comrades. For weeks he kept and cared for the child, and when she left him for a good home in Bethlehem, one would scarcely have recognised in the gentle, affectionate girl the wild creature of the past. Though often questioned as to the means used to affect this change, Jimmy's explanation seemed rather vague and unsatisfactory. "'Twas fishin' done it," he said; "on'y fishin'; it allers works. The Christian r'liging itself had to begin with fishin', ye know."

But one thing troubled Fishin' Jimmy. He wanted to be a "fisher of men." That was what the Great Teacher had promised He would make the fishermen who left their boats to follow Him. What strange, literal meaning He attached to the terms, we could not tell. In vain

we—especially the boys, whose young hearts had gone out in warm affection to the old man—tried to show him that he was, by his efforts to do good and make others better and happier, fulfilling the Lord's directions. He could not understand it so. "I allers try to think," he said, "that 'twas me in that boat when He come along. I make b'l'eve that it was out on Streeter's Pond, an' I was settin' in the boat, fixin' my lan'in' net, when I see Him on the shore. I think mebbe I'm that James—for that's my given name, ye know, though they allers call me Jimmy—an' then I hear Him callin' me 'James, James.' I can hear Him jest's plain sometimes, when the wind's blowin' in the trees, an' I jest ache to go up and foller Him. But, says He, 'I'll make ye a fisher o' men,' an' He ain't done it. I'm waitin'; mebbe He'll larn me some day."

He was fond of all living creatures, merciful to all. But his love for our dog Dash became a passion, for Dash was an angler. Who that ever saw him sitting in the boat beside his master, watching with eager eye, and whole body trembling with excitement, the line as it was cast, the flies as they touched the surface—who can forget old Dash! His fierce excitement at rise of trout, the efforts at self-restraint, the disappointment if prey escaped, the wild exultation if it was captured, how plainly—he who runs might read—were shown these emotions in eye, in ear, in tail, in whole quivering body! What wonder that it all went straight to the fisher's heart of Jimmy! "I never knowed afore they could be Christians," he said, looking, with tears in his soft, keen eyes, at the every-day scene, and with no faintest thought of irreverence. "I never knowed it, but I'd give a stiffikit o' membership in the orthodoxest church goin' to that dog there."

It is almost needless to say that as years went on Jimmy came to know many "fishin' min'sters," for there are many of that ilk who love our mountain country, and seek it yearly. All these knew and loved the old man. And there were others who had wandered by the sea of Galilee, and fished in the waters of the Holy Land, and with them Fishin' Jimmy dearly loved to talk. But his wonder was never ending that, in the scheme of evangelising the world, more use was not made of the "fishin' side" of the story. "Haint they ever tried it on them poor heathen?" he would ask earnestly of some clerical angler casting a fly upon the clear water of pond or brook. "I should think 'twould 'a' ben the fust thing they'd done. Fishin' fust, an' r'liging's sure to foller. An' it's so easy; fur heath'n mostly r'sides on islands, don't they? So ther's plenty o' water, an', o' course, ther's fishin'; an' oncet gin 'em poles an' get 'em to work, an' they're out o' mischief fur that day. They'd like it better'n cannib'ling, or cuttin' out idles,

or scratchin' picters all over theirselves, an' bimeby—not too suddent, ye know, to scare 'em—ye could begin on that story, an' they couldn't stan' that, not a heath'n on 'em. Won't ye speak to the 'Merican Board about it, an' sen' out a few fishin' mishneries, with poles an' lines an' tackle gen'ally? I've tried it on dreffle bad folks, an' it allers done 'em good. But"—so almost all his simple talk ended—"I wish I could begin to be a fisher o' men. I'm gettin' on now, I'm nigh seventy, an' I aint got much time, ye see."

JIMMY'S DEATH.

One afternoon in July there came over Franconia Notch one of those strangely sudden tempests which sometimes visit that mountain country. It had been warm that day, unusually warm for that refreshingly cool spot; but suddenly the sky grew dark and darker, almost to blackness, there was a roll of thunder and a flash of lightning, and then poured down the rain—rain at first, but soon hail, in large frozen bullets, which fiercely pelted any who ventured outdoors, rattled against the windows of the Profile House with sharp cracks like sounds of musketry, and lay upon the piazza in heaps like snow. And in the midst of the wild storm it was remembered that two boys, guests at our hotel, had gone up Mount Lafayette alone that day. They were young boys, unused to mountain climbing, and their friends were anxious. It was found that Dash had followed them; and just as some one was to be sent in search of them, a boy from the stables brought the information that Fishin' Jimmy had started up the mountain after them as the storm broke. "Said if he couldn't be a fisher 'o men, mabbe he knowed 'nuff to ketch boys," went on our informant, seeing nothing more in the speech, full of pathetic meaning to us who knew him, than the idle talk of one whom many considered "lackin'." Jimmy was old now, and had of late grown very feeble, and we did not like to think of him out in that wild storm. And now suddenly the lost boys themselves appeared through the opening in the woods opposite the house, and ran in through the hail, now falling more quietly. They were wet, but no worse apparently for their adventure, though full of contrition and distress at having lost sight of the dog. He had rushed off into the woods some hours before, after a rabbit or hedgehog, and had never returned. Nor had they seen Fishin' Jimmy.

As hours went by and the old man did not return, a search-party was sent out, and guides familiar with all the mountain paths went up Lafayette to seek for him. It was nearly night when they at last found him, and the grand old mountains had put on those robes of

royal purple which they sometimes assume at eventide. At the foot of a mass of rock, which looked like amethyst or wine-red agate in that marvellous evening light, the old man was lying, and Dash was with him. From the few faint words Jimmy then gasped out, the truth was gathered. He had missed the boys, leaving the path by which they had returned, and while stumbling along in search of them, feeble and weary, he had heard far below a sound of distress.

We do not know just how or where in that terrible descent he fell. To us who afterward saw the spot, and thought of the weak old man, chilled by the storm, exhausted by his exertions, and yet clambering down that precipitous cliff, made more slippery and treacherous by the sleet and hail still falling, it seemed impossible that he could have kept a foothold for an instant. Nor am I sure that he expected to save himself, and Dash too. But he tried. He was sadly hurt. I will not tell you of that.

Looking out from the hotel windows through the gathering darkness, we who loved him—it was not a small group—saw a sorrowful sight. Flickering lights thrown by the lanterns of the guides came through the woods. Across the road, slowly, carefully, came strong men, bearing on a rough, hastily made litter of boughs the dear old man. All that could have been done for the most distinguished guest, for the dearest, best-beloved friend, was done for the gentle fisherman. We, his friends, and proud to style ourselves thus, were of different, widely separated lands, greatly varying creeds. Some were nearly as old as the dying man, some in the prime of manhood. There were youths, and maidens, and little children. But through the night we watched together. The old angler did not suffer—we were so glad of that! But he did not appear to know us, and his talk seemed strange. It rambled on quietly, softly, like one of his own mountain brooks, babling of green fields, of sunny summer days, of his favourite sport, and ah, of other things. But he was not speaking to us. A sudden, awed hush and thrill came over us as, bending to catch the low words, we all at once understood what only the bishop put into words as he said, half to himself, in a sudden, quickly broken whisper—"God bless the man, he is talking to his Master!"

"Yes, sir, that's so," went on the quiet voice; "'twas on'y a dog, sure 'nough; 'twa'n't even a boy, as ye say, an' ye ask me to be a fisher o' men. But I haint had no chance for that, somehow; mebbe I wa'n't fit for't. I'm on'y jest a poor old fisherman, Fishin' Jimmy, ye know, sir. Ye useter call me James—no one else ever done it. On'y a dog? But he wo'n't jest a common dog, sir; he was a fishin' dog. I never seed a man love fishin' mor'n Dash." The dog was in the room, and heard his name. Stealing to the bedside, he put a cold nose into the cold hand of his old friend, and no one had the heart to take him away. The touch turned the current of the old man's talk for a moment, and he was fishing again with his dog friend. "See 'em break, Dashy! See 'em break! Lots on 'em to-day, aint they? Keep still, there's a good dog, while I put on a diffunt fly. Don't ye see they're jumpin' at them gnats? Aint the water jest 'live with 'em? Aint it shinin' an' clear an'——" The voice faltered an

instant, then went on: "Yes, sir, I'm comin'—I'm glad, dreffle glad to come. Don't mind 'bout my leavin' my fishin'; do ye think I care 'bout that? I'll jest lay down my pole ahin' the alders here, an' put my lan'in' net on the stuns, with my flies, an' tackle—the boys 'll like 'em, ye know—an' I'll be right along.

"I mos' knowed ye was on'y a tryin' me when ye said that 'bout how I had'nt been a fisher o' men, nor even boys, on'y a dog. 'Twas a—fishin' dog—ye know—an' ye was allers dreffle good to fishermen—dreffle good to—everybody;—died—for—'em; didn't ye?——

"Please wait—on—the—bank there, a minnit; I'm comin' 'crost. Water's pretty—cold this—spring—an' the stream's risin'—but—I—can—do—it—don't ye mind—'bout—me, sir. I'll—get—acrost." Once more the voice ceased, and we thought we should not hear it again this side that stream.

But suddenly a strange light came over the thin face, the soft gray eyes opened wide, and he cried out with a strong voice we had so often heard come ringing out to us across the mountain streams, above the sound of their rushing; "Here I be, sir! It's Fishin' Jimmy, ye know, from Francony way; him ye useter call James when ye come 'long the shore o' the pond an' I was a-fishin'. I heern ye agin, jest now—an' I—straightway—f'sook—my—nets—an'—follered "——

Had the voice ceased utterly? No, we could catch faint, low murmurs, and the lips still moved. But words were not for us; and we did not know when he reached the other bank.

Children's Readings.

"CHRIST OUR GUIDE."

By the Rev. F. H. Robarts, Glasgow.

"And the Lord shall guide thee continually."—Isaiah lviii. 11.

TRAVELLERS who are going a difficult journey require a good guide. When I was with a party travelling in Palestine some years ago, we were obliged to put everything into the hands of our guide We did not understand the language, or the coinage, or the customs of the country. We should have made many mistakes, and got into no end of trouble if we had tried to manage for ourselves. We trusted our guide, and left it to him to manage everything for us. We told him what places we wanted to visit, and that we wanted to get to Beyrout by a certain day, to catch the steamer which was to bring us to Europe.

Our guide proved himself well worthy of our trust. Day by day our route was planned by him; the tents were pitched at the proper places, the dinner was provided at the proper time, and we were

safely brought to our journey's end. We could not have found our own way, but our faithful guide brought us home. Why should we not just in the same manner, commit our way to our Lord Jesus Christ, and trust in Him to bring us home to heaven?

Suppose some of you, boys and girls, wanted to go to London. It is four hundred miles distant; much too far for you to walk; and you could not find your way. What would you do? You would just get into the train; trust yourself to the train; and would be almost sure to arrive safely at the journey's end. Why should we not just in the same way trust in our Lord Jesus Christ to bring us home to heaven?

Now let us think of how we go to London; and perhaps that may teach us some lessons about going to heaven.

1. *First comes Decision.*

Shall I go to London or shall I not? Is it worth while? Do I really wish to go? If I decide to go to London I must leave Glasgow. I cannot live in both places at once. I must give up many things in which I am interested here—my home, and my friends, and my work. Shall I go or not?

For some days I cannot decide. First I think "I will," and then "I will not." My mind swings backwards and forwards like a pendulum. At last I say, "Now I have made up my mind, and I am quite resolved to go." That is what we call *decision.*

I wonder how many of the boys and girls who read these lines will be able to say, "Yes; I too have made up my mind, and I am quite decided to be a Christian, and to start on the journey for heaven."

2. *Next comes enquiry.* How am I to get to London? What is the best way? I look at my little red time-table, and I hunt for the right page, and I find there is a train which leaves the Central Station at ten o'clock in the forenoon, and reaches London at seven. That will do famously. That's the train for me.

Now, just as travellers study the time table, those who wish to go to heaven must study their Bibles. "Search the scriptures, for in them ye think ye have eternal life, and they are true which testify of Me." They tell us what Christ has done for us, and all that is necessary to enable us to get to Heaven.

3. *Then comes Faith.*

When I have found the best train to London, what is the next thing to do? Just to jump into it. I go to the station at ten o'clock, and get into my carriage, in perfect confidence that I shall find myself on the platform in London at seven that evening. I do not know the way to London; even if I could find the way it would take me weeks to walk it. I could not drive the engin myself, and I do not know the engine driver, but I believe he has taken many passengers safely to London before, and that he is able and willing to take me; so I just trust myself, my safety, and my very life, to that unknown engine driver, and expect to reach London at seven o'clock.

What wonderful faith that is! If we put such trust in the power and skill of a fellow creature, ought we not to trust in that blessed Saviour, who is God as well as man, and who loved us, and gave himself for us. Suppose we come to him now and say, "Oh Lord Jesus,

I cannot find my way, or work my way to heaven by myself; but Thou hast said that Thou art Thyself the way; so I just trust in Thee to bring me home to heaven; and put myself under Thy care, to be and do whatever Thou dost wish."

4. *Little children can go in the train.*

And they get to London as safely and as soon as those who are older, and wiser, and stronger. A strong man could walk no doubt; but it would take him many days, and he would be very tired, and would reach London a long while after the little child who trusted the train.

And then, suppose the place we wish to go to is not London, but New York. The strongest swimmer cannot swim across the Atlantic; but the weakest child goes safely in the steamer. The greatest and best man who ever lived could never get to heaven by efforts of his own; but the youngest child is sure to be saved, who trusts in the Lord Jesus Christ.

5. *And there is nothing to pay.*

The journey to London costs a good deal of money. Before we take our seat we must buy our ticket. But for the great journey to heaven there is nothing to pay. The Lord Jesus Christ will give a free pass to anybody, young or old, who asks Him for it. "Ask, and it shall be given unto you, seek and ye shall find," for "Ye are redeemed not with corruptible things, such as silver and gold, but with the precious blood of Christ."

Now, after what I have said, does it not seem to you a very easy thing to get to heaven? Trust Jesus. Put yourself in His hands to bring you safely home. Trust Him as you trust the driver of the train, and as I trusted my guide in Palestine, and "the Lord shall guide thee continually."

Day by day, from year to year
Let this promise calm thy fear;
Those who in the Lord confide,
Constantly the Lord shall guide.

He who gave His only Son
For the sins which thou hast done;
All things needful will provide,
All thy steps will wisely guide.

In the darkness, and the light,
Walk by faith and not by sight;
And, though faith at times be tried,
Thou shalt never lose thy guide.

Show thy faith by kindly deed,
Help the poor, the hungry feed;
Then thy light shall clear abide,
And the Lord shall be thy guide.

Through the turmoil of thy life,
He will nerve thee for the strife,
In His heart will safely hide,
And to endless glory guide.

Notes.

On Passing Events.

WITH the New Year there were issued two Annual Reports of the work of our denomination in Scotland—that of "The Baptist Home Missionary Society for Scotland;" and that of "The Baptist Union of Scotland." Neither of them contains anything very striking; nevertheless there is something to encourage in the first, and not a little that is sadly significant in the second. The first is the report of a well-organised body, which employs some 25 missionaries, and is managed by a committee of 50, of whom 40 are chosen annually by ballot, the remaining 10 by the 40 thus chosen, only those being eligible to serve who are contributors to the Mission, or who represent contributing churches. The Committee and Officers are elected at the Annual Meeting of members, which consist of "one representative from each church making an annual collection, or of donors of £5 or upwards, or annual subscribers of 10*s*." So far all is straightforward and businesslike; and if in any instance the management is not so efficient as it might be, it must be owing to the remissness of individuals, and not to any fault in the constitution of the Society. On the whole, however, its affairs seem to be well managed. Its annual meetings are most orderly. The election of its Committee and Officers proceeds in the smoothest manner. The denomination in Scotland shews confidence in it by contributing to its one object twice as much as to all the objects of the Union put together. The contributions in Scotland last year amounted to £1146 7*s*. In addition to which it received from England £965 17*s*. 1*d*., making a total of subscriptions and donations for the year £2112 4*s*. 1*d*. And although a considerable portion of this—more than is advisable, perhaps—is spent in the process of raising it, the Society presents a good record in the labours of most of its agents, who are working devotedly amidst great difficulties, and some of them with very gratifying success.

THE constitution of the Union differs materially from that of the Home Mission, and the differences are not in the Union's favour. Of all ecclesiastical bodies with which we have any acquaintance, it is the most ill-conceived and impracticable, and says little for the common sense with which our countrymen are usually credited. The primary and fundamental defect is in the constitution of the Council to which every church, however small, and though it contributes next to nothing, has the right to send a minister and three delegates—as many as the largest. The constitution requires that the church should contribute to the Union's funds, without specifying any minimum amount; but even this condition is in many instances ignored, and churches which contribute nothing to the Union, and some who receive help from it are allowed to send their minister and delegates, who are eligible to serve on its committees, and to vote on questions which concern themselves. The committees that are appointed by

such a Council are such as might be expected from the body from which they spring. The General Committee numbers 144 members, or with the Treasurer and Secretary, 146. The Educational Committee numbers 124. On both these committees there are members who do not, personally or through their churches, contribute one penny to any of the Union's funds. On the latter, there are no less than 34 who contribute nothing, directly or indirectly, to the fund they are appointed to administer; one town whose churches contain between six and seven hundred members, sends £3 to the Educational fund, and has eight members on the committee; one church, with over 260 members, sends 15 shillings to the Educational Fund, and has three of its members on the committee, and there are others whose representatives on the committees bear a similar proportion to their contributions. Can such things continue?

Intelligence.

ANSTRUTHER.—The Annual Soiree in connection with the church, was held in the chapel, on Friday 28th December. Rev. Mr. Macintosh presided. There was an attendance of over 300. Mr. Thomson the superintendent, submitted the annual report, shewing the number of teachers to be 24, that of scholars 180, being 15 less than last year. During the year 2 scholars had died, and 8 had professed conversion. For charitable and missionary purposes £7 had been raised. A band of hope under the presidency of Mr. D. Mitchell had been formed, and was being well attended. Rev. Mr. Anderson, E.C., Kilrenny, gave a very interesting address, urging on the young the duty of obedience to parents and teachers. He was followed by Mr. Hunter of Lasswade, whose numerous songs, recitations, and addresses highly delighted the children. The chairman, in a short address, congratulated the school on the good work done during the year.

GALASHIELS.—STIRLING STREET CHURCH.—Evangelistic services were conducted in connection with this church for three weeks in December, by Rev. Thos. W. Lister of Leslie. The meetings were largely blessed; nearly sixty professed conversion, and amongst these there were a few young persons of the ages of thirteen or fourteen years. The meetings were held in Stirling Street Chapel, except on the two Sunday nights of Mr. Lister's visit. The Volunteer Hall was taken for these occasions, and large audiences were secured on both evenings. The church is already reaping the first-fruits of the work in a number of applications for church-membership; and it may be mentioned that at two baptismal services, 9th and 13th January, Mr. Johnston, the pastor, baptized eleven altogether, nearly all of whom were brought to decision during these meetings.

GLASGOW.—The friends at Cambridge Street, who have been pastorless for a year, have just had a sale of work to clear off the year's deficit, which has been more than accomplished. The services at this church have been carried on by lay friends since the late pastor left for Peterhead. For three or four months the evening service has been conducted by Mr. W. S. Mungall, a member of Frederick Street church, and the evening attendance has risen from about 30, to about 180. Six have been baptized within the past two months, and three other applicants are before the church. Mr. J. C. Graham, has been asked to take the over-sight of the

church, and to take the morning service, till the church sees its way to call a pastor : and this Mr. Graham has agreed to do.

MOTHERWELL CHURCH.—A tea meeting in connection with this church, was held in the Mission Hall, on Thursday, 3rd January. The Rev. John Connor occupied the chair, and was supported by the deacons of the church. After tea Mr. M'Skimming senior deacon, rose and presented the pastor with a purse of sovereigns—a presentation which seemed to take the recipient by surprise. Mr. Conner, in feeling terms, expressed his astonishment at the gift of his congregation. He hoped that the same goodwill and harmony might prevail in future with pastor and people that had existed during his seven months. The meeting was afterwards addressed by several of the deacons and members, who all spoke in terms of esteem of their pastor, and expressed their belief that a prosperous future was in store for the church in Motherwell.

REV. ALEX. GRANT, late pastor of John Street, Glasgow, has accepted a call to the pastorate of the church at Santa Barbara, California. His first three months' work have been fruitful. Ten have been added to the church, and seven more have applied for membership. His many friends in Scotland will be glad to learn that Mrs. Grant, who had been so ill here, is recovering, although slowly, in the genial climate of Santa Barbara.

ST. ANDREWS.—On Wednesday the 9th inst., this church held a very successful social meeting ; Mr. G. M. Macdonald, M.A. presided. Mr. Gourlay submitted the financial report, which showed a balance on the credit side. A second report showed there had been a decrease of ten in the membership, five having been transferred to other churches, and five having resigned ; leaving, after revising the roll, twenty-eight members Since the opening of the university session, the church has been greatly helped by the students who are members.

THE REV. WALTER J. MATHAMS, whose valedictory service at Falkirk was reported in our November issue, has been publicly recognised as pastor of the church meeting in Wycliffe Chapel, Birmingham. On January 13th, Dr. Landels preached morning and evening to large congregations. On the 14th a public meeting, at which the Rev. J. J. Brown, former pastor of the church, presided, and addresses were delivered by Councillor Bishop, Mr. Mathams, Dr Landels, and the Rev. W. Platten. Touching reference was made to the late Mr. Middlemore, to whose liberality the erection of the chapel, and the commodious school premises adjoining, was mainly owing. The chairman announced that letters of apology had been received from Dr. Dale and others, and read a letter from the Rev. George Yuille of Stirling, Secretary of the Baptist Union of Scotland, speaking of Mr. Mathams in very laudatory terms. The meeting derived unusual interest from the presence of two of Mr. Matham's predecessors. Dr. Landels formed the church at the Circus, from which the Wycliffe church originally sprang. The site for the latter was purchased by his friend Mr. Middlemore during his ministry, but he did not remain long enough in Birmingham to remove to the new place. He was succeeded at the circus by Mr. Brown, who, when Wycliffe was opened, moved there with a number of his members who formed the nucleus of the new church, to which he ministered usefully and happily for 27 years. Wycliffe Chapel and Schoolroom, it may be said, are a noble pile of buildings. The chapel is in the ornate Gothic style, with a tall spire, a fine organ, a stone pulpit, and accommodation for 950 hearers. The schoolrooms are commodious, with classrooms opening out of them. The buildings, altogether, must have cost nearly £20,000, and are now entirely free of debt. Mr. Mathams commences his work under the happiest auspices. He has received a most cordial welcome, and both he and the church are looking hopefully into the future.

WISHAW.—A series of Evangelistic Meetings was held here in December, conducted by Mr. J. W. Moodie, the soldier evangelist. The meetings were well attended. On Sabbath nights the chapel was crowded to overflowing, and on week nights it was well filled. A number of anxious souls went into the vestry to be spoken with personally, and most of them professed to decide for Christ. Amongst those who have decided, are several from among families in connection with the church of whom we have good hopes. Those who joined the church, as the result of the special meetings in the beginning of last year, have, for the most part, gone on well, and have given much satisfaction. The conference, and meetings which have become quite an institution now in connection with the church, at new year, were held as usual, and perhaps were more successful than on any former occasion. The watch-night service was well attended. Meetings were also held forenoon, afternoon, and evening, on Tuesday and Wednesday, 1st and 2nd January. The attendance in the afternoon and evening was large, and many found it a time of spiritual refreshment, and renewing of strength for the journey, who otherwise might have been in the way of temptation. There was no special subject taken up for consideration, but there was no want of harmony in the addresses, which were splendid throughout. The speakers were Revs. D. Ross, Coatbridge; J. Connur, Motherwell; A. Corbet, Greenock, and Mr. W. D. Dunn, and Mr. Murphy, evangelists. On Thursday, 3rd January, a local Minister's Meeting was held in the afternoon specially for prayer and conversation regarding preparation for work, and Rev. D. Lewis addressed a meeting in the evening on Ephesians ii. 10—"For we are His workmanship."

NOTICES TO CORRESPONDENTS.

TO SUBSCRIBERS.—The Publisher wishes to say to members of Churches whose officers do not favour the circulation of the MAGAZINE, that it may be ordered through any Bookseller; or, better still, let any member who is interested obtain subscribers, and order a parcel direct from here.

Several Articles left over for want of space. We are sorry to disappoint poetical contributors, but this month we have not even an odd corner which we can spare for them.

All communications intended to appear in the Magazine must be in hand not later than the 20th of the month—letters by the 15th.

Communications referring to articles for the Magazine to be sent to the Editor, Rev. Dr. LANDELS, 10 Bellevue Terrace, Edinburgh; those referring to advertisements and the supply of copies of the Magazine, to the Publisher.

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SCOTTISH
BAPTIST MAGAZINE.

Cross-bearing;

AS ILLUSTRATED BY THE CASE OF SIMON THE SYRENIAN.

By Rev. R. Macnair, M.D.

LUKE ix. 23. "If any man will come after Me, let him deny himself, and take up his cross daily, and follow Me. *See also* MATT. xvi. 24, and MARK viii. 34.
LUKE xiv. 27. "Whosoever doth not bear his cross, and come after Me, cannot be My disciple." *See also* MATT. x. 38.

MARK xv. 21. "They compel one, Simon a Cyrenian, who passed by, coming out of the country, the father of Alexander and Rufus, to bear His cross."
LUKE xxiii. 26. "As they led Him away, they laid hold upon one Simon a Cyrenian, coming out of the country, and on him they laid the cross, that he might bear it after Jesus. *See also* MATT. xxvii. 32.

ACCORDING to our Lord's statement, cross-bearing is a Christian duty, a characteristic of His disciples. Any who want this mark, who fail in this duty, are not worthy of Him, cannot be His disciples. Those who recognise Him as Lord, to whom His word is law, will act upon His instruction, take up their cross daily, and follow Him. Of course the expression is figurative. The cross which every disciple is to bear is not a literal cross, two pieces of wood fastened cross-wise to one another, such as our Lord himself carried on His way to Calvary, such as was borne after Him by Simon the Cyrenian. The cross which each Christian has to bear is something different from this, something of which this was only a figure. But as this cross *was* a figure of that to which our Lord refers, and carrying of it by Simon a figure of the cross-bearing which He enjoins, the incident in our Lord's history may be profitably studied as an illustration of the duty. Notice then that *cross-bearing implies something painful or disagreeable to the natural man.* It was so in the case of Simon. The weight, the pressure of the cross, could not be other than irksome. His being mixed up with a public execution, bearing the cross after a prisoner, one who had been condemned both by the Jewish Sanhedrim and the Roman governor, condemned to an ignominious death,—all this must have been sufficiently trying. And bearing the cross, in the sense in which our Lord uses the expression, is always of the nature of a trial. It is something painful,

disagreeable to flesh and blood. When all goes well with us, when everything is smooth and easy, it may not be best for us. Jesus assured His disciples that in the world they would have tribulation. And if we are faithful to Him, we shall have our troubles of one kind or other, *our* cross, which we shall feel painful, trying to our human nature. Where there is nothing trying, nothing calling for self-denial, we have no reason to suppose that there is any real cross-bearing.

Cross-bearing is voluntary. In the words of our Lord referred to above, it is spoken of as the act of the individual, something which is to be his own choice, which does not come upon him without a conscious effort one way or other on his part; but something which, deliberately and of his own motion, he undergoes. To His disciples he says,—"If anyone will come after me, let him . . take up his cross." And again,—"Whosoever doth not bear his cross . . . cannot be my disciple." This language implies that one may take, or may refuse to take up the cross.

But what of our illustration? it may be asked. Was not Simon *compelled* to bear the cross? Both Matthew and Mark use this expression, and the proper meaning of the word is to *impress*, to press into the service. Well, allowing that there was pressure on the part of the soldiers, it does not follow that there was resistance on the part of Simon. There is nothing in the narrative to show that there was any unwillingness on his part to bear the cross. It was a painful position in which to be placed, but so far as the scripture accounts go, it was not a position to which he made any objection. He had not been mixed up with the trial of Jesus in one way or other. He had seemingly just come to Jerusalem. Matthew says they *found him*, Mark, that he was *passing by*, both Mark and Luke, that he was *coming out of the country*. He may have been a stranger, imperfectly acquainted with the history of Jesus, and now for the first time brought face to face with Him. And the sight of the meek, unoffending sufferer, with the bearing, not of a criminal, but of a pure and holy man, may have drawn from him an expression of pity. Or he may have been, like Nicodemus and Joseph of Arimathea, a secret disciple, in whom the latent spark of faith only waited for some needed act of service to fan it into a living flame. But if he had been utterly indifferent to the sufferings of Jesus, or if he had been one of the unfeeling mob who cried out, "Away with Him, away with Him, crucify Him, crucify Him," and if he had manifested resistance when the cross was laid upon him, the politic priests, or even the hardened soldiers, would scarcely have ventured to exact this service of him. I believe, therefore, that Simon made no resistance, but willingly bore the cross.

And if we are true cross-bearers, we must be willing cross-bearers. We are not to suppose we are entitled to the name, because many trials are sent us, because we have seen much affliction, because we have been great sufferers. Have we *taken up* the cross? Have we submitted to the trial? Have we bowed our neck to the burden? Or have we been impatient, fretted and fumed, and made ourselves so disagreeable to those around that the affliction has been nearly as much of a trial to them as to ourselves? Only in the first case can we be said to be cross-bearers. Or again, are we doing any work for Christ, discharging any duty, however common or trivial, involving pain, labour, anxiety, expense, from which our natural selfish love of ease or indolence would lead us to shrink, but which we cheerfully engage in because He requires it? If so, then to that extent are we bearing the cross.

Cross-bearing is shared with Christ. The cross we have to bear, in one sense, is our own; in another, it is Christ's. The words in Luke xiv. 27 (R.V.) are, whosoever doth not bear *his own* cross, and the same might be said of Simon. The cross which he bare was his own for this part of the way, the cross which it belonged to him to carry. But it was also Christ's cross, the cross which He had carried, the cross on which He was to be stretched, and on which He was to die for sinners. It had been carried by Jesus before it was carried by Simon. And perhaps we might go further, and say that it was still in part carried by Jesus. For while all the three Evangelists speak of Simon bearing it, or of its being laid upon him, none of them say that it was removed from Jesus. And Luke's expression that he might *bear it after Jesus* gives some colour to the idea that Jesus continued still to bear part of the cross. By the Roman law the prisoner carried his own cross, a sort of symbolical expression of the fact, in the case of one who was justly condemned, that he had brought his punishment upon himself. The transverse bar of the cross was fastened to the shoulders of the prisoner, while the lower end dragged behind him on the ground. Supposing that this lower end was laid upon Simon, while the upper part was still borne by Jesus, there would be a peculiar significance in the words of Luke—"On him they laid the cross, that he might bear it after Jesus." We can understand how this much relief should have been given to Jesus, especially if He seemed to be fainting under the load, and if it were thought that, by leaving Him the whole, He might succumb before reaching Calvary, and so escape the crucifixion. But it is more difficult to conceive that Roman officials would be willing to dispense altogether with the requirement that the prisoner should carry his

own cross. And this is another reason for taking Luke's words as intimating that only part of the cross was carried by Simon.

Now the illustration applies to cross-bearing generally. It is shared with Jesus, and the heavier part is borne by Him. Of the house of Israel it is written—"In all their affliction He was afflicted, and the angel of His presence saved them; in His love and in His pity He redeemed them: and He bare them and carried them all the days of old." And of every affliction to which His people now are subjected, it may be said that the heavier portion is borne by Him. "Himself took our infirmities and bare our sicknesses." "In that He himself hath suffered, being tempted, He is able to succour them that are tempted." All suffering is the result of sin, and Jesus, by bearing our sins, has taken upon Himself the heavier share. He has endured the penalty, and anything that remains for the disciple are only some of the minor consequences of his sin, evils which continue to flow from it although the guilt has been atoned for. He may, like Paul, "fill up that which is behind of the afflictions of Christ in His flesh," Col. i. 17; but it is not in any way as an atonement for his sins. What a consolatory thought to the disciple in the time of affliction! Whatever the nature and extent of his sufferings, these are not the penal consequences of sin, but the fatherly discipline to which he is subjected as a member of the body of Christ. The penal consequences have been borne by Jesus himself. He has gone before, bearing these, and in comparison with what He has endured, the sufferings of His followers are light afflictions which endure but for a moment. He still goes before and lightens the load, at the same time supplying grace to His follower, enabling him to bear the share which remains for him.

Cross-bearing is often made a means of grace to others besides the cross-bearer. It is a means of grace to the cross-bearer himself, the trials he meets with forming a sort of spiritual tonic, bracing him and enabling him to sustain further efforts, and to meet further trials. But it is often a means of grace to others as well. The self-denial, the active service, the patient endurance—especially where the natural disposition is selfish, indolent, irritable—prompt enquiry as to the spirit underlying them, and lead others to seek a measure of the same spirit in following the same Saviour.

But what of our illustration in this connection? Not much directly, but, perhaps, something by conjecture. Mark tells us that Simon was "the father of Alexander and Rufus." There are several Alexanders mentioned in the New Testament, but nothing to identify any of these with Simon's son. Rufus is a name which we meet with

only once again, in the closing chapter of Paul's Epistle to the Romans. The Rufus there mentioned comes in for a greeting along with others, and in these terms, "Salute Rufus, chosen in the Lord; and his mother and mine." This Rufus was evidently a friend of Paul, a dear friend, one possessed of a high Christian character. And if he were the son of Simon the cross-bearer, and his mother the wife of Simon, the saluation of Paul to "Rufus chosen in the Lord, and his mother and mine," is peculiarly significant. For the mother as well as the son is worthy of being had in remembrance, not only a pious woman, but one who had acted a motherly part to the apostle, one of those women, perhaps, of whom he speaks, who laboured with him in the gospel, or perhaps who waited upon him, and, by her personal ministrations, soothed his spirit and comforted his soul in some of his manifold trials. If the two here referred to were the wife and son of Simon, and if he had another son who was also a Christian, we cannot help associating the Christian character of the family with the cross-bearing of Simon. It is only in the natural order of things that his religion should have been diffusive, that one who was ready to suffer shame for his Lord should have been a centre of Christian influence in his own home. But it is particularly pleasing to be allowed to entertain the thought that the wife of this man was a ministering angel to Paul in some of his trials, that as her husband scrupled not to bear the cross after Christ, and thus did what he could to lighten the load laid upon the man of sorrows, she was ready to act a similar part to a disciple, and to bear the cross with Paul. If husband and wife were animated by the same spirit, both cross-bearers and cross-sharers, and their son was also "chosen in the Lord," Simon is not to be pitied, but rather to be congratulated, in his walk to Calvary. "O blessed cross-bearer," we may well exclaim, "with what abundant interest has the master paid back, even into thine own bosom, the little service thou wast permitted to render Him!" For here in a manner the promise is fulfilled, a promise which applies to all who take up the cross and follow Christ—"there is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for My sake and the gospels, but he shall receive a hundredfold now in this time." If Simon left wife and children to follow Jesus, he received them back again a hundredfold more precious, not only with the natural relationship remaining, but, in addition, as part of that company of whom Jesus says—Whosoever shall do the will of My Father which is in heaven, the same is My brother, and sister, and mother.

The Quiet Hour.

When the day has folded his pinions,
And the night is coming on,
I sometimes sit in the silence
And talk to the Heavenly One;
I tell Him all my sorrows
And all my burdens bring,
And He listens to me so kindly
With the patience of a king.

And I always gladly remember
That I am a monarch's child,
Whose Father ruleth the nations
With a sceptre undefiled;
My Father's birds are singing
To brighten my weary hours,
And the air of the night is heavy
With the fragrance of His flowers.

And I like to sit in the silence
With none but the Father near,
And tell all my joys and sorrows
Into His listening ear;
And I like to think that he careth
How our daily tasks go on,
Remembering we are His children
Though He sitteth on a throne.

Oft I look away through the stillness
To a city bright and fair,
Where my heavenly home is waiting
In a land beyond compare;
I have heard that my loving Saviour
Of that country is the light,
And I long to dwell forever
In that city out of sight.

Rev. Joseph Mountain.

WITHOUT Mercy, true Purity never blessed a human heart.

WHAT a man sees with the vision and apprehension of the soul reveals what he is, and it also determines what he shall be. From what he sees radiates an influence which transforms him. If he sees only the things which are revealed to sense, he will himself become earthly; if through the visible he sees the invisible, he will come to have affinities and interests which are beyond the world of sight.

Family Religion.

III.

PARENTAL RESPONSIBILITY.

THE loyalty to Christ of husband and wife, is the best guarantee for the religious training of their children; and on them, as Christian parents, the responsibility for that training primarily devolves. Because of their relation to them, they have qualifications for it which others, of like character and capabilities, do not possess; and to no others, under ordinary circumstances, can it be properly or safely delegated. Their relation invests them with a peculiar power, and is the source of feelings which secure that the power shall be rightly exercised. Apart from religion, parents, who are worthy of the name, take the deepest interest in their children's welfare, and when the sanctions of religion are added to the springs of natural affection, the whole heart goes out in earnest desire that those who are so dear to them may be fitted for their destiny, both in time and eternity.

To begin with, such parents will receive their children as precious gifts of God, entrusted to them in order that they may be cherished and cultivated for His sake. They do not regard them, as is the case with too many parents, as a superior kind of pets, or playthings, or toys, or ornaments, or even coveted possessions, designed to minister to their amusement, or selfishness, or pride. They recognise their lofty descent as coming from God's hand—not far from heaven because not long out of it—invested with an awful innocence because so recently come from God, and showing traces of the source whence they have sprung; for

> "Not in entire forgetfulness,
> And not in utter nakedness,
> But trailing clouds of glory do we come
> From God, who is our home."

Hence they receive them under the deep conviction that they are awful charges, as well as the most precious treasures which God entrusts to man or woman's care.

Receiving them thus, they are not likely to hand them over to the care of others, except it be under the most imperious necessity. When such necessity exists, and children from any cause must be

sent elsewhere for the training which they cannot receive at home, supreme regard will be had, in the selection of teachers and guardians, to the child's highest interests, rather than to social, or even educational advantages. In such cases, it is cause for devout thankfulness that there are boarding schools conducted by Christian men and women, where not only a good education may be obtained, but where the child's moral and spiritual training is made the first object, and attended to with a degree of solicitude, second only to that of a true Christian parent. Such teachers or conductors of school become foster fathers and foster mothers to the children, and we have known many instances where their kind and judicious training has been followed by the happiest results. Still, in our estimation, even such schools are not to be resorted to, except as a matter of stern necessity; never as a means of saving the parents trouble by getting their children out of the way. God entrusts children to their parents, not to strangers; and has ordained the family relation as a means of raising a godly seed, and neither this nor any other ordinance of His can be violated with impunity. There are influences in a well-regulated Christian home for the lack of which even the best conducted boarding schools cannot compensate; and not only do children suffer who are severed from them, but the parents also inflict on themselves a serious deprivation, when, instead of keeping their children about them, they try, by giving a money payment to others, to compensate for their own negligence.

They should deem it a privilege, therefore, rather than a burden if in their early years, while the foundations of character are being laid, they can have their children under their eye—if, while their mental training is attended to at the school by day, their nightly sojourn under the parental roof, and mingling with the other members of the family, brings them under the influences which are conducive to their spiritual welfare. Their school training and associations will then fit them for going out into the world and taking their part in the battle of life, while the home influences will prove the best safeguard against their yielding to the temptation by which they are assailed. And we cannot conceive of any Christian parent grudging any amount of trouble to secure such a result.

Trouble! can any parent worthy of the name so think of it? Is it not rather cause for abounding thanksgiving that God does not require you to sever yourselves from your children even for a time in order to their being trained for His service? You may gratify your parental love by having them by your side, and under your eye. Your morning smile may greet them, and make the opening day more

bright. Your eye may watch and your hands tend them, while their childish prattle or their hearty laughter is music to your ear. Your own lips may teach them to pray as they kneel by your side; and your nightly prayer be offered when the sleepers lie folded in the everlasting arms. They may grow up like "olive plants around your table;" and be as much dedicated to the service of the Lord as if, like Samuel, they were taken to the house of the Lord, "to appear before the Lord, and there abide for ever. God be thanked for the sanctities of a Christian home—that He desires no altar more sacred than the altar of the household—no fellowship more holy than the intercourse of a loving fireside circle—no temple of man's rearing more divine than the house whose walls enclose a family in which God is known.

Children reared in such families, subject to their training and influence, may be confidently expected, through the divine blessing, to grow up in the fear of the Lord. There is still truth in the old proverb, "Train up a child in the way he should go, and when he is old he will not depart from it." Nor have the following scriptures lost their meaning, nor need Christian parents refrain from applying them to themselves—"Instead of thy fathers shall be thy children whom thou mayest make princes in all the earth." "The mercy of the Lord is from everlasting to everlasting upon them that fear Him, and His righteousness unto children's children, to such as keep His covenant, and to those who remember His commandments to do them." "Thou shalt see the good of Jerusalem all the days of thy life, yea thou shalt see thy children's children and peace upon Israel."

In a prosperous state of the church, foretold by the prophet Zechariah (viii. 4, 5), the aged and their descendants throughout successive generations are numbered among her members—old men and old women, every man with his staff in his hand for very age, and boys and girls playing in the streets." Parents have not to mourn the apostacy of their offspring. Those who have sprung from their loins are found walking in their steps, profiting by parental instruction and example, and, as the result, worshipping the God of their fathers. While religion is an individual thing, it has spread through the members of the families, and it is not individuals merely, but communities who are saved—all, through different generations, bound up in the bundle of life—all travelling, as they ought to be, in the one way to the one home in the Father's house on high. It is the joy of the parents to see their descendants thus one with themselves in the great matter of religious belief and practice, for, especially when they are found members of the church of Christ, and walking

in paths of righteousness—"Children's children are the crown of old men."

It is difficult to write on this theme without wounding the susceptibilities of friends whom we highly esteem, and whose experience has not been of this happy nature. While, however, we may premise that it is not our purpose to charge with *intentional remissness*, any whom our words may painfully effect—while the evil we complain of may be more owing to pernicious systems, and to necessities arising out of social circumstances than to any want of solicitude or of fidelity on the part of parents, we must nevertheless express our conviction that where children in the matter of religion pursue a course diverse from that of their parents—that is when they do not become partakers of their parents' faith and devotion, there must of necessity be something wrong. It is not the thing which is to characterise the happy and prosperous state of the church. It shews that there is something out of joint somewhere. In the nature of things we can scarcely come to any other conclusion. We cannot ignore the mighty influence which parents, and especially mothers have in determining the beliefs and moulding the characters of their children. We cannot forget how difficult—how almost impossible it is for those who have been always the inmates of a family, where strong family affection prevails, to imbibe sentiments, or form habits which they know will wound the tenderest affections of those whom they love; and how unlikely it is where parental authority has been firmly, although leniently, exercised that children shall form connections which are likely to lead them astray. We should be undervaluing one of the mightiest agencies which God has ordained, and admitting that the most powerful means of doing good to others might prove ineffectual without either fault or defect in those who use them, did we admit that parents might seek wisely and faithfully and earnestly the salvation of their children, and yet seek it in vain. No one has so much power to influence another for good, as parents have to influence their children; and we should be decrying all human effort, and treating it as absolutely worthless, did we admit that there was nothing in the best parental training to secure the decision of children for Christ.

Again, therefore, we feel constrained to say that where this is not secured, there must be something amiss somewhere. It may not be in the *parents' intention*—we do not believe it is so in the case of any real Christian. It may not be in the *parents' earnestness*—we are confident it is not so of many instances of failure. But it may be in *the parents' judgment*, or in their want of thought about the natural effect of customs which have sprung into existence,

and which are generally regarded as proper. *Sending children from home at a very early age*, where they form acquaintances which can only influence them injuriously—how often has that operated with most disastrous effect! *Placing them under the care of others*, when they are young enough to require to be constantly encircled with the parents' love—how often has that neutralised or destroyed all salutory parental influence! *Suffering them while they even remain at home to keep company with those who were vicious in their habits, because they belonged to the same, or to a superior social grade*—how ruinous has that often proved! *Failing to check habits of self-indulgence* from a fear of offending or giving pain—failing to make the parents' will the law of the household while the children were still under the parental roof, and weakly granting liberties where a firm and salutory restraint should have been exercised—how often by such a course of undue leniency do parents bring about the consequences which they desire to avert! We do not venture to apportion blame in such cases. We do not say how far they are culpable—how far they are only mistaken. The result is about the same in either case. They may be weak, or they may be unwise, or they may be actuated by worldly and unchristian motives, and so act a part which they know or *might know* to be unworthy of their Christian profession. But unhappily whatever the cause, the influence of their action is no less injurious, no less ruinous to their offspring, and detrimental to the interests of the church of Christ. For in this as in other things—the words of the poet are true.

> "Evil is wrought by want of thought,
> As well as want of heart."

When Christian parents act their part aright, we shall have family continuity in our churches. When their solicitude for the welfare of their children shall be accompanied by training as judicious as their parental affection is tender and sincere, then may we fairly expect that the children will take the place of the fathers through many generations—yea, that our godly families shall never want representatives in the church so long as their descendants exist—that instead of the parents being solitary in their religion, as they often are, they will be joined by their children and their children's children. Aged men and women—every man with his staff in his hand for very age—grandfathers and grandchildren will be united in the same church, old men dwelling, and boys and girls by their side playing together, in the streets of Jerusalem.

WHERE strife comes, detraction, envy, the turmoil of passion, self-contempt, degeneracy sets in, and with them confusion and every evil work.

Our New Churches and their Pastors.

III.

GEORGE STREET, ABERDEEN.

N its human side, the George Street Baptist Church owes its inception to the late Mr. John Stewart, of Banchory, the suggestion, we understand, being first made to him by Mr. Tulloch, now of Dundee, then Secretary and Evangelist for the Union. A little before then, Aberdeen had two Baptist churches, or rather three, as there is a small Scotch Baptist church in Academy Street. The union of Dr. Anderson's flock with Crown Terrace Church reduced the number. It was felt, on all hands, that one congregation of Baptists, in a growing city like Aberdeen, with its well-nigh 120,000 of a population, was not sufficient or creditable. His thoughts having been turned to the subject, Mr. Stewart embarked in the scheme with all his wonted resolution and perseverance. Indeed, it became the pet scheme of his declining years; for which he planned and prayed. His first efforts took the direction of making an offer of £400 to the office-bearers of Crown Terrace Church, as the two years salary of the first pastor, and urging them to undertake the work. On their declining, he turned to a few private members with the same invariable offer, if they could find *eight* persons willing to separate and form the nucleus of the new church. It need not be said the matter formed the subject of most earnest prayer, on both sides, for guidance and blessing. It is the truth to say the movement was born with prayer. Step by step was taken as God opened the door. The matter was suspending in this uncertainty, when overtures were made to Rev. A. Bisset, Pastor of Whytescauseway Baptist Church, Kirkcaldy, to undertake it.

Mr. Bisset, like Mr. Chrystal and Mr. Gillison, had been connected with a Presbyterian body. For years he had been pastor of the Free Church in Peterhead, and had, on embracing our principles, to sever that connection, and enter on a new and untried course. This step, of course, involved a considerable sacrifice, such as was only possible to a man of strong faith, with whom conscience was supreme. And it is a noticeable and gratifying fact, that three of our most promising young churches have thus been formed by men who were not trained in connection with our body, but who joined it for conscience sake. Mr. Bisset is a man of great evangelistic zeal, for which his pastoral

relation to the church in Kirkcaldy prevented his having sufficient scope; and being, through his residence in Peterhead, well acquainted with the northern people, he was just the man for the work Mr. Stewart contemplated. Baptism alone was not Mr. Stewart's main object, but rather an aggressive gospel church on Baptist lines, just as a Free or U.P. church would take up the evangelisation of a district—their main object being the salvation and edification of men; but, of course, the form of church planted being on what they considered scriptural lines. So with Mr. Stewart. As a Christian realising that men had to be born from above to enter the kingdom—as an extensive employer of labour, conversant with the state of religion in the city, painfully aware in how many pulpits the old gospel was not preached in its saving simplicity—his desire was, from the first, for an evangelical church, set up, of course, on what he believed to be Scriptural and Baptist principles. The inducement the scheme presented to those overtured to join it was precisely this feature; several of them being willing to leave their church just to get field and freedom for gospel work. It was the same object which prevailed on Mr. Bisset to leave his charge. So that between pastor, people, and promoter, there was this singular bond of harmony—a principle which gave its complexion to the whole movement, and formed the mainspring of its action. Their ideal of a church being one possessing the three characteristics of the great commission—(1) a soul saving church, (2) one in which the sacraments are scripturally observed, and (3) where the edification of believers is not omitted—these three and in their relative importance. For the first of these may be taken as the first and great command of the commission. For a church to fail in which is to fail totally. Unless a church is effective in the conversion of souls, never a soul less belongs to satan's kingdom, or is added really to Christ's; of never a soul is hell deprived, or heaven peopled. Failure here is utter failure. Such then was the spirit of this movement; in all which wherein does it differ from all true Baptist churches, though outsiders are so slow to give us credit for it?

Eight individuals had been Mr. Stewart's condition. When the preacher entered the Northern Friendly Society's Hall, on Sabbath, 17th October, 1886, he could count with certainty only on an audience of eight families. The audience, however, greatly exceeded this. The evening one was larger still, and from week to week they continue to grow; while, best of all, blessing was granted the very first night.

The cause had been of God. Numbers of Christians in the city had been waiting for some such scriptural church, and rallied round

it from the beginning, and soon baptism began to be requested. The originators had resolved to be in no haste forming a church, rather they would continue evangelising as what their heart was most set on, and wait till God opened the way. But soon it became apparent that a home had to be provided for the disciples, and on the 26th January, 1887, the church was opened with a membership of 34, with 8 deacons. The subsequent story of the church since, is simply that of the divine blessing on earnest, prayerful labour. All along a prominent feature of the church has been evangelising, every Sabbath evening service being devoted to that purpose, with an after meeting for prayer and speaking to the anxious. Never has there been a revival, never even has there been special meetings—want of a hall having prevented that till now—but few are the Sabbaths in which there have not been some enquiring the way. It has been a steady, upward growth. Since leasing a hall for themselves—the very hall, by the way, in which the late Dr. Anderson ministered for 30 years, and in which the quaint Mr. Robertson, of Graigdam, preached before his time—the church has been enabled to begin a Sabbath school. The other agencies are a band of open air preachers, a band of tract distributors on the loan system, who work in connection with the five district or cottage meetings on Sabbath.

The present membership is 175, with some 10 applications.

The history of this church, and of the other two we have noticed, shows how much might be done by wisely conceived, and well conducted efforts for Church Extension, and intensifies one's regret that the Union is so scantily supplied with funds by which such efforts may be originated and sustained.

Prayer Answered the Day Offered.

By Rev. John Simpson.

"In the day when I cried Thou answered me, &c."—PSALM cxxxviii. 3.

IN these last days, when semi-infidel scientists have been telling us there is no scope for, much less answer to, prayer, precious exceedingly are the numerous Bible records as to answers to prayer, sometimes, too, in the very day offered.

True prayer is always *heard*,—heard in the day offered, yea, in the very moment offered. "Draw nigh to God, and He will draw nigh to you," is the gracious proposal and promise. And God will be true to His engagement. The thought that prayer is not heard, or that God turns a deaf ear to the suppliant, is a satanic suggestion. Every true prayer is heard, and heard immediately. Not a voice ascends in prayer, not a word is uttered, not a whisper is offered, but is heard, and heard at once.

There is no possible interruption here. Nothing can intercept the passage of true prayer in its flight to heaven. Yea, God bends down to listen, draws near to the praying one. What a meeting at the mercy seat every time the believer visits the throne of Grace; God and the praying one engaged together!

But even true prayer is *not always answered in the day offered.* Sometimes prayer seems unanswered, because it is long in being answered. But delay here is not denial. Prayer may be delayed; and there will be the best of reasons for this. It is not that it has failed to reach the ear of God, or that it is rejected,—but because it may be wiser and better to withhold for the time the answer. The answer may be unfit for the time. For many reasons, certain prayers may not be answered immediately. They do not, however, fall to the ground; the response is only delayed, to be given at the fittest time, and in the best possible manner.

Prayer, however, is often answered in the very day offered. The Psalmist here says it was so in his experience. "In *the day* when I cried *Thou answeredst me.*" We do not know the occasion, nor the Psalmist's special necessity. It was a case of felt necessity, and perhaps great urgency. It led him to "*cry*" *unto the Lord.* And David had many such times, king though he was. This felt necessity is generally the condition of an immediate answer. If the case is one that requires immediate attention—if help is felt to be much needed and is earnestly sought—that self same day we may be sure help will be given. There will be in some shape or sense a fulfilment of the promise. David is very emphatic and explicit: "In *the day when I cried*, Thou answeredst me." *Jeremiah* has it recorded in almost the same words: "I called upon Thy name O Lord out of the low dungeon. Thou hast heard my voice: hide not Thine ear at my breathing, at my cry." And he immediately adds: "Thou drewest *near in the day that I called upon thee:* Thou saidst, fear not."

How explicit this, too, and how corroborative. David out of the depths, and Jeremiah out of the dungeon, and Jonah out of the belly of hell—the belly of the great fish—sent up their cries, and they were heard, and swiftly answered. For even Jonah has it thus: "I cried by reason of mine affliction unto the Lord, and He heard me; out of the belly of hell cried I, and Thou heardest my voice. When my soul fainted within me I remembered the Lord; and my prayer came in unto Thee, into Thy holy temple." Like a swift messenger, Jonah's prayer rose from his terrible depths of distress, and came in before the Lord, and was speedily attended to. For we read as if there had been no delay, "And the Lord spake unto the fish, and it vomited out Jonah on the dry land."

And how beautifully has the *beloved Daniel put it*—and simply a relation of the facts. Fervently had he been praying and pleading; and this is the result, "And *while I was speaking and praying*, and confessing my sins, and the sins of my people Israel, and presenting my supplication before the Lord my God, for the holy mountain of my God; *yea while I was speaking in prayer*, even the man Gabriel, whom I had seen in the vision at the beginning, being caused to *fly swiftly*, touched me about the time of the evening oblation. And he informed me and talked with me, and said, O Daniel, I am now come forth to give thee skill and understanding. At *the beginning* of thy supplications *the commandment came forth*, and I am come to show thee; for thou art greatly beloved; therefore understand the matter and consider the vision."

If necessary, God will send the brightest and swiftest angel in heaven to answer his people's prayers, and that while they are yet speaking.

Yea, says God, in Isaiah, "It shall come to pass, that *before* they call I will answer; and while they are yet speaking I will hear."

Let the Acts of the Apostles be examined, and we shall find numerous instances in which prayer was answered, and answered immediately, and wondrously, in gift and grace, spiritual and temporal supplies, and often miraculous deliverances.

Even in temporal things answers have often been obtained by God's people in the *very day prayer was offered.* How often such answers have been realised by praying people in the day of difficulty, the history of the church and the experience of many individual believers would strikingly declare. Even temporal and pressing circumstances have been often strikingly relieved thus, and swiftly too. Many tried believers have found this in days of trouble. Help has been sought, and help has been found. Praying ones have sometimes risen from their knees and found, in the most remarkable manner, answers to their urgent prayers and supplications. From their closets they have come and found the door opened, or knocked at from without, with tangible gifts of necessaries, nobody knew from whom! Was it not from the Lord? The post has brought letters with orders for money, or money itself, from friends known or unknown! Was it not in answer to prayer? And many manifest answers to prayer have been received by praying ones in various ways. "Whoso is wise will observe these things; even they shall understand the loving-kindness of the Lord."

Wonderful, providential deliverances have frequently occurred in the experience of praying people. The promise has often been

verified, "Call upon Me in the day of trouble and I will deliver thee, and thou shalt glorify Me." Was it not so, for example, and very notably with Alexander Peden, the Covenanter, when fleeing, like a partridge on the mountains, from his enemies, he cried to the Lord to cast the lap of His mantle over him, and the cloud came down and the mist of the mount so covered him, as to render him safe from his hounding persecutors. Was it not so with another Covenanter when, taking refuge in a cave or hole by the way, the spider wove her web over its mouth, which caused his hunting enemies to suppose he could not be there?

Less or more, as He sees fit, or as His saints need, and for shorter or longer time as their work requires, will God send deliverance; so that they may be truly said to be immortal till their work is done. By means of the elements, or in spite of them, will He command deliverances; providence making use of or dispensing with natural law to accomplish His ends. So that winds and waves work His will and execute His high behests, earthquakes shake, and prison doors give way, and sun, moon, and stars are all obedient to His voice. Threatened invasions by land and sea have been turned back in answer to prayer. It is a mighty agency, the agency of prayer. If wisdom sees fit, power will fly to the supplicant's aid, and goodness will befriend and grant.

In spiritual things this will always be so, according to our faith. In this sphere it is more unconditional. It is "Open thy mouth wide and I will fill it." It was *spiritual* enrichment or strength that was realised by both David and Jeremiah in the experience to which we have turned. "In the day that I cried Thou answeredst me, and *strengthened me with strength in my soul.*" "Thou drewest near *in the day when I called upon Thee.*"

Every true believer has found strength and solace in the very day of his earnest crying unto the Lord, less or more finding help and strength and succour in his soul. If we cry earnestly and in faith, and according to His will, God has bound Himself to answer. And even in the very day offered, answers will be found and felt. How often, as we see in the case of the Psalmist, do believers come to a throne of grace burdened or bowed down, and rise from it refreshed and even strengthened; and this in the very day, yea, often in the very hour. All proving that "the Lord is nigh unto all them that call on Him in truth."

Let praying ones take heart and courage, even when answers seem to tarry. He waits but for the best time and manner to answer. In dark and tempted seasons, let the believer remember, even when cast down, his case is not lost sight of. God will make good His character as hearer and answerer of prayer. Praying breath cannot be lost, or spent in vain. "If we ask anything," says John, "according to His will, He heareth us." "Whatsoever ye shall ask in My name," says Jesus, "that will I do; that the Father may be glorified in the Son. If ye shall ask anything in My name, *I will do it.*"

Children's Readings.

"FAITH, HOPE, AND CHARITY."

By the Rev. F. H. Robarts, Glasgow.

"Remembering without ceasing your work of faith, and labour of love, and patience of hope."—1 THESSALONIANS i. 3.

AITH. Hope. Love. Here are three little words of one syllable, which all children can easily learn by heart and remember; but they are three great words, three of the greatest words in the Bible; for they are what we call "the three graces"—the three qualities which make the characters of boys and girls, and of men and women, lovely and beautiful in the sight of God and man.

Faith comes first; and we may call it the root-grace; for it is the root out of which other beauties of character grow, like sweet flowers and fruit from a root in the earth. "Without faith it is impossible to please God." Then comes hope; for if we believe in God, we shall expect all manner of good things from Him, and have bright hopes of heaven. And then comes love, or charity; which Paul says is the greatest and best of all, for "God is love; and he that dwelleth in love, dwelleth in God, and God in him."

Now I wonder how many of us have got these three graces; and how much we have got of them all. What happy people we should be, and what happy homes we should have, if we were all full of faith and hope and love! It would be like a little heaven below.

How much of this faith and hope and love do you think you have got? There is no little window by which I can look into your hearts and see: and if there were I could not see these graces; they are invisible like the wind; we cannot see the wind, we know when it is blowing by its effects, by what it does: it wafts the clouds across the sky, and waves the boughs of the trees; and in the same manner we know when faith and hope and love are active in the heart by their effects; that is by what they do in the outside life. So Paul talks in our text of the *work* of faith, and the *labour* of love, and the *patience* of hope.

1. *Now what is the work of faith?*

If faith exists in any heart, it shows itself by doing something. Noah believed God about the deluge, and he built the ark, and went into it and was saved. Moses believed God about the death of the first born in Egypt, and he told the people to kill the paschal lamb,

and to sprinkle the blood upon their door posts; and they believed him and did so, and the destroying angel passed over them. The children of Israel when they were bitten by the fiery serpents, believed that looking to the brazen serpent would heal them, and they looked; and when they beheld the serpent of brass they lived. Jesus has died for me upon the cross, and He says, "Whoso cometh unto Me I will in no wise cast out;" and I believe Him, and come to Him in prayer, and ask Him to save me, just as I would go to a doctor and ask him to cure me. There is faith in action, or "the work of faith."

2. *Next comes the labour of love.*

Where love exists, love works and labours. How hard your fathers and mothers work for you! Father goes out early in the morning, and comes home tired at night, to earn money to buy your food and clothes; but he does not complain, because he loves you, and he calls it "a labour of love." Mother washed and dressed you when you were little children, and makes and mends your clothes, and nurses you when you are sick, and sometimes sits up with you all night, and never grumbles, for she calls it "a labour of love." Now what do you *do*, to shew your love to your fathers and mothers. It is all very well to kiss them, and say how much you love them, but "actions speak louder than words," and if you really love them you will obey them, and do all that they bid you, with a bright and cheerful face. And if you really love Jesus, you will obey Him, for He says, "If ye love Me keep my commandments."

3. *And now for the patience of hope.*

If you really hope for a pleasure and expect it, you show that you do so by waiting patiently till it comes. You sow some flower seeds in your garden, and you hope to see some beautiful bright flowers by and by; but you wait patiently; you do not dig up the soil to see if they are growing; you do not give up in despair because they do not come up quickly. "No," you say, "they will come up all right in God's good time." And so with regard to God's better promises of the happy home in heaven. "If we hope for that we see not, then do we with patience wait for it."

Now for a story in which the working of the "Three Graces," the work of faith, and the labour of love, and the patience of hope, is beautifully illustrated.

A Norwegian sailor had left his home, and had not written to his mother for sixteen years. As he was wandering about the streets of a certain town one Christmas morning, he heard singing in a church and went in to listen. The minister invited those present to

a festival which was to be held next day. At the time appointed the sailor made his appearance and received a muffler for a Christmas present. When he got home that night, he found fastened to it a letter addressed to whatever sailor should receive the gift. The letter said that the writer of it was over seventy years old, that she had three sons who had gone to sea, and that the youngest of them had not written to her for sixteen years. She signed her name at the bottom, and what must his feelings have been when he saw that the name was his own mother's? This is a wonderful story; but "Is anything too hard for the Lord?" and the paper in which I read it gives names, and declares it to be true.

Now is it not a fine illustration of our text? The mother prayed for her boy; there was the *work of faith.*

She worked a warm muffler for some poor sailor; there was the *labour of love.* And she waited, and hoped, and expected that somehow her prayers would be answered; there was the *patience of hope.* May all of us like her be full of faith and hope and love; and show by our actions that these three graces are all alive.

Notes.

On Passing Events.

MR. CAINE, M.P., has sent from India a letter on *Missions*, of which some of our papers have not been slow to take notice. "The Edinburgh Despatch" describes it as "scathing," "depreciatory," "despairing." That it is depreciatory and despairing will scarcely be questioned. But after the replies it has called forth from those who know more of the subject than Mr. Caine, it is not likely to prove scathing except to Mr. Caine's accuracy and candour as a witness. Three months in India spent chiefly "among officials, and prominent native politicians," is scarcely sufficient to qualify a man for writing intelligently on the work and prospects of Missions; and accordingly, Mr. Caine writes with little more knowledge of his subject than may be gathered from Missionary Reports, which any one in this country can read as well as himself. Even in dealing with reports, he is hopelessly inaccurate. For instance, 153, the increase to Baptist Churches all over India during the last year, dwindles under his manipulation to 53. The number of salaried agents of our Society is given as 495, the actual number, according to Mr. Baynes is scarcely 300, who are "paid, or in any way subsidised by the Society, including English and Native Missionaries, Evangelists, and day-school teachers."

IN matters outside the Report, Mr. Caine is equally at fault. He wonders "why a Mission that can convert 50, does not go on to convert 50 more;" as if he had not yet learned the elementary truth that God and not man is the author of conversion. He says, "The

most successful Missionary enterprise of recent times is the China Inland Mission." We should be sorry to say one word to detract from the labours, or the successes of that noble body of men and women. But with our knowledge of the facts of the case, we cannot allow our own Society's work to be deprecated by the comparisons which are totally unfounded. The figures which follow, supply a striking illustration of the reckless nature of the statements which Mr. Caine does not hesitate to make. Our Society has been labouring in its present field in China for 12 or 13 years; it has 37 workers, and about 1131 in church fellowship, *over* 30 *for every worker.* The China Inland Mission has been at work 22 years; it has 316 agents or associates, and a membership of 2415, *about* 8 *members per worker.* Perhaps Mr. Caine when he sees these figures, will, without abating his admiration for the China Inland Mission, be disposed to do a little more justice to the Society with which he is more closely allied.

Mr. Caine's letter is not free from self-contradiction. "The fact is," he says, "that Christian Missionaries as a body, are not doing the work for which they are sent out by those who find the money, and the fault is not with the earnest men themselves, but the committees at home who dictate the policy, and organise the work." And yet he says a little further on, "A Hindoo has no sympathy with a missionary, however godly and earnest a man he may be, who lives in a good bungalow, eats the sacred cow, drives in a dogcart, and is in all respects a 'Burra Sahib!'" Can Mr. Caine name any committee at home which requires its agents to live in this fashion? Of the Baptist Mission Committee, of which we are most competent to speak, we can say most emphatically that it does nothing of the kind.

The Jesuits and The Salvation Army come in for the largest share of Mr. Caine's admiration—"The man who has won my respect and esteem the most of any missionary I have met in India, was a Salvation Army captain, living with another companion in a small upper room at Ahmedabad. He was a dentist from Bristol, who threw up £300 a year and good prospects, to tramp about India barefoot preaching the gospel. His cost to the society which sends him out is exactly 7*s.* 8*d.* per month, for he lives on vegetables and rice." All honour to this captain. If he feels that he is called to it he is perfecty right so to act; and his conduct is worthy of the greatest admiration. But he would be as far wrong as Mr. Caine, if he stayed at home to enjoy his income and improve his prospects, and gave nothing to Missionary Societies, because their agents do not feel it their duty to go out in such fashion. We hope our churches have not become so utterly selfish as to desire their missionaries to dispense almost entirely with support from home, while those who remain at home shew their "deep interest in Missions by lauding the self-denial which they refuse to copy, even to the extent of giving a money contribution.

It is noble for men to go exposing themselves to privations and hardships for the sake of God's kingdom. It would be meanness itself for Christians, with ample means, to refuse to part with them to lessen as much as possible the privations and hardships of their missionary brethren.

In Memoriam.

THE death of Mr. and Mrs. John Anderson, at their residence, 54 Findhorn Place, Edinburgh, is deeply regretted by all who enjoyed their friendship. Both were called away after a brief illness, and within a fortnight. They were devout and earnest Christians, strongly attached to the people of God, and abounded in every good word and work.

In early manhood Mr. Anderson was connected with Dr. Paterson's Church, Glasgow. On his removal to Edinburgh, more than 40 years ago, he identified himself with Charlotte Chapel, then under the care of the Rev. Christopher Anderson, and to the end of his life was its steadfast friend and helper. As superintendent of the Sunday School, and for many years after this a deacon and an elder of the church, he rendered good service, and was highly esteemed. Mrs. Anderson had been a member of the church for nearly 50 years, and was a sister of Mr. John Girdwood, who, after leaving Bradford College, laboured for a while in Manchester, and then went to Canada, where he gained much favour as a faithful and devoted pastor.

Notices of Books.

Hard Battles for Life and Usefulness. By REV. J. T. HILLOCKS. *London: Hourston & Sons, Paternoster Square.*

IN his little book, Mr. Hillocks gives a very graphic description of the hard battle he had to fight through a large portion of his life. First, in his personal struggles with untoward circumstances. Second, in his earnest endeavours to benefit his fellow-men. His own bitter experiences of the pinchings of poverty rendered him particularly suited for the work he undertook, in trying to bring about improvements in the temporal condition of the poorer classes. And as a sincere follower of the Saviour, he felt—at the same time, and above all—the necessity of trying to convince the careless of their lost condition, and of their way of escape through Christ. Many will read the book with interest.

Scotland's Part and Place in the Revolution of 1688. BY C. G. M'CRIE. *Edinburgh: Andrew Elliot.*

THIS is a most interesting Chapter of Scottish History. The story of the Covenanters, and the events which led to the settlement of William and Mary are briefly but ably summarised. Although it describes what took place 200 years ago, it is pre-eminently a book for our own times. We wish for it a large circulation, and a wide diffusion among our readers of the spirit which it breathes.

Intelligence.

CUPAR-FIFE.—The Annual Soiree in connection with the church Sunday school, was held on Thursday evening. Rev. R. M. Riddell presided, and there was a large attendance. The church choir (under the able conductorship of Mr. D. Duncan) gave an excellent rendering of the sacred cantata entitled "The Pilgrim's Progress." Appropriate magic lantern views were also appreciated.

ELGIN.—On Sabbath, January 20th, the anniversary services in connection with the fifth year of the pastor's settlement were held, when two sermons were preached by the Rev. Alex. Bisset, Aberdeen, to good congregations. On Monday the 21st, the annual social meeting took place in the church, which was crowded to the doors, about 350 people being present. The pastor (Rev. R. E. Glendening) presided, and gave a brief report showing that notwithstanding the heavy losses by removal, the membership had slightly increased; the funds also showing a balance on the right side. Addresses were given by the chairman; the Revs. Alex. Lawson, E.C., and J. Shannon, U.P., Elgin; Alex. Bisset, Aberdeen; J. Duncan, Grantown; and D. Bruce, Forres. The meeting throughout was very encouraging and enthusiastic, though necessarily chastened by the memory of the sudden death of one of the oldest members, Dr. L. Urquhart, which took place between the services on Sabbath. On Friday, February 8th, the children of the Sabbath school, held their annual soiree, when, notwithstanding the heavy snow storm, the church was again full of children and their parents. Short addresses were given by the pastor; the Rev. J. Mitchell, Edinburgh; and by Mr. J. Smart, superintendent of the school. It is pleasing to report that the school is in a healthy and prosperous condition. Over £4 have been raised for missionary purposes during the year.

PETERHEAD.—The Sunday School Annual Soiree was held on Tuesday, the 5th February. Rev. R. Howie, pastor, presiding. There was a very large turn out of children and parents. Captain Calder gave a very interesting address on the condition of children in India, and also an account of incidents he witnessed during the famine in the Madras Presidency, in 1872. Mr. A. Anderson gave a statement of the income from missionary boxes during the year, and the general condition of the school.

ST. ANDREWS.—The Rev. R. Macnair has declined an invitation to the pastorate of the church in this city.

BAPTIST UNION OF SCOTLAND.

A MEETING of the Committee was held in Glasgow on the 12th of last month, when the case of Dumfries, previously referred to in our December number, was discussed at great length; and after several proposals had been made, the Committee ultimately came to the conclusion, by a large majority, that as the church had, without consulting or conferring with the Union, invited a man to the pastorate who has not been in the ministry before, and was only baptised a few days previous to his settlement, of whom, therefore, the Union knew nothing, the amount conditionally promised should not be given, but that the church be left to apply for help in the ordinary way. We cannot give the exact wording of the resolution, but that is its purport and effect. We do not well see how the Committee could arrive at any other decision. It would have been contrary to all precedent to have voted away such an amount of money in support of an unknown man, nor would the Committee have done its duty, if it had not, by some resolution, marked its sense of the church's proceedings. It was a pity that it voted so much in the first instance, even conditionally; but it would have been more than foolish had it held itself

bound by its promise when the conditions were not observed. The Hamilton church was voted a grant of £50, and Arbroath of £25. The treasurer's account of the state of the funds furnished a curious commentary on what was said by some friends at the November meeting, that it was unnecessary and inexpedient to attempt to raise £5,000 in three years, for Church Extension purposes.

The Committee also dealt with the question of Revison of Rules, and among other things, it was resolved to recommend to the Council that the General and Educational Committees, instead of being unlimited in numbers, as they are now, and every one appointed whom any one chooses to nominate, even though for any other reason than his fitness for, or interest in the work, shall in future consist of the following numbers, and be chosen in the following manner :—The General Committee to consist of not more than 80, of whom the Council shall elect 70 by ballot, the remaining 10 to be chosen by the elected members. The Educational Committee to consist of not more than 60, of whom the Council shall elect 50 by ballot, the remaining 10 to be chosen by the elected members. The object of this latter arrangement is to secure that all parts of the country be represented. The numbers are large enough yet in all conscience. But the movement is in the right direction, and is likely to promote the efficiency, if indeed it be not necessary to secure the very existence, of the Union. It was also recommended that while the Education Committee should have the power to nominate the number of tutors required, any member of Council should also have power to add to the list of nominees, and from that list the Council should elect, by ballot, the number of tutors required. It was agreed that for the sake of his tutorial work it was desirable that Mr. M'Lellan should reside in Glasgow.

Baptist Home Missionary Society for Scotland.

Mr. Emslie having intimated his desire to be relieved of the duties of secretary, owing to the pressure of other engagements, a special meeting of Committee was held in Edinburgh, on the 25th ult. The meeting was largly attended, several members from Glasgow came through to be present ; and the following resolutions were unanimously adopted.—(1) Mr. Emslie having tendered his resignation as secretary of the society because of other engagements, which have recently so grown upon him, as to demand all his time and energy, the Committee desire to express its high appreciation of the service he has rendered to the society during the years of his secretariat, and regrets that it cannot have the benefit of his services as heretofore, but under the circumstances he has mentioned, it has no alternative but to accept his resignation, with the hope that he will still continue to render the society such help as his engagements may allow. (2) That Dr. Macnair having efficiently performed the duties of secretary for some years previous to Mr. Elmslie's appointment, and being well acquainted with the society's operations, be requested to fill the office of secretary *pro tem.* With the request named in this second resolution, Dr. Macnair has intimated his compliance. His present address is 11 Dundonald Street, Edinburgh.

NOTICES TO CORRESPONDENTS.

All communications intended to appear in the Magazine must be in hand not later than the 20th of the month—letters by the 15th.

Communications referring to articles for the Magazine to be sent to the Editor, Rev. Dr. Landels, 10 Bellevue Terrace, Edinburgh ; those referring to advertisements and the supply of copies of the Magazine, to the Publisher.

Printed and Published by Robert Symon, 8 St. James Square, Edinburgh, on the 7th day of March, 1889.

SCOTTISH BAPTIST MAGAZINE.

The Light of the World.

HEN our Lord primarily claims this title for Himself, and applies the same metaphor to His disciples, He shews that as His life and teaching revealed to men the truth relating to God and themselves, so His people in order to fulfil their mission must reflect, and as far as possible, reproduce His character, and communicate to others the truths He taught. The hemisphere from which the sun is withdrawn depends for its light on the moon and the planets. And now that the Lord has ascended on high, and no more sojourns among men, the world is dependent on the church for its supply of the light that is in Him. And what an impressive view of her mission is thus presented to the church! And what a motive to its fulfilment!

Passing by other qualities of light, such as its revealing, penetrating, purifying, beautifying power, let us fix our thoughts for a little on its diffusiveness as illustrative of the church's mission.

Light is essentially diffusive. The illuminating influence of a flame of whatever size extends unmeasurably beyond the flame itself. Even the smallest taper illuminates a chamber of considerable dimensions; and a glow worm, or a firefly, relieves the darkness of a silvan glen. A meteor suddenly shooting from the skies, though it lasts but for an instant, lights up during its brief flight a considerable portion of the landscape. And from what an immense distance has that light travelled, which left its source before Adam was made, and is only now greeting our sight, and penetrating the gloom of our midnight sky. Those who stand on some Alpine height to wait for the morning, long before the sun himself appears, see his beams streaming half across the horizon. Next they see

> "The morn in russet mantle clad,
> Climb o'er the dew of yon high eastern hill."

Then the mountain peaks far away to the westward catch the early glow, and stand out in the cold gray, pale and ghastly pyramids of gigantic dimensions, all tipped with crimson flame. By and by, the

sun appears, and the level beams stream across the shoulders of the mountains, then gradually descend into the valleys until the whole earth lies flooded with the golden splendour. And so is it with all the worlds which roll through our solar sphere. The one great light fountain sends its streams over them all, encircling their mountains, and flooding their valleys, and not only so, but shooting far beyond them, across fields of space which even the imagination cannot measure.

Now it may seem a strange thing to say—but the more it is considered the more just will the comparison appear—that this diffusiveness of light accords with the nature of spiritual life wherever it exists. It is a law of its existence that it should extend and multiply itself. Christian character will make its presence known as the light does. Men will be influenced by it, apart from any direct effort, just as they are by the rays of the sun. Nor will direct effort be wanting where life is in vigorous condition. The essence of Christianity is love to God and man. The gospel while it exempts men from the penalty of the law, brings them into harmony with its spirit. And the Christian life in its perfection means the strictest conformity in feeling and conduct to the requirement, "Thou shalt love the Lord thy God with all thy heart, and soul, and mind, and strength, and thy neighbour as thyself." Such love to our neighbours means our seeking to make them sharers in our own blessedness—that which we prize most highly—our Christian faith, and hope, and joy. Love to God tends to the same result. For how can we love Him without desiring that others should feel towards Him in like manner. The proper feeling towards our Lord Jesus Christ, is that which longs to see Him supreme in the affections of mankind—reigning on earth as He reigns in heaven. On this twofold ground, therefore, it would be no uncharitable conclusion, did we pronounce Him spiritually dead, who has no desire for the salvation of others. If life were there, it would attest its presence by shooting out in all directions in benevolent desire for the welfare of men, and devout longing for the glory of God, as light radiates from its centre. As the spark glows until it bursts into far spreading flame—as the sunbeams spread over the face of the earth, scattering their benisons on every land, so the spiritual life glows and expands until it reaches every land, and encircles in its benevolent embrace the whole family of man.

For there is no limit to the diffusiveness of light. If it be but a rush-light, there is no arbritary boundary beyond which it will not shine. If confined at all, it must be by artificial restraints. Otherwise the extent of its shining is determined solely by its own volume

and power. The larger the body, the more intensely luminous, the farther do its rays extend. Your candle or your gas-light stretches over a narrow sphere, simply because of being so small in quantity. But far otherwise is it, as we have seen, with God's sunshine. There is no ocean which that refuses to cross, no national boundary at which it stands still, no mountain chain over which it will not climb. It lights the barren desert as well as the fertile field, shines on the crest of the rugged rock and the face of the gleaming sea, no less than the soil of the sheltered valley, drawing forth the scanty herbage and the floating vapours, no less than the luxuriant vegetation, the lichen of the rocks and the wild flowers of the desert, as well as the mallow fruit and the golden grain which crown the garden and the field, leaving no spot unvisited because of its unattractive features or its scanty produce; but shining on all alike cheerfully, because God has created it as the representative of His own beneficence.

So is it in relation to spiritual life. While those in whom it is feeble, and whose efforts to do good to others are prompted by prudential considerations mainly, may confine them to a very narrow sphere, stopping at particular limits for no reason except the bidding of their own caprice, and very soon becoming weary in well-doing; where life is strong and full, where the soul is all aglow with a heaven-kindled fire, where love to God and man is the prevailing passion, that life disregards all limits, geographical or national or arbitrary, extends its sympathies to embrace both the distant and the near, and, without respect of persons, seeks with untiring zeal the salvation of all. To a living Christian it is nothing that a man lives here or there, or that his colour is black or white, his station high or low, his circumstances affluent or mean, his benevolence extends to the whole family of man. The time comes when we shall measure the spiritual life of churches, in part at least, by their far-reaching efforts to do good, and when no Christian man will imagine for a moment that he is at liberty to confine his benevolent efforts within any arbitrary limits, but every one will feel bound to aim at presenting the gospel to every creature.

The metaphor of light not only illustrates the church's duty, but encourages hope as to the future progress of our work. Light is too valuable for the world to dispense with it long, after it has been so presented to them that its value can be appreciated. Rejected by those who refuse to renounce their evil deeds, the nobler souls in whom there lingers some love of truth and goodness will hail its dawn as the eastern magi hailed the natal star; and descending from them to minds of lower order, it will pass through all the strata of society,

until the nations shall walk in it, treading with unerring step the path which it reveals, and rejoicing in its healing beams.

The progress towards this desirable consummation may appear slow, and very trying to faith and patience. Such is the method of the divine working. God is never in haste. As becomes a Being whose lifetime is eternity, and with whom one day is as a thousand years and a thousand years as one day, all His movements are characterised by a composure which is sublime.

"Great is the leisure up above,
The while He sits, whose name is Love,
And waits, as Noah did, for the dove,
To wit if she would fly to Him.

He waits for us, while, houseless things,
We beat about with bruised wings
On the dark floods and water springs,
The ruined world, the desolate sea.

With open windows from the prime,
All night, all day, He waits sublime,
Until the fulness of the time,
Decreed from His eternity."

And as there is leisure there, there should be patience here. One object of missions being the development of Christian character in those who conduct them, the very delay which is so trying may be an important part of the divine plan, for exercising faith, and letting patience have her perfect work, and fostering the enduring and self-denying courage which toils on and on without the excitement of success. But though the delay tries patience it presents no reason for despondency. In every land, for a longer or shorter time, the twilight of the dawn precedes and heralds the day. With many heathen nations the dawn has begun. In India, *e.g.*,—where we have recently heard so much of the failure of missions from one who professes to take a deep interest in them, the wide diffusion of Christian knowledge may fairly be likened to the morning twilight spreading over all the land. The converts found here and there—the Christian churches which have been formed are like those Alpine peaks whose crimson tips tell to the rest of the world that the sunrise is near. It may be that the spiritual twilight shall resemble the natural in its brevity, and in the suddenness of the transition from the darkness of night to the perfect light of day. In that southern clime there is no prolonged twilight as with us; but with an abruptness which is startling to unaccustomed eyes, the sun may be said to leap above the horizon, and the night is scarcely gone, before the

day, with all its brightness, has burst upon them. So as compared with the long roll of the ages, may it be with the spiritual twilight. While men are toiling on, thinking the end very far off, it may be that, the preparatory process being completed ere they are aware, the Sun of Righteousness will suddenly rise and shine over all the land with healing in His wings. We have had already, and we may have again, in India and China as well, fulfilments of the prophetic Scripture—"A nation shall be born in a day." Signs are not wanting of such a consummation of the labours and prayers of the Church. The night of idolatry at least is vanishing in India, and we know that when the darkness disappears it is before the approaching light. And though many who have renounced their idols have not embraced the Christ — though they neither recognise His essential divinity nor His atoning sacrifice, nor open their heart to His sovereign claims, but only look at and admire His wise teaching and His blameless life, let us not forget that indistinctness of vision which sees men as trees walking, belongs to the twilight as well as to the half-opened eye. We should be wanting in a full conviction of the truth of our message did we for a moment doubt that when the full-orbed light has risen upon them, it will reveal to them wants which only a divine Saviour can supply, and that to the learned Hindoo as to the untutored African, the charm of the gospel will be this—"If we walk in the light as God is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin." And how is this object to be accomplished? How, but by the presentation of gospel truth to all men in so far as we have the opportunity of reaching them? As the conversion of the world is the end at which we aim, so the preaching of the gospel is the means we must employ. We have nothing so well adapted to the accomplishment of our purpose as the divine message which at first was published among the nations with such glorious results. If we are to bring a revolted world to God, we must tell it of God's love to it through Christ Jesus. Any deviation from this message, or any mutilation of it —any human dogma mingled with it—anything substituted for it in obedience to the craving after novelty, or to the demands of a semi-infidel philosophy, will prove to us a source of weakness and not of strength. A gospel mutilated, or corrupted and neutralised by human admixture, whatever other end it may serve, will never prove itself the power of God unto Salvation.

GRACE enables men to effect the great impossibilities of overtaking, arresting, and ending the evil they have wrought.

St. John, the Aged.

By Francis Eastwood.

I'M growing very old. This weary head
That has so often leaned on Jesus' breast,
In days long past that seem almost a dream,
Is bent and hoary with its weight of years.
These limbs that followed Him, my Master, oft
From Galilee to Judah; yea, that stood
Beneath the cross and trembled with His groans,
No longer bear me even through the streets
To preach unto my children. E'en my lips
Refuse to form the words my heart sends forth.
My ears are dull; they scarcely hear the sobs
Of my dear children gathered 'round my couch;
My eyes so dim they cannot see their tears.
God lays His hand upon me—yea, *His Hand*,
And not His *Rod*—the gentle hand that I
Felt, those three years, so often pressed in mine,
In friendship such as passed a woman's love.

I'm old, so old! I cannot recollect
The faces of my friends, and I forget
The words and deeds that make up daily life;
But that dear face, and every word He spoke,
Grow more distinct as others fade away,
So that I live with Him and holy dead
More than with living.

Seventy years ago
I was a fisher by the sacred sea.
It was at sunset. How the tranquil tide
Kissed dreamily the pebbles! How the light
Crept up the distant hills, and in its wake
Soft purple shadows wrapped the dewy fields!
And then He came and called me. Then I gazed
For the first time on that sweet face. Those eyes
From out of which, as from a window, shone
Divinity, looked on my inmost soul,
And lighted it forever. Then His words
Broke on the silence of my heart and made
The whole world musical. Incarnate love
Took hold of me and claimed me for its own;
I followed in the twilight, holding fast
His mantle.

Oh! what holy walks we had,
Through harvest fields, and desolate, dreary wastes;

And oftentimes He leaned upon my arm,
Wearied and wayworn. I was young and strong,
And so upbore Him. Lord! now I am weak,
And old, and feeble. Let me rest on thee!
So, put thine arm around me. Closer still!
How strong thou art! The twilight draws apace;
Come, let us leave these noisy streets and take
The path to Bethany, for Mary's smile
Awaits us at the gate, and Martha's hands
Have long prepared the cheerful evening meal.
Come, James, the Master waits, and Peter, see,
Has gone some steps before.

What say you friends
That this is Ephesus, and Christ has gone
Back to His kingdom? Aye, 'tis so, 'tis so.
I know it all; and yet, just now, I seemed
Once more to stand upon my native hills
And touch my Master! Oh! how oft I've seen
The touching of His garments bring back strength
To palsied limbs! I feel it has to mine.
Up! bear me once more to my church—once more,
There let me tell them of a Saviour's love;
For by the sweetness of my Master's voice
Just now I think He must be very near—
Coming, I trust, to break the veil which time
Has worn so thin that I can see beyond,
And watch His footsteps.

So, raise up my head
How dark it is! I cannot seem to see
The faces of my flock. Is that the sea
That murmurs so, or is it weeping? Hush!
My little children! God so loved the world
He gave His Son. So love ye one another;
Love God and man, Amen. Now bear me back.
My legacy into an angry world is this.
I feel my work is finished. Are the streets so full?
What call the folk my name? "The holy John?"
Nay, call me rather Jesus Christ's beloved,
And lover of my children.

Lay me down
Once more upon my couch, and open wide
The eastern window. See! there comes a light
Like that which broke upon my soul at eve,
When in the dreary Isle of Patmos, Gabriel came
And touched me on the shoulder. See! it grows
As when we mounted towards the pearly gates
I know the way! I trod it once before!

And hark! it is the song the ransomed sang
Of glory to the Lamb! How loud it sounds!
And that unwritten one! Methinks my soul
Can join it now. But who are these who crowd
The shining way? Joy! joy! 'tis the eleven!
With Peter first; how eagerly he looks!
How bright the smiles are beaming on James' face!

I am the last. Once more we are complete
To gather round the Paschal feast. My place
Is next my Master. O my Lord! my Lord!
How bright thou art, and yet the very same
I loved in Galilee! 'Tis worth the hundred years
To feel this bliss! So, lift me up, dear Lord,
Unto thy bosom, there shall I abide.

—*American Tract Society.*

Family Religion.

IV.

THE POSSIBILITIES AND SUSCEPTIBILITIES OF CHILDHOOD.

IN our last Article we touched on the subject of *parental responsibility*. If our readers are to be rightly impressed with that, they require to reflect on the subject of which this paper treats. They cannot properly realise their responsibility towards their child without forming something like an adequate conception of the tremendous potentialities which are folded up in the small compass of its being—the possibilities of good or evil, weal or woe, which lie there undeveloped as yet; but dependent for their development on the training and influences to which the child is subjected, and of how the touch now given to them may be a potent element in determining its everlasting destiny. It is a solemn thought that the infant who slumbers so peacefully on its mother's arm, or looks up into her face with trustful eyes, clear as the dewdrop, and bright and pure as the blue of heaven; or the playful boy just learning to lisp his mother's name, whose childish laugh and prattle she so delights to hear, has in its little breast the germ of two eternities. In its infancy what a little insignificant thing it appears, helpless as any creature newly born, about the most helpless of all, so feeble that it seems as if a very little rough handling would put it out of existence at once,

needing all a mother's care to prevent its little life ebbing gently away. And yet that little thing has, in germ at least, its distinct individuality, and far extending destiny as surely as the strongest man that lives. But a short time ago and it *was not*, now it *shall be forever*. On, on, through the ages its being shall stretch, until it reaches to a distance which even thought cannot measure. And what influence it may exert on the world! In the home which it has so recently entered, how its presence is likely to be felt! Needing only care and nursing now, it will, ere long, become an intelligent and interesting companion, perhaps a nurse itself of those who tended it in its infancy, and a true ministering angel; and, alas! (for there is another possibility), it may become a source of grief and heart-breaking to those who love it best. Linked with some other life in the not far distant future, many other lives may flow from it, many circles be influenced by it for good or for evil, Through all the stages of human life it may pass, creditably or disgracefully, usefully or injuriously, others having to glorify God on its behalf; or, it may be, to lament that ever it was born. And throughout the ages of the future its portion may be one of weal or of woe. It may spend its eternity in the companionship of angels or of devils, glorifying God, or blaspheming His name. It is simply awful to think what that little one may become, in one direction or another.

Most of our readers have seen the picture of a modern artist, setting forth the various stages of a human life, in two different directions. In them both you have the little unconscious babe whose possible course is traced in two different directions, through the several stages from infancy to manhood. In one direction it issues in the well-doing youth, the industrious, prosperous man of middle age, the hoary head which is a crown of glory, the ripe manhood fulfilling all the promise that was centred in the babe, the peaceful death in the presence of weeping friends, and—not represented indeed, for that is impossible, but implied—the glorious eternity. In the other it developes into the profligate youth, the vicious manhood, the old age of disgrace and disaster, the shameful death, and—again, not pictured but implied—the dark eternity. It is awful to think that the same little life has two such possible issues, that it may either fulfil all its promise, and gratify the fond hopes of its parents; or become a miserable wreck of humanity, a curse to itself and to the world. O what a contrast between the chubby child, with its clear blue eyes in which heaven lies mirrored, the soft smile playing on its features in its sleep, as if angels were entertaining it while the world is shut out from it senses, its merry laugh during its waking hours, its little

purling noises, even its hearty and expressive cry when all things are not according to its wish—what a contrast between it and that man of fiendish countenance who is ending his days on the scaffold, or that poor broken down victim of his own vices who is draining out the dregs of a miserable existence, and longing for death to release him from his misery. One is tempted to wonder sometimes, and not without reason, how God suffers the one to grow into the other—why He does not take to Himself the angel child that its nature may develope under celestial influences, instead of leaving it here to grow into such a fiendish old man—why He should suffer His fair creature to become such a miserable wreck. We know, indeed, that He has good reasons for it, whether we can understand them or not, and that whatever He does is right. But it is perplexing for all that. We need to wait patiently for the light that is beyond. We shall understand better by-and-bye—"Behind the veil! Behind the veil!"

Although parents who read these papers may not recognise the danger of any child of theirs pursuing a course like that downward one which the artist has represented, and although even without religion it may not be likely to reach such a depth of degradation, it is a solemn thought that whether the child's life shall be one of well doing or evil doing, and its eternity, one of happiness or misery, is greatly dependent on the influences with which it is surrounded, and and the instruction which is poured into its opening mind. Give it a right bias at the first, strengthen that bias by suitable example and instruction; and it may grow in goodness as the years advance, and be a blessing to the whole creation of God, as well as a source of joy to itself and of glory to its Creator, to the utmost limits of the coming eternity. Give it a wrong bias, let its mind be perverted by falsehood, and its heart filled with enmity and all unholy passions, let the influences amidst which it grows up, and the example set before it be fitted to strengthen the evil tendencies thus awakened; and it will develope into a degree of badness equalled only by its capacity for goodness, and become a curse to others and to itself so long as it retains its conscious existence.

It cannot be too distinctly borne in mind that, as a rule, children are very much what their parents make them. It is true that grace is not hereditary, and that even the best directed efforts, and the most salutory influence *may* fail in securing in every case the desired result, owing to causes which perhaps cannot be traced. But still the Divine blessing may be expected to accompany the prayerful use of means. And there is no season in which means can be so successfully used as that of childhood. The mind is then

most susceptible of impression, and the future character is most likely to be greatly affected, if not entirely moulded by the training the child receives. It is almost like a sheet of paper waiting to receive whatever may be written on it by your training hand. And how important it is, therefore, that the characters which you write there shall be the representatives of truth and goodness. It is like a piece of ductile clay in the potter's hand, ready to take its future shape from his plastic touch. And how important that now while its character is being formed, it should be moulded into a thing of moral purity and beauty, which shall prove to God and angels and men a joy for ever. Those eyes that look on you in such eager wondering manner, are reading your countenance more accurately than men of large experience can, and very much depends on what they find there. Those little ears catch not only your words, but your tones, and the memory of them will be a source of pleasure or of pain for many a day. You cannot too soon be careful as to how you treat your child, or as to the impressions it may receive from your words and looks and manner. Your religious instruction cannot begin at too early an age. Soon as the mind opens it may receive some degree of religious light. Soon as habits are being formed it may be biassed in favour of the right and the true. Yea, even before you can perceive the first dawning of intelligence, or the recognition of right and wrong, it may be surrounded with a religious atmosphere which will influence the tender and impressible nature. It is a great mistake to suppose that children may be safely left for years untended and uncared for. The devil will not leave them alone; and unless you begin your work betimes, he will be beforehand with you. You must sow the good seed, if you would not have the soil covered with noxious weeds and briers and thorns which are not easily uprooted. You must enlighten the mind with truth, if you would not have it darkened with error. You must bend the young nature in the direction of goodness, if you would not have it bent in the direction of evil with a bias so strong that it cannot easily be changed. Your careful training therefore should begin almost from the time of the child's birth; and not only should you seek to secure that the first instruction it receives shall be wholesome, but that your character and tone and manner shall be such as to exert on it a salutory influence.

LIVE in mercy—outside the cold shadow of self—and memories will be so sweet, and gratitude so deep, and grace so freely admitted and so richly given, that every power of the soul will thrive; and the purity which is the bloom of health, the brightness of strength, the affluence of all fine affections will appear in the heart.

Our New Churches and their Pastors.

IV.

MOTHERWELL.

THE beginning of the Baptist Church in Motherwell might be traced back to a spiritual awakening, which took place in that town and neighbourhood over ten years ago. That movement was taken part in by many ministers and well-known evangelists. One of the deacons of the Baptist Church in Wishaw resided in Motherwell at that time, and threw himself heartily into the movement. He and a few other Christian men afterwards associated themselves together to carry on evangelistic and home mission work. For this purpose they fitted up the hall in which the Baptist Church now meets, and called it the "Home Mission Hall." As the result of spiritual quickening amongst God's people, and the conversion of many souls through this revival work, many were led no doubt to a closer study of the scriptures, desiring to know the Lord's will, and to follow where He might lead them. A number soon began to think of believer's baptism, and while some found their way to the "brethren" in Motherwell, others who preferred the regular ministry, and the order of our Baptist Churches, found their way to Wishaw, and became members of the Baptist Church there. These, and others who joined from time to time, continued to attend regularly for some years, walking the three miles to Wishaw. As the numbers grew, it was thought desirable to commence a meeting in Motherwell on Sabbath afternoons, with the Lord's Supper once a month. This was kept up for some time, the services being conducted by the minister in Wishaw, assisted by the deacons and other members of the church. This meeting was continued for two or three years, when it was thought advisable to commence a Sabbath forenoon service, with the Lord's Supper every Lord's day. The "Home Mission Hall" which had been taken by Mr. John Colville, and in which good work had been carried on, became vacant when the "Christian Institute" was opened, and the Baptists who seemed to have had a special claim on the hall from the beginning, got entire possession of it at a moderate rent. A forenoon service was now commenced, and four of the brethren were appointed deacons to take charge. A Sabbath School was also commenced in the afternoon, and a cottage meeting during the week.

The services were supplied by the church in Wishaw, the minister going as often as possible. This arrangement was not found to be very satisfactory, either to the church in Wishaw, or to the friends in Motherwell; and at their own request, with the full consent and approval of the church in Wishaw, they withdrew and were formed into a church at the beginning of May, 1887. While still being supplied by brethren from Wishaw and elsewhere, they were now looking out for a permanent pastor. With a view to this they had some negotiations with, and visits from, the Church Extension Committee in connection with the Union, but these were without result, as far as obtaining a pastor was concerned. In the beginning of 1888, Mr. Connor was brought under their notice. Mr. Connor was formerly an Established Church minister, but had withdrawn from that church, and contemplated giving up the ministry altogether. When in retirement meditating on these things he found God dealing with him, and by Divine grace, through the operation of the Holy Spirit, he was led into a new life to which he believes himself to have been formerly a stranger. Mr. Chrystal, who made the acquaintance of Mr. Connor at this time, and who helped and encouraged him, invited him to take part in some meetings at Hamilton; which Mr. Connor did, and his word and testimony were made the means of quickening and blessing to some souls. After due consideration and prayer, Mr. Connor was baptised by Mr. Chrystal, on the last Sunday of 1887. The change through which Mr. Connor had passed, and the results he had seen in connection with his work at Hamilton, led to an entire change as to his plans for the future. In February following he was asked to supply for a time in Motherwell, and in May he was asked to become pastor of the church, which he agreed to do. On Sunday, 10th June, induction services were held; Mr. Chrystal, Hamilton, preaching in the forenoon, Mr. Connor in the afternoon, and Mr. Whittet, Wishaw, in the evening. On the Monday evening a large and encouraging soiree was held.

Since Mr. Connor's settlement the church has prospered, and increased in numbers. The membership is now forty-five. The congregations have grown considerably. The evening service on Sunday, which is preceded by an open air meeting, is evangelistic. Conversions are constantly looked for, and often take place. The Sabbath school is successful and growing. In addition to a bible class and church prayer meeting, Mr. Connor has kept up several cottage meetings during the week, which have been well attended, and have resulted in a number of conversions.

The church, though not large, and though suffering from frequent

removals amongst its members, is united, and hearty, and liberal considering its ability. In the beginning of this year the members subscribed among themselves, and with the help of some friends outside (amongst them Mr. John Colville, now Provost of Motherwell, who has shown a kindly feeling to the church and its minister all along), they were able to present Mr. Connor with a handsome testimonial.

Motherwell is a large and growing town. The population is now about 20,000. For a number of years a vast deal of evangelistic work has been carried on, and many of those who have been converted seem to have little or no church connection. There is plenty of room and need for a Baptist church of the right sort, that will take its stand abreast of the time in spiritual life and in aggressive work. If our churches all over the country are to benefit by, and take their part in, directing the spiritual movement abroad, they must themselves be in full sympathy with saving souls, and in advancing spiritual life. We greatly need such churches in many parts of Scotland. There is an opportunity for the Baptists just now, such as they have seldom if ever had. The advancing spiritual life is leading to earnest inquiry in many directions, and amongst these, baptism and a living spiritual church membership have a foremost place. Some are coming 20 miles to the nearest Baptist church to be baptised, and then remaining in their old connections, or going to meetings of "brethren" because there is nothing nearer scripture within their reach. The Baptists have only to rise in faith, and go forward in the strength of the Lord to possess this already prepared land of promise, gathering in the right material into scripturally constituted churches, and "nourishing them up in the words of faith and of good doctrine." Will they do it?

KEEPING THE SOUL ON TOP.—The story is told of a little girl who, upon returning from school, was asked what the text had been. She replied, "I keep my soul on top!" Somewhat suprised to hear such unfamiliar Scripture, her father inquired where the text could be found. The child eagerly pointed out the well-known passage in the writings of the great Apostle, in which he says: "I keep my body under!" If the little girl had been the wisest philosopher in the universe, she could not have coined a phrase which expresses more exactly the true sense of the Apostle's language. Her interpretation voices the need of the century. —*Rev. F. S. Root.*

THE Hungering after Righteousness opens the door to him who knocks, and it is a day to be remembered throughout eternity when the Holy Spirit enters a soul. For though He comes with impulses to high duty, impulses which are hard to obey, in every impulse there dwelleth power, and in obedience to it, triumph and peace.

Children's Readings.

"MIND, MUSCLE, AND MONEY."

By the Rev. F. H. Robarts, Glasgow.

"Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: But let him that glorieth glory in this, that he understandeth and knoweth Me, that I am the Lord."—
JEREMIAH ix. 23, 24.

OME time ago I was walking in Liverpool, when my eye was caught by a big bill upon the wall, announcing, in large letters, that some one was going to deliver a Lecture to young men upon MIND, MUSCLE, and MONEY.

These are three things which many people are very fond of and very proud of, and very apt to boast of and glory in. I did not hear the lecture, but I feel pretty sure that the subject was suggested to the Lecturer by our text, and that he referred to it.

The "wisdom," and the "might," and the "riches" of the text, mean the same things as the "mind," and the "muscle," and the "money" of the lecture. If we have got these three M's, or any of them, let us thank God for them, and make a good use of them; but instead of being proud or glorying in them, let us glory only in the Lord.

1. *Do not glory in mind.*

It is a good thing to have a bright, sharp, clever mind; but a very bad thing to be proud or conceited on that account. Some boys and girls, because they can learn their lessons quickly, and take high places in class, and carry off prizes at the end of the session, become vain; and think a great deal too much of themselves. They are proud of their success, and think that all the credit belongs to them.

Now it is creditable to be industrious and attentive, and to take high places in class, and to win prizes; but never boast of these things. Who gave you your mind and your brains? Where did they come from at first? How would you be able to do those difficult sums so well if God did not give you the power?

When you walk out into the country to the west of Glasgow, you must have noticed a great pile of buildings, which looks almost as large as a little town. It is called Gartnavel Asylum. And who live in it? A number of men and women who once had bright brains

and clear, clever minds; but something has gone wrong with the mind and the brain, and now they are unfit for the business of life, and have to be taken care of.

How thankful we should be to our Heavenly Father for the good gifts of reason and of a sound mind! Instead of boasting of our brains, let us glory in the Lord who gave them to us.

"Not more than others I deserve,
But Thou hast given me more."

2. *Do not glory in muscle.*

How proud some boys are of their strength, far prouder often of what they can do in the play-ground than of what they can do in the school-room. "I can run faster, jump higher, throw further than any boy of my own age and size, and many a great deal bigger; and you should just see what I can do at football and cricket!"

Well, muscle is a very good thing in its way; but, after all, it is a thing in which we are easily beaten by the lower animals. The strongest is not nearly as strong as a horse, nor the swiftest as swift as a dog; so I do not see that there is anything to be proud of. And then remember that this health and strength of yours, which boys and girls are apt to glory in, is all the gift of God.

There is another large building near Glasgow, which you often pass in your walks. It is called the Western Infirmary. In it there are a number of long rooms called "Wards," and in these Wards there are two long rows of little iron beds, and in these beds there are men and women, and several boys and girls of your own age, suffering from all sorts of diseases and painful accidents. You might ask your parents some day to let you send some books, and toys, and flowers to the children.

Now, why should you be strong and well while so many, just as good as you, and perhaps a great deal better, are weak and ill? Strength and muscle are nothing to glory in, as though the credit belonged to you; but by all means glory in the Lord, whose gifts they are, and pray to Him to give strength and health to the weak and to the sick.

3. *Do not glory in money.*

I do not think that this is so much the temptation of boys and girls as of grown up men and women; yet I am afraid there are some who think rather too much of their pocket money, and are apt to boast of the amount they have got in the Savings' Bank, or of the sum they bring back with them to school.

Now if we value either men or women, or boys and girls, by the amount of money they have got, we shall make the most foolish

mistakes. "*How much is Mr. So and So worth?*" is a question often asked. His worth depends not on his money, but on his character; not on the amount of gold in his pocket, but on the amount of the grace of God in his heart. "*How much did Mr. So and So leave?*" is another question often asked after a man is dead. "He left every farthing," was the solemn answer once given to that question. "He could not take it with him where he is gone."

If you have a little money, be thankful for it as a gift from God, and do not spend it all upon yourself, but always put a certain portion aside, as GOD'S PORTION, to do good with. And never be proud of your money. Some of the very richest men who ever lived have been poor creatures in God's sight, because they were proud and selfish; and some of the poorest have been very, very rich, because they were full of faith and love. If ever you catch yourself feeling proud of your money, ask yourself how much money was possessed by our Lord Jesus Christ. No! mind, muscle, and money are not things to glory in.

4. *Let him that glorieth glory in the Lord.*

People think it a great honour to know the Queen, and to talk to her, and to get an invitation to Balmoral. How proud they would be of it, and how they would tell their friends what they said to the Queen, and what the Queen said to them! Do you know, boys and girls, that you may talk to the Queen's King about anything in the world, and as long as you like? The King of Kings and Lord of Lords condescends to be your Saviour and Friend. I do not say that He will give you everything you ask for, as that might not be good for you; but I do say that if you give yourself to Him, and ask Him to take you, and take care of you as His own dear child, He will give *Himself* to you.

Just fancy! The great God for your Father! The Lord Jesus Christ for your Saviour, and the palace of Heaven for your home! Do not glory in Mind, Muscle, and Money; but "let him that glorieth glory in the Lord."

By their persecution all powers of the soul are strengthened, and faith makes sure of its ground. Solitude strengthens them to stand alone. Nothing compels men to prove all things so much as the contradiction of those around them. The more man has shunned, the more the Saviour has consorted with them. They have been cast into no furnace without finding one like unto the Son of Man there to cheer them, nor into any prison without angels loosing the bonds of their soul. Every Patmos has been a vestibule of heaven—a Pisgah from which in a vision, clear as that in which Moses beheld the earthly--they have beheld the heavenly Canaan.

Notes.

On Passing Events.

DUNCAN STREET CHAPEL, Edinburgh, vacant by the appointment of the Rev. John M'Lellan as Theological Tutor of the Baptist Union of Scotland, is to have a new start. The Rev. W. Tulloch of Dundee, who was formerly minister of Duncan Street, has boldly come to the rescue, and will enter on his labours early in May. The sphere is not a very promising one, as many of our readers are aware. The chapel is in a narrow side street, and is furnished in antiquated, uncomfortable style, and the neighbourhood is more than usually Presbyterian. A refurnishing of the chapel has been wisely resolved upon, so as to make it somewhat less unattractive; and Mr. Tulloch's previous acquaintance with the neighbourhood renders him better able than most people to judge of its possibilities. It is not desirable that a church in such a locality should be suffered to become extinct, and it is earnestly to be hoped that Mr. Tulloch's anticipations of success may be fully realised.

THE friends in Marshall Street Church, Edinburgh, are making a brave effort to extinguish their too heavy debt of some £1800. For this purpose they intend holding a Bazaar in May, and are working vigorously to make it a success. Friends connected with other churches are also, we are glad to find, rendering cordial and efficient help, and we sincerely trust that purchasers will be forthcoming on the day of sale, so that little or nothing may be left of the goods which willing hands have prepared and contributed. Contributions of money are also solicited, and will be required if the object is to be accomplished. And we are sure that there are many friends in our own and other denominations who, in this way, will lend a helping hand to a deserving church.

THE deputation from the Baptist Foreign Missionary Society is now on its annual visit to Scotland. The reckless attack made on the Society by its candid friend, Mr. W. S. Caine, M.P., renders the present a very critical time. Some of its lukewarm supporters may possibly find in his representations a pretext for with-holding or reducing their contributions. This should lead its friends to show their confidence in it by increasing theirs. Such, we rejoice to know, has been the result in several instances, and we trust it may be so throughout our churches. Let it not be forgotten that whether through the Society or not, we are under obligation of which, as Christians, we cannot rid ourselves to fulfil the Saviour's commission. If we can find a better way of doing the work than the Society offers, good and well; but, if not, let us, while doing everything we can to improve what we see amiss in the Society's methods, ask ourselves solemnly and prayerfully whether we are rendering it all the help in our power.

MR. CAINE has no doubt pointed out some things which are worthy

of consideration ; for Missionaries and Mission Committees are no more perfect than the churches they represent. And it is easy for any hostile critic, who professes to take an interest in Missions, while he does little or nothing to help them, to point out defects and thereby excuse himself for withholding support from a work which our Lord has committed to all His disciples. In Mr. Caine's case there are two or three things which detract from the value of his testimony.

1. He has proved himself to have been reckless in his statements, some of which, although challenged to do so, he has not attempted to justify, and others he has been obliged to withdraw. Mr. Baynes, in a very respectful letter asked him to prove some of his assertions by replying to the following questions.

I. What are the missionaries of the Baptist Missionary Society doing if they are not doing the work for which they have been sent out by those who find the money?

II. What is the policy and organisation of the Committee at home that prevents the missionaries of the Baptist Missionary Society doing the work for which they have been sent out by those who find the money?

III. What proof can Mr. Caine give that heathen teachers are being paid out of funds contributed for the work of the Baptist Missionary Society ?

To the first two questions Mr. Caine gives no answer and alleges that they have been answered in his previous letters. We have with others looked over the letters, and can find no such answer there. Moreover the allegations to which the second question relates, we know to be unfounded. The assertion to which the third question relates, Mr. Caine withdraws. He has also withdrawn in so far as Mr. Baynes is concerned the following statement—"I have been blamed for not taking all this criticism privately to the secretaries of the missionary societies. I have done that before. They always agree in all I say, but nothing is done." So much for Mr. Caine's accuracy! 'Tis a pity when the statements of a reformer are thus proved to be mistakes.

2. Mr. Caine though professing to take a deep interest in missions has been singularly backward in shewing it. We do not care to enquire into his gifts last year of £30 to one mission station and £20 to another—whether as has been hinted, these were gifts of books which he valued himself. Neither do we attach much importance to his having presided at a missionary meeting some years ago when referring to his electioneering experiences, he told his audience that he would like to be pelted with promises for the Congo Mission. It is an indisputable fact that as a member and deacon of a church which contributes largely to the Baptist Foreign Missionary Society his name does not appear in the list of contributors. This omission in view of his deep interest in missions can only be accounted for by his having been for years dissatisfied with the action of that society, so that his present assertions support a foregone conclusion. And it need not be said that an enquiry conducted under the influence of prejudice is not very favourable to the discovery of the truth.

His letters, however, bring into view two things, (1) That Missionary Statistics are not very accurately kept; and (2) that the progress of missions has been, as regards the number of converts, discouragingly slow. Every friend of missions wishes that it were otherwise; and even missionary committees have not been indifferent to the question, whether stations on which much apparently fruitless labour has been spent, ought not to be partially or wholly abandoned in order that others may be tried. Committees, however, feel bound to recognise the fact that conversion is God's work, and that were conversions even fewer than they are, they are not exempt from the duty enjoined in the commission.

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Mr. Caine's proposal as to missionaries going out single, and remaining so for a term of years, is not new. Nineteen or twenty years ago it was proposed by Dr. Underhill, approved of by a meeting of the society held in Bristol, pleaded for by the editor of this Magazine at the annual meeting in Exter Hall. In a sermon preached a year later before the Young Men's Missionary Society, and afterwards published, the following occurs.

"Our dream was that there might be in our churches men who would be ready to make missions the end of their existence—to whom they would become such a passion as to absorb all earthly loves and all meaner ambitions; who, finding scope in them for every talent, and energy, and desire, would make them their business and their pleasure, their work and their play, their meat and their drink, and would bear for their sakes ungrudgingly, separation from home, and relatives, and friends. We could not have dared to prescribe such a course for anyone; but we fancied God might raise up some one who would make it their choice. . . . . We have pictured them to ourselves going out in pairs, rather than singly, because of the profit each might derive from intercourse with the other in health, and from nursing in sickness, taking no *impedimenta* beyond what was absolutely necessary; adapting their mode of life to the nature of the locality and the habits of the people; with no care or cheer of wife or daughter; their only anxiety the furtherance of their work, their home in any locality, and among any people where that work could be done. Deeming nothing worth living for but the cause to which they have consecrated their lives, they care little, except for the termination of their efforts, how soon, in the furtherance of that cause, their lives may close. Such was our dream—a dream which has been a reality before now, and which, we venture to think, may become a reality yet again; for often, in the history of the world, the reality of to-day was the dream of an earlier time."

Why was not this plan adopted then? It is true that some of the committee were not favourable to it. They objected to what they called a "celibate order." The Missionaries, as a rule, were opposed to it. But the real hindrance was simply that the men were not forthcoming, and that the committee and friends who remained at home had no right to *require* men to go out on these conditions. Mr. Caine was then a young man, free, if we mistake not, from all family ties; he might have responded to the proposal, and, by the infection of his example, have induced many to follow. Had he done so, and been spared until now, he would, no doubt, have had a different tale to tell. But even then he would not have been justified in decrying all Missionaries who do not choose to work on his lines.

In Memoriam.

BY the death of Mr. James Mitchell, Slains Castle, Cruden, the denomination in Scotland has lost one of its oldest members.

Mr. Mitchell was born in the parish of St. Cyrus, Kincardineshire, on November, 28, 1791. Having learnt the trade of a house carpenter, he came to Aberdeen in 1812. A year or two afterwards as he was loitering about the roadside with some other young men, on the Lord's day, a Christian man passing, reproved them for breaking the Sabbath. By the blessing of God this was made the means of leading him to realise his state as a sinner. Sometime afterwards he realised forgiveness through Christ, and about the year 1815 was baptised by Mr. John Maitland (father of Mr. Maitland of Glasgow), and added to the church which now worships in Academy Street Chapel, Aberdeen. Of this church he continued a valued member till the year 1833 when he went to Cruden, removing his membership to the church at Fergus. Ever since removing to Cruden he has been in the employment of the Earls of Errol, and up to last summer went to the castle every day, and employed himself about some little work. The present Earl and Countess have done all in their power to show him kindness and respect, and make his closing days comfortable. Mr. Mitchell was a ready speaker and at one time did a good deal in the way of preaching the gospel. Up to the last his ability in quoting the scripture was something remarkable. The last time the writer saw him (about two years ago), a remark about the Waldenses led him to quote Milton's sonnet, "Avenge, O Lord, thy slaughted saints," which he went through with perfect accuracy. Two days before his death, he told his daughter that he was unable to rise, and that he was dying. Almost immediatedy his mind began to wander and he remained unconscious to the end; passing peacefully away on Wednesday, 27th February, in his 98th year.

Gleanings.

A CONSECRATED HAND.

OF a large and fashionable church of which I was once a member, two persons stand out from among its vast numbers with great distinctness. One was a very nicely dressed, gentlemanly-appearing young man, an usher and teacher in the Sunday School. The other character was a short, square, substantial-built man of middle years, a deacon, and also a teacher.

"Nothing very striking, so far," do I hear you say? No, that is true. Indeed, there were many in the church not essentially different from these two in the respects mentioned. But in all that vast company of believers I do not know of but these two who seemed to have consecrated their *hands*, as well as their other powers and talents, wholly to the Lord. Be the church ever so crowded, I don't think a stranger often got beyond its portals without a cordial hand-grasp, with a kind, courteous word, from one or both of these persons, that made them feel "welcome." The hand

of the humble and the poorly-dressed received as warm a clasp, aye, warmer, than that of the well-to-do. And I sometimes used to think these simple, but sincere acts, carried more weight to the heart of the stranger in our midst, than the fine sermon or the enrapturing music. They could feel the warm pressure of that hand long after these were forgotten.

In the prayer-room, too, this good deacon, and often the young brother, sought the door at the close of the service, and shook hands with a smile, a good word, and inquiry or remark, as the case might suggest, with nearly every one present, and usually there were about three hundred. Their grasp did not grow mechanical or relax either. It was ever sincere and earnest, the hand being propelled or worked by an overflowing Christian heart. In Sabbath School, too, they never failed to shake hands with each member of their classes.

Perhaps you do not know what a power to cheer and comfort there is in a Christian hand-shake. You may never have been in a strange city or town, all alone, perhaps, with some sorrow or trouble oppressing your soul, with no one to whom you can breathe a word. Ah! then such a warm, heartfelt grasp, even of a stranger's hand, makes you feel akin. How it touches and lifts up your heart. And though we may not feel called upon to do all these two Christians did, let us, at least, always extend a warm hand to the stranger in our midst, the weak, the humble, the erring, and the outcast. Are we teachers in Sunday School, let us give our scholars a cordial hand-grasp every Sabbath. Let us consecrate this right hand of ours to Christ and His service. Has it not been the talent folded in the napkin, comparatively useless?—*Estelle Mendell.*

MY MOTHER.

It seems strange to me that, with such a hollow on my head where the "bump" of reverence should have been, I find I have so much of that sentiment for mother and all pertaining to her. On a little fancy-basket, given to me by a playmate ever so many years ago, was tied a narrow ribbon, over a place where one or two straws were broken. My aunt, in her neat way, untied it this morning, saying, "Oh, I'd have that off; it is so faded now:" and she threw it upon the floor. When she did not see me, I slily picked up the despised piece of ribbon and put it in my pocket. I remembered that mother tied it on the basket when I was her little girl, so I had not a heart to throw it away.—*Frances E. Willard.*

Intelligence.

Alexandria.—A soiree in connection with the church was held in the Co-operative hall on the evening of Thursday, 15th inst. The hall was filled to its utmost capacity, upwards of 200 being present, and several had to go away, being unable to gain admittance. The pastor, Rev. J. Campbell, presided. In his introductory remarks he said it was twelve months since the church was formed, and seven since he settled amongst them. The membership and congregations at first were small, but he was grateful for the measure of success realised since; the membership and congregations were gradually but steadily increasing. Messrs. White of Renton, M'Laren of Govan, and the Rev. J. M'Lean of Dumbarton, gave addresses, and a choir from Dumbarton, and friends belonging to the church, added greatly to the pleasure of the evening by their fine singing. A most enjoyable and profitable gathering was brought to a close by the usual votes of thanks.

BURRAY, ORKNEY.—The Sabbath school in connection with this church held their annual soiree in the Chapel, on the evening of Friday, 15th February. The pastor, Rev. H. Gunn, who presided, spoke of the work done throughout the year, congratulating the children upon their attendance Sabbath after Sabbath, and the interest manifested in the work of the school. The members of the bible class and scholars contributed largely to the evening's enjoyment with hymns and recitations. Each child was served with a parcel of sweets, kindly given by Captain Macdonald, St. Margarets' Hope. Able and stirring addresses were delivered by Rev. J. Craigie, E.C., Rev. G. Johnstone, U.P. church, and Mr. M'Kenzie, jeweller. A few of the teachers also addressed the meeting.

DUMBARTON—*Sale of Work.*—On Thursday, 7th March, a three days sale of work in aid of the building fund of this church, was opened in their hall in Bridge Street, where the congregation at present worship. The ladies of the congregation have succeeded in gathering together a large collection of articles, useful and ornamental, chiefly the former, and these were very effectively laid out on the several stalls. The sale was opened on Thursday by the Rev. George Alpine, and amongst those present were Rev. Messrs. Cameron, Alexandria; Wilson, Helensburgh; Miller, Glasgow; and M'Lean, the pastor of the congregation. After prayer by Rev. Mr. Wilson, Mr. M'Lean introduced Mr. Alpine, who expressed the great pleasure he had in being present. He was greatly pleased at the success which had attended the church since Mr. M'Lean came among them. The congregation had increased three fold, and last year had raised upwards of £220 for congregational purposes, which was a very large sum, seeing the congregation was neither rich nor wealthy. He had great pleasure in bearing testimony to the excellent work Mr. M'Lean had done since he came amongst them in stirring up the zeal of Christians and in bringing in the careless and indifferent. He rejoiced much in these precious tokens of Mr. M'Lean's success. Mr. Alpine then explained that the congregation had a ten years' lease of their present place of worship, two years of which were gone, and eight years still to go. Their desire was to raise money to enable them to build a church of their own on the expiry of the present lease. He hoped the sale of work would be successful beyond their utmost expectations. He would not give those present the advice he once heard given at a bazaar—that they should not ask the price of any article until they had purchased it, nor expect change back—as he himself intended to make a few purchases. He then declared the sale open. Mr. Joseph Burns moved a vote of thanks to Mr. Alpine, which was heartily given. Business then commenced, and the stall-holders were kept fairly busy until the evening, when it was found that the afternoon's drawings amounted to £80 5*s.* 6*d.* —a sum which exceed the expectations of the promoters of the sale. The sale was opened on Friday by Rev. J. C. Barry, Free North church; and on Saturday by Rev. Wm. Watson, Brigend U.P. church. The total drawings for the three days amounted to £191 10*s.* 2*d.* We understand it is intended to dispose of some surplus stock in the hall on Saturday week, the proceeds of which will probably bring the sum up to at least £200.

DUNDEE.—A largely attended meeting of the members of St. Enoch's church was held on Thursday, 7th March, to consider the resignation of the Rev. W. Tulloch, tendered by him on the previous Sunday, when he intimated his intention of accepting a call to Duncan Street church, Edinburgh. With warm expressions of appreciation of Mr. Tulloch, of his preaching, and of his devoted pastoral work, the meeting passed a resolution expressing sincere regret at the prospect of losing him, and

requesting him to reconsider his decision. At the close of the service on Sunday last, Mr. Tulloch expressed his gratitude for the kindness; but stated that his decision was final. He wished, he added, to do something for the Duncan Street church, to which he was attached by many ties. Mr. Tulloch was pastor of Duncan Street church sixteen years ago, and subsequently superintendent of the Scottish Home Mission. During the six years which he has ministered to the Dundee church, its membership has been doubled.

EDINBURGH—DUNCAN STREET CHURCH.—Rev. William Tulloch has accepted the pastorate, vacant by the appointment of Mr. M'Lellan as Tutor of the Students of the Union. He will commence his ministry early in May, prior to which, alterations and improvements are being made in the church. The side galleries will be removed, the pews widened and modernised, and a new platform erected in place of the present pulpit. A thorough overhaul will be given to the building, which will also be painted and otherwise improved.

HAWICK.—ANNIVERSARY SERVICES.—Sermons were preached on Sabbath, March 10th, by the Rev. D. W. Jenkins of Glasgow, and on the Monday following, a soiree was held in the chapel which was completely filled. The pastor, Rev. W. Seaman, occupied the chair. Stirring addresses were delivered by J. C. Graham, Esq., ex-president of the Baptist Union, Revs. D. W. Jenkins, Dr. Orr, (U. P.), D. Stewart, M.A., and R. Fordyce, (F. C.) The chairman stated that the church debt had been reduced to £300, and with the aid of a loan free of interest from the Building Fund of the Union, they would shortly be able to reduce the debt due to the Heritable Bank to £200. They therefore considered this a suitable time to make some tangible acknowledgement of the services rendered to the church by Mr. Rennie, their esteemed treasurer; and he had much pleasure in presenting him, in name of the congregation, with a beautiful marble clock, as a *striking* testimony of the high regard in which he was held. Mr. Rennie warmly thanked them for their handsome gift, remarking that, though not an old man, he was one of the oldest members of the congregation in Hawick, having been connected with it for 25 or 26 years. He had been very much taken by surprise, because he did not think the very small services he had been able to render to the church deserved any such acknowledgement. However, he hoped in time to come to have more leisure to devote to the service of the congregation. Rev. Dr. Orr proposed a vote of thanks to the ladies, including one from another congregation, who had gratuitously provided the trays for the soiree. Other votes of thanks were given before a very pleasant meeting was brought to a close. The church was beautifully decorated with plants and flowers, kindly lent for the occasion by Mrs. Noble of Heronhill.

PAISLEY.—"The Thomas Coats Memorial Church" is now considerably advanced, though it will yet be some time before the palatial edifice will be ready for occupancy. Mr. Montagu Smith, the eminent Organist of Glasgow University and St. Silas church, has been appointed Organist, and will have charge of the music.

NOTICES TO CORRESPONDENTS.

All communications intended to appear in the Magazine must be in hand not later than the 20th of the month—letters by the 15th.

Communications referring to articles for the Magazine to be sent to the Editor, Rev. Dr. LANDELS, 10 Bellevue Terrace, Edinburgh; those referring to advertisements and the supply of copies of the Magazine, to the Publisher.

Printed and Published by ROBERT SYMON, 8 St. James Square, Edinburgh, on the 7th day of April, 1889.

SCOTTISH BAPTIST MAGAZINE.

Can Nothing be Done?

THOSE who have read the reports given in our pages of the origin and growth of some of our new churches, will see how much may be done to spread our principles by the well conducted efforts of men who are not only Baptists, but earnest preachers of the gospel. Hamilton, Kirkintilloch, George Street, Aberdeen, and Motherwell, are all cases in point. In those places flourishing Baptist Churches now exist where three years ago there was nothing of the kind. And it becomes a pressing question whether similar efforts put forth elsewhere might not be attended with similar results. The proposal made at the last annual meeting, that the Union should raise five thousand pounds for this and kindred purposes during the next three years, was met in such a manner by some of our leading men, that the proposal was dropped in so far as the Union is concerned, because of the obvious absurdity of some men raising money to be disposed of by others who would not help to, but place obstacles in the way of, its being raised. But though the proposal could not be carried out by the Union, there is no reason why it should not be adopted by those who approve of it. The Union in its present condition is not likely to take the initiative in any forward movement. The existence in it of a party, whose members are more loyal to each other than to the general body, and who decline to act except as a whole, and to support any movement which they cannot thus control, is fatal to anything like united action. If Church Extension work is to be effectually done, therefore, it must be done outside the Union, and by those who take an interest in it. Are there not in the denomination those who desire to see our principles spread, and who according to their means will contribute liberally for this object? Can we be content as a body to have several large towns in which they are not represented? Some friends object to help any forward movement unless it be initiated by Baptists resident in the locality. But this is simply to refuse to act where action is most needed, to decline to disseminate our principles where they are least known, and where, in consequence, their dissemination is most

BERKELEY BAPTIST DIVINITY SCHOOL
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required. Some of our most successful advances (such as Hamilton), have been originated by those who were not resident in the locality, and there is a loud call for similar attempts being made in other directions. Besides, there are localities in which it is impossible to ascertain how many there may be who are favourable to our principles, because there is there no head or centre round which they can rally. Even where there are none such, the fact cannot surely be deemed a sufficient reason for leaving such localities alone, any more than there being none in a particular place who had received the gospel, could be deemed a reason for not preaching the gospel there! There are towns, however, in which Baptists are known to reside, in which our help is required, and would be gratefully received—such towns as Oban, Inverness, and Montrose, not to mention several others. Can nothing be done to promote the formation of churches in such towns as these? Have we so little regard for, and faith in, our principles—are we so destitute of public spirit—that we refuse to contribute for such an object? The communion question does something to bar the way. We are not agreed as to whether churches that might be formed should be open or close in their membership or their communion. But surely there ought to be on the part of our friends, a willingness to forego their own preferences, for the sake of the good which would accrue from the formation of churches of either kind. The strictest Baptist cannot imagine that a town had better be left without any testimony to Baptist principles, such as is borne by a church which observes only believers' immersion, while admitting to fellowship all who sincerely love the Saviour. And the most earnest pleader for such churches should not so far belie his own professions of charity, as to practise exclusiveness towards his strict Baptist brethren. There are few, it may be hoped, who will go the length of the zealous open communionist who boasted that in this matter he was so broad in his views, that he could not tolerate any who were not. Why may not believers in strict churches unite in planting such churches, while believers in open churches unite in planting churches of the order they prefer, and those who are content to leave the question to be settled by the membership, unite in helping the formation of either? If we are not so agreed in the Union, or so willing to waive our preferences, why should it not be done outside the Union, leaving the Union as it is? A sum of £200 has been contributed by friends resident in the neighbourhood, to procure a site in Oban for a strict church, and now waits to be used. Are there none of like views to these friends, or even among those who differ from them, who will back up this, by contributing enough to

support an Evangelist there, say for two or three years, in order that the experiment may be fairly tried? Can nothing be done for such a town as Inverness by either our strict or open friends, or by those who are willing to remain neutral on this point? We press these questions because we are anxious that something should be done, and done speedily. It has been our reproach hitherto, that owing to our divided state, or other causes, we have done little or nothing to spread our principles in many parts of Scotland. It is time this reproach should be wiped away. The editor of this MAGAZINE will be glad to receive communications, especially promises of help in reference either to Oban or Inverness. When a sufficient amount has been obtained to warrant the commencement of operations, a committee may be appointed by the subscribers, to superintend the work, and see that the moneys are devoted to, and efficiently employed in, the work for which they are designed. But expressions of willingness to help, and on what conditions, are the first thing required. We commend the matter to our readers, and await anxiously their reply. May the Lord give us men of understanding who can discern the signs of the times, and of unselfish sanctified zeal, who will be ready to make sacrifices for the welfare of our Zion!

"Vade Satana."

By Rev. J. M'Lellan, Edinburgh.

THE two Latin words at the head of this paper form the title of Sir Noel Paton's latest religious picture, now on view in Edinburgh. Rendered into English they mean "Get thee behind me, Satan"—the words addressed by Christ to the arch-enemy at the close of the temptation in the wilderness. The picture is one of the most impressive and suggestive of the accomplished artist's numerous productions. In the foreground is seen the figure of Christ seated on a massive block of stone. He is on the mountain top, undergoing the last of His three temptations. Behind Him is poised the grim figure of the tempter. His huge wings are outspread, as if ready for flight, while their shadow casts a gloom over the spot where the Holy One is seated. The fiend has just uttered his last arrogant suggestion—"Fall down and worship me," and the gesticulation accompanying the words has not yet ceased. His right hand is directed to his own breast, while his left is outstretched in

the act of pointing to "the kingdoms of the world and the glory of them." Following the tempter's indication, one sees through an opening in the lurid mist that hangs over the left part of the canvas, the turrets and pinnacles of a gorgeous city. A broad river, spanned by stately arches, glides softly past its walls; while the whole scene is bathed in a dreamy glory, produced by the ruddy rays of the setting sun.

Satan has already uttered the words—"All this will I give thee," and he is now in the act of listening to Christ's reply. As the "Vade Satana" falls upon his ear, his countenance assumes a look of mingled disappointment and rage. He feels, at last, that this Man is not to be moved from His integrity, and that he may as well depart from Him, at least, "for a season."

Fixing our gaze now upon the tempted One, we are at once struck with the spiritual power which manifests itself in His whole bearing—pre-eminently in His countenance. His forty days' fast, combined with His inward conflict, has left Him wan and weary. His right hand is nervously clenched and pressed against a boulder at His side, while His left is stretched out in the act of waving back the foul fiend. On His countenance is the flush of strong emotion, touched with pain, while every feature bespeaks the high resolve of His soul. Of vacillation there is not a trace, but, instead, there is conspicuous a decision as irrevocable as it is prompt. The Son is resolved to glorify His Father at whatever cost. With all His soul He utters His "Vade Satana," and the fiend is vanquished.

This mysterious episode in our Redeemer's history is replete with instruction from a twofold point of view. On the one hand, it throws a flood of light on the person and character of Jesus, and on the other, it sets before us an example for our imitation. We see at once that in Jesus we have a veritable Brother, who was "in all points tempted like as we are;" with this important difference—"yet without sin" (Heb. iv. 15). Following the temptations, as recorded by Matthew, we find that it is first of all suggested to the mind of Jesus that "if" He is the Son of God He should work a miracle to allay the pangs of hunger, without waiting His Father's time for relieving His wants. Here we see that the tempter takes advantage of his victim's *bodily appetite*. The reply of Jesus, like a lightning flash, illumines in a moment the whole realm to which the temptation is directed. "It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Man, that is to say, is more than body, he is essentially a spiritual being. As such, he is capable of rising into conscious fellowship

with God, who is a Spirit, of being made a partaker of His nature, and of enjoying His blessedness time without end. Inasmuch, therefore, as the soul is incomparably more precious than the perishing body, and the interests of eternity of greater moment than those of time, the spiritual ought ever to dominate the physical. Should it be God's will that bodily appetite must remain unsatisfied, or even that physical life must be surrendered in His service, it ought to be man's meat and drink to acquiesce in the Divine appointment. That the soul should be subject to the "word," *i.e.* to the revealed will of God, is the one thing essential to true manhood. Such is the teaching of Jesus, both by word and by example. He alone, of the sons of men, came up to this lofty ideal. But inasmuch as He, our Brother and our Head, did always the things that pleased His Father, there is hope for the weakest of us. Let us only keep close to His side, and ours will be that "mind of the spirit," which "is life and peace." His strength will be made perfect in our weakness, and in due time He will raise us to His own moral and spiritual elevation.

The second temptation is to what we may call *antinomian presumption*. "If" He is the Son of God, it is suggested to Him that He should cast Himself down from the pinnacle of the temple, and in order to justify such an act, Scripture is quoted thus—"He shall give His angels charge concerning thee: and in their hands they shall bear thee up, lest, haply, thou dash thy foot against a stone." Well might good Bishop Hall exclaim—"But what is this I see? Satan himself with a Bible under his arm, with a text in his mouth!" It is even so. By a deft misapplication of Scripture he seeks to lead Jesus into the sin of presumption. To understand the point of the temptation it is necessary to remember that Jesus had already been publicly declared to be the Son of God, and the promised Messiah. But the path which He must tread in the prosecution of His mission is seen from the title, "Lamb of God," to involve sin-bearing and death. He is destined to be "a man of sorrows and acquainted with grief." With such a prospect before Him, the tempter suggests to Him that "if" He is the Son of God all this shame, and sorrow, and anguish may be avoided. Has not God promised to protect His own? Let Jesus only make a public experiment, in utter reliance upon God, and if He succeeds all men will forthwith hail Him as the Messiah, and His course will be peaceful and triumphant. Standing upon His rights as the Son of God, He need surely fear no untoward consequences if He undertake to perform a miraculous descent from the temple pinnacle.

But the Holy One is not thus to be deceived. He sees at a glance the real meaning of the specious suggestion, and by a *right* application of Scripture He repels the temptation with horror. His answer is—"It is written, Thou shalt not tempt the Lord thy God." *That* goes to the root of the matter. God has not promised to defend those who court danger. But when, in His providence, they are exposed to jeopardy, they may confidently believe that He will not desert them. If, therefore, His Father bids Jesus drink the cup of sorrow and suffering, He will plead no right of His in order to secure exemption therefrom. He is here, not to do His own will, but the will of Him that sent Him; not to consult His own personal comfort, but to save the perishing. Were He, standing upon His personal rights, to take the law of His life into His own hands, counting upon miraculous protection even when shirking His God-appointed work, He would be distinctly chargeable with antinomian presumption. But His decision is made, and it is irrevocable. He will glorify His Father on the earth, and finish the work that is given Him to do.

In various guises, this same temptation comes to the followers of Christ to this hour. The antinomian spirit dies hard. Men may not be so fool-hardy as to set at nought the laws of the *physical* world, in the expectation that miracles will be wrought on their behalf, but they have not always the same scruples regarding the violation of God's *moral* laws. From regarding themselves as the elect of God, predestinated by an irrevocable decree to the felicities of heaven, and all this through grace, they have again and again acted as if character went for nothing in the matter of salvation. Seeing "that a man is not justified by the works of the law, but by the faith of Jesus Christ," they have concluded that Christ sets the believer free, in every sense, from the claims of the law. In Paul's days these people imagined that they were free to sin, that grace might abound. Their practical maxim was—"Let us do evil that good may come." Of all such the apostle boldly says—"whose condemnation is just." Grace does not repeal the moral law. It is immutable as the very being of God. The Christian is, indeed, delivered from the curse of the law through the vicarious obedience unto death of his Redeemer. He is justified by grace, and not on the footing of his keeping of the law. But what is the practical issue? According to the tenor of the New Covenant, as set forth in the eighth of Hebrews, it is this—"I will put my laws into their mind, and on their heart also will I write them." Thus the law from which the believer is delivered, as a ground of condemnation, becomes the

rule of his life. He delights in the law of God, after the inward man. One with Christ in death and resurrection, he dies to sin and lives unto righteousness. Thus, and thus only, can he make his calling and his election sure. For "if any man have not the spirit of Christ, he is none of His." The "scheme" of salvation is not an ingenious contrivance whereby self-willed men may evade the claims of God's law. Instead of that, the aim of the gospel is to lead men to make a sweet and joyous surrender of themselves to God's commandments, as being "holy, and just, and good." Let none of us, therefore, stand upon any pinnacle of antinomian presumption, imagining that we may with impunity contravene the laws of God. No Christian is at liberty to tempt the Lord his God.

The final suggestion of the Tempter is an appeal to the principle of *ambition.* Jesus had come to establish a kingdom upon earth, and of the nature of that kingdom the Jewish nation had their own ideas. The Messiah was indeed to reign in righteousness, but His throne was to be set up in Jerusalem. Under Him the descendants of Abraham were to become the dominant nation upon earth. *Their* king was to sway the sceptre of the world. With these ideas Jesus was quite familiar. And now, when standing upon the threshold of His Messianic career, the Tempter blandly suggests to Him a method whereby this world-wide dominion may speedily become His. Assuming that He is the Son of God, Jesus can of course count upon the exercise of supernatural power on His behalf. God can easily give Him the victory over all opposition. Does not the second Psalm say as much? All that is required is that Jesus should make it His ambition to be a universal earthly monarch. Instead of contenting Himself with a spiritual kingdom, which cometh not with observation, let Him, in addition to this, set His heart upon the possession of "all the kingdoms of the world, and the glory of them," and doubtless He will have the heathen for His inheritance, and the uttermost parts of the earth for His possession. "All these things," says the god of this world, "will I give thee, if thou wilt fall down and worship me." In other words, let Jesus but surrender Himself to the spirit of this world: "the lust of the flesh, the lust of the eyes, and the vain glory of life," and His success is assured! Such is the temptation.

For Jesus, the enticing prospect has no overmastering charm. That the course suggested would be more pleasing to flesh and blood than that which His Father has appointed Him, He of course sees full well. But not for a moment does He hesitate. His allegiance to His Father is inalienable. "Vade Satana" is His whole-hearted

response: "for it is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve." Other glories than those which earth has to offer attract His generous heart. He remembers the nature and object of His mission, and anticipates the blessed results which its accomplishment will ensure. He sees that distant day of jubilee, which will fill His Father's home with the grateful songs of ransomed myriads; and, for the joy that is set before Him, He hastens to the cross, despising the shame. From first to last, love to God and man determine His actions. Love brought Him to our world; love kept Him by our side amid all temptations to abandon our cause; and a love stronger than death constrained Him to accomplish the great redemption. Who now shall separate us from the love of God which is in Christ Jesus our Lord? "Vade Satana!" Love has conquered.

To us also the Tempter offers this world's pleasure and glory, on the old condition. Alas! in how many instances do professing Christians appear to fall in with his smooth seductions. Is it not to be feared that, if all were known, it would be found that the wealth and the enjoyments of not a few who call themselves followers of Jesus, are bought at the tremendous price of bowing the knee to the god of this world? Instead, however, of judging others, let each of us judge himself. Scripture sounds the note of alarm thus: "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him" (1 John ii. 15). The world is an enemy that must daily be resisted. If we are resolved to withstand its allurements, our Leader says for our encouragement: "Be of good cheer; I have overcome the world." Let us take Him for our example, and through His grace, we also shall overcome. It is not by the mere utterance of a formula, such as, "Vade Satana," that the victory will be obtained. Jesus, as we have seen, always fell back upon one thing, namely, the revealed will of His Father; and deeming that will in all things right and good, He cordially made it His own. Let us do likewise, and *then* our "Vade Satana" will, without fail, put the powers of darkness to flight. It is written: "Resist the devil, and he will flee from you."

PURITY of heart is the organ of a knowledge of God, direct, clear, ample, satisfying, not imparted to any other condition of soul: such that they who are thus pure and thus rewarded are rich indeed.

EVERY sort of soul-poverty is a blessing, as giving room for the grace and wealth of God; and the more large the need, the better for him who has this wealth within his reach.

Family Religion.

V.

PARENTAL AUTHORITY.

WHILE we have no wish that our papers on *Parental Responsibility*, or on *The Possibilities and Susceptibilities of Childhood*, should exert a depressing or discouraging influence on any of our readers, we cannot qualify anything we have said of the possible and probable results of parental training. Whether it be voluntary or involuntary, intentional or unintentional, its effects on the child's future are incalculable, and in the latter case it commences at an age earlier that most parents imagine. Apart from the parents' intention, and from their direct efforts to instruct and train, the child receives the moral impression given by the character of those in whose society he grows up. Not more surely does he derive nourishment from his mother's breast, than he derives moral qualities from her personal influence; so that, without her intending it, an assimilation of his inner nature to hers is constantly going on. This indirect training is more important than the direct. The instructions you impart, and the habits you enforce, may never enter deep into the child's soul, but touch only his outer nature, and, in fact, awaken his dislike and opposition; but the tone and spirit of your life, the moral atmosphere with which you surround yourself, the influence which is constantly going forth from you, will touch the springs of his life and mould his entire character; so that, if your direct training and your insensible influence differ, it will be the latter and not the former which will determine the future of your child. He is far more likely to become what *you are, than what you tell him he ought to be, and even seek to make him.* And while this thought should be a very awful one to those who are conscious of insincerity, it should be no less encouraging to those who know that they are sincerely desirous of pleasing God in all things. You might blunder in your attempts rightly to train your child, and if his future depended on your judicious treatment, you might well tremble for the consequences; but when you are honestly seeking to walk closely with God yourselves, you may comfort yourselves with the thought that the influence of your example will counteract the effect of what mistakes you may happen to make in your training; and that though you be but poor blundering parents, being, nevertheless, sincerely Christian parents, you may

confidently expect your children to become Christians like yourselves. This we believe to be the true theory of Christian parental training. It does not depend so much on what we do to and for our children, as books on this subject very often affirm, but on what we are in our daily life when our children are beside us. It is not true that one little blunder in our training will prove ruinous to them, as is sometimes alleged. If it were so, we see not how parents could help being paralysed by the crushing weight of their responsibility. Thank God, children are not so easily spoiled as some of those who write about their training imagine. They will bear a deal of what is called spoiling, and be little or nothing the worse for it, if only they see from the daily life of parents that their main desire, both for themselves and their children, is that they may all walk so as to please God. The conviction of the parents' earnestness and sincerity will cause their occasional blunders to have very little effect on the mind of a child. Even occasional faults of temper and shortcomings in duty will produce but little impression where the child knows that the heart is right. Hence, while the consciousness of a parent's hypocrisy will neutralise in a child's mind the best instruction and the most careful training, let there be but ordinary care taken to instil into the child upright principles, and to prevent his being spoiled by over-indulgence, and a very imperfect and not over skilful, but sincerely Christian, parent, may confidently expect to see his family growing up in the nurture and admonition of the Lord.

Not the least important thing in the training which is intentional is *the judicious exercise of parental authority.* We say *judicious*, because there is nothing on which parents are more in danger of going to excess on one side or other; and where excess on either is more likely to produce injurious results. Authority is very capable of being over-strained, and the reins too tightly, albeit not too firmly or powerfully, held. There is a great difference, it should ever be remembered, between the firm and the vexatious, because too minute, exercise of control. The authority of the parent may be supreme and unquestioned without its meeting the child at every turn, and depriving it of nearly all freedom of action; leaving no scope for the exercise of principle, but requiring a strict mechanical obedience. We have seen parents who seemed to fancy that a child could not be properly under subjection unless it had every act prescribed for it, and was required to live continually by rule—as if for it to think or question, in however submissive a tone, in reference to any matter on which the parent had issued his mandate, were a defiance of parental authority, which required to be summarily and sternly punished. Authority exercised

in such manner is apt to become more that of the despot than of the father, and the obedience rendered more that of the slave than of the child. Kept under such close and perpetual restraint the child may be remarkable for the outward propriety of its demeanour, at least as long as it is under its parent's eye ; but its correct action, proceeding from no implantation of principle, being merely the result of mechanical training, is worthless as an indication of character. And the probability is that when freed from the over-restraint, the rebound may lead it to excess in courses for which the child would have had no liking but for their having been so sternly denied to it. Not being allowed to think or question, it has never seen the reasonableness of the prohibitions imposed on it. All confidential intercourse between it and the parent being discouraged—obedience being the one thing required—it grows up entirely without sympathy with the parents' views and habits. And though after reaching youth or manhood, a certain degree of deference may be paid to them, at least so long as the son is an inmate of his father's house, that show of deference is very slight indeed ; and it is easy to perceive how far their lives lie apart—how the son, without ostentatious display of his feelings, secretly smiles at what he deems his father's folly, or pities his father's weakness, or detests his father's religion ; and how the strict training he has undergone has only made him irreconcilably averse to all that parental authority enjoined upon him during his early years. There *have* been cases in which the sons of good men have been driven into irreligion by this over severity. There have been *many* such cases. And their occurrence even at rare intervals is enough to shew that parental authority, excellent and becoming as it is, is capable of being greatly and most injuriously over-strained.

But though the over-straining of authority is injurious, its assertion within proper limits is incumbent on every Christian parent. And the object in every case should be not to eschew it because the over-straining has done injury, but to discover that judicious mean between sternness and laxity which is conducive to the welfare of the child. The father after all is the appointed master of his own household, and to his will deliberately asserted, the will of others should be required to bow, so long as they are resident there. There should be as much freedom allowed to every one as is consistent with the well-ordering of the family, and the child should be trained to act rightly from principle rather than from constraint. The child's judgment, as far as possible, and not his fears only, should be enlisted on the side of obedience, and the affections should be so cultivated as to render it natural and easy for him to obey. But the parental authority,

though not exacting, should wherever it appears, be supreme, and the household be made to feel that, in a sphere where the father is the natural ruler, the child must bow to the parent, not the parent to the child.

Few things can be more injurious to the child than the discovery that though authority may be asserted, it is seldom maintained when it costs the parent some sacrifice of feeling. A child will not respect much a parent's authority when it discovers that a display of feeling on its part will lead the parent to grant what has just been denied. When an expression of affection from the child's lips overcomes the parent's sternest resolve, and the most decided verdict of the judgment is set aside by the gust of feeling, and the child has its own way in everything, because the parent is too weak to say it *Nay*, the result is that as the child grows up, it becomes skilled in the art of managing its parents, and does so to no small purpose. They become little better than wax in its hands. Its evil tempers are coaxingly and tenderly pleaded with when they ought to be sternly reproved. Its caprices are humoured when they ought to be instantly crushed. Its wishes are studied and scrupulously gratified. Its most unreasonable demands are complied with, and even its wrong habits are winked at; because children cannot, it is said, be forced into what is right, or because of the fear that, if thwarted, they may go still further wrong. Such indulgence is enough to spoil even the finest nature. And when it is so largely shewn, is it to be wondered at that there are so many spiritual miscarriages in the families of those who are otherwise excellent Christian people? When will Christians learn that such weakness is criminal—that true kindness is alway discriminating and firm—and that especially in all questions of morals and religion, it becomes them wisely and firmly to exercise the parental authority with which God has invested them. If they find this difficult, as possibly they may, they are not on that account to neglect the duty. Rather should the sense of their own insufficiency lead them to seek more earnestly Divine guidance, that they may know "how to order the child and how to do unto him."

It is something to know, when the spirit is weary with the sorrows and buffetings of the earth, that the heavenly country is near. One of the best things about this world is that the other world is not far off. Indeed, it is very near. The doors of the earthly house open close upon the house not made with hands. The commerce between earth and heaven never ceases. Ministering spirits are always crossing the invisible line of separation, and by a step—how swift and short!—our friends slip from our side and enter in.

Our New Churches and their Pastors.

V.

ALEXANDRIA.

LEXANDRIA is a modern village, beautifully situated on the banks of the Leven, and within easy walking distance of the fair Lochlomond. Close beside it lie the villages of Bonhill and Jamestown, places also

> "Where cloth is printed, dyed, and steamed,
> Bleached, tentered, in the water streamed,
> Starched, mangled, calender'd and beamed,
> And folded very carefully."

These three villages constitute the parish of Bonhill, which, according to the latest returns, has a population of 12,591, showing an increase of 3000 souls within the last ten years. The village of Alexandria, which is the chief centre of the parish, has about 7000 of a population, and although its inhabitants have almost been doubled within the last 20 years, there has been no increase whatever in the number of its churches, a conclusive proof, in our opinion, that there was room and need for a Baptist congregation in the place.

When the church in Dumbarton was formed, 13 years ago, a number of Baptists resident in the Vale identified themselves with the cause, and travelled on Sabbath days, the three miles and a half of the road, which divides the two places, with great regularity and commendable zeal. As the district grew, and their numbers increased; and old age with its attendant infirmities began to tell on some of the brethren, it was felt that a church was required at Alexandria, in order to keep pace with the times, provide the aged with ordinances, and keep the young from wandering. The unconsolidated state of the Dumbarton cause, and the extent and importance of that field, prevented Mr. M'Lean from devoting the necessary time and labour to the working of a mission station at Alexandria; whilst the Scotch prejudice against "lay preaching," made it obvious that the presence and services of a settled missionary pastor were indispensable to success. With a view to this, negotiations were begun with the committee of the Home Missionary Society, and they from the first favoured the proposal; although the state of their funds, precluded them from taking immediate action. At the public meeting of the Home Missionary Society, held in Dublin Street Chapel, Edinburgh, in October, 1887, Mr. M'Lean, who was one of the speakers, in giving a report of the Lord's work in Dumbarton, pointed to the Vale of Leven as a suit-

able field for evangelistic work in connection with the Baptist denomination. The word proved to be spoken in season, for at the close of the meeting, a gentleman, whose praise for liberality is throughout all our churches, came forward and offered a sum of £20 per annum for a period of 3 years, to help to support a missionary at Alexandria. The Committee of the Home Missionary Society having been informed of this kind offer, and again asked to occupy the field, heartily agreed to liberally supplement the yearly sum guaranteed by this gentleman. The financial difficulty having been removed, several meetings were held with the friends in the neighbourhood, resulting, in due course, in the dismissal of about twenty members of the Dumbarton Church, to form the nucleus of the new cause at Alexandria.

The next step was the securing of a suitable agent to the Home Mission and pastor to the church. Mr. Richard Murphy, who was then employed as an evangelist in connection with the Lanarkshire Union, and who had laboured, prior to that, with much acceptance and success as Mr. Archd. Orr Ewing's missionary at Jamestown, was the choice of the new church. Having satisfied the Home Mission Committee of his suitability, and accepted the call of the church, he was duly installed on the first Sunday in March, 1888; Mr. Whittet of Wishaw preaching in the morning, Mr. M'Lean of Dumbarton in the afternoon, and the new pastor in the evening to encouraging audiences. On the following Tuesday, a large and successful soiree was held in the Co-operative Hall, addressed by Mr. J. C. Graham, president of the Union; Rev. F. H. Robarts, ex-president; Rev. Geo. Yuille, secretary, and others.

After a brief pastorate of three months, Mr. Murphy resigned, and went back to evangelistic work. His removal from the district, was *at first* detrimental to the cause, checking its growth and sending some of the younger members adrift into other connections. For several months the vacant pulpit was supplied by the pastor and members of the Dumbarton Church, until the Rev. John Campbell, of Old Cumnock, *a native of the Vale*, was transferred by the Home Mission Committee to Alexandria. Mr. Campbell at first had an apprehension that his early connection with the district might militate against his success,—"A prophet is not without honour, save in his own country, and in his own house;"—but he has found, since entering upon his work, that his knowledge of the district and people is greatly to his advantage.

Mr Campbell has, by his energy, tact, and ability, consolidated the cause, drawn around him a good and growing congregation, and

added nearly twenty to the membership. Already his influence for good is being felt in the district; his visits to the sick and aged are much appreciated; and his services are in request for evangelistic, temperance, and other meetings, which have for their aim, the social, moral, and spiritual welfare of the people.

The present meeting place is greatly against the success of the cause. It is only available on Sabbaths and one night during the week. It has no baptistry, candidates having to travel to Dumbarton to have the ordinance administered. Recently the front entrance leading to it was closed, and access can only now be had round a back property. *We need a Baptist Chapel Reformer in this nineteenth century.* May he be raised up speedily!

Notwithstanding the usual drawbacks consequent on the formation of a new cause, the young church at Alexandria, and its energetic pastor, have reason to thank God and take courage. The field is a large and growing one. At present there are a number of applications before the church. "A long pull, a strong pull, and a pull altogether," will be certain to lead on to success.

Children's Readings.

"THE WEEK OF CHRIST'S SUFFERINGS."

By the Rev. F. H. Robarts, Glasgow.

"And Jesus entered into Jerusalem, and into the Temple: and when he had looked round about upon all things, and now the eventide was come, he went out unto Bethany with the twelve."—MARK xi. 11.

N what day of the week, I wonder, did Jesus thus enter into Jerusalem? It is generally believed that it was on our Sunday, the day after the Jewish Sabbath, which was kept on our Saturday. Some people call the Sunday of Christ's Triumphal Entry into Jerusalem "Palm Sunday." You can guess the reason why. Some "cut down branches of the trees, and strawed them in the way," verse 8; and these were probably Palm branches.

Now, can we find out what Jesus did each day, from that "Palm Sunday," until that day week, when He rose from the dead? I think we can, if we search our Bibles with care. There are one or two little points about which scholars are not quite certain, but about the principal points all I think are agreed. When we remember that it was for our sakes that our Saviour passed through that sad week of

suffering, we should surely be interested in knowing what took place every day. I want you to look up all the references in your Testaments; and you might take a large sheet of paper and make a diary of the week for yourselves, and put in some more incidents which I shall not have room for now.

Sunday—Mark xi. 11.

Jesus entered into Jerusalem amidst the shouts of the multitude and the Hosannas of the children.

> "When His salvation bringing, to Zion Jesus came,
> The children all stood singing, Hosanna to His name."

This is called the "Triumphal Entry." Jesus "entered into the Temple" and "looked round about upon all things;" but, according to Mark, who is most particular about his dates, He did not cleanse the Temple till the following day. In the evening He went out unto Bethany, a pretty little village about two miles from Jerusalem, with the twelve. Here He spent every evening of that week till the day of His death.

Monday—Mark xi. 12.

Coming in the morning to Jerusalem from Bethany He found the fruitless fig tree, and said—"No man eat fruit of thee hereafter for ever." Then He went into the Temple and overthrew the tables of the money changers, and the seats of them that sold doves. All that day He was in the Temple, being questioned and cross-questioned by the chief Priests, and the Elders, and the Pharisees, and the Sadducees, and the Scribes. They all tried to puzzle Him, but all in vain. You might read the story in the gospels of Matthew, Mark, and Luke, and put down in your diary some of the subjects which they talked about. Then back He went to Bethany at night.

Tuesday—Mark xi. 20.

Again coming in the morning to Jerusalem from Bethany "they saw the fig tree dried up from the roots." Again Jesus came into the Temple, and there were more questions and cross-questions, and some parables besides. Here are some more subjects to go down in your diary!

On Tuesday afternoon Jesus left the Temple, and the last thing He did in it was to praise the poor widow who cast her two mites into the treasury. As He returned to Bethany, He sat down to rest upon the Mount of Olives, exactly opposite the Temple, and talked to four of His disciples about its coming destruction. *Mark xii. 41, xiii. 1.*

Wednesday.

We hear nothing of Jesus all this day. I suppose He was at Bethany. I wonder what He was doing. I expect He was thinking of what was to happen on Thursday and Friday, and reading and praying. What do you think He would read? I fancy it would be the 53rd chapter of Isaiah and the 22nd Psalm.

While Jesus was quietly waiting, Judas was busy with the Chief Priests laying his plans to betray Him. *Mark xiv. 1—11.*

Thursday—Mark xiv. 12.

You must take a great deal of room for this day and the next in

your diary. I can only just name the marvellous events which took place. The last Passover! The first Lord's Supper! The Discourse and Prayer on the Mount of Olives! The Garden of Gethsemane! The Agony! The Betrayal by Judas! The five examinations or trials before Annas, and Caiaphas, and Pilate, and Herod, and again before Pilate. The insults, and buffeting, and scourging! All that night between Thursday and Friday Jesus never lay down, but was enduring "such contradiction of sinners against Himself," and all for you and me!

Friday—Mark xv. 1.

The day which is called "Good Friday," Do read about this day very carefully, At nine o'clock in the morning Jesus was nailed to the cross. At twelve, noon day, it began to get very dark indeed, and continued dark till three in the afternoon, and soon after three o'clock Jesus said—"It is finished," and bowed His head and died!

You know *why* He died. It was that you and I might live with Him in Heaven. Should we not trust Him, and love Him, and serve Him?

That Friday evening, the body of Jesus was buried in the grave of Joseph of Arimathæa. *Mark xv. 42.*

Saturday.

The body of Jesus lay in the tomb, awaiting the Resurrection. The Jewish Sabbath. *Psalm xvi. 10; Acts ii. 31.*

Sunday—Mark xvi. 1.

"Easter Sunday" as it is called. Jesus rose from the dead according to the Scriptures.

Now, was not that a wonderful week? Should not we remember what took place on each day of it? and, above all, should we not love and serve the blessed Saviour who bore so much for us?

To assist some children to remember it, I wrote out these rough rhymes. There is no poetry in them, but they may help to fix these great facts in the memory.

Sunday—the Triumphal Ride,
Loud Hosannas children cried!
Monday—cursed the barren tree,
"No man henceforth eat of thee!"
Tuesday—Lo, the fig tree dried!
Christ, by many questions, tried.
Wednesday—waiting quietly,
In the home at Bethany.
Thursday—in Gethsemane,
Jesus wept for you and me;
Then by Judas was betrayed,
And our sins on Him were laid.
Friday—on the accursed tree,
Jesus died for you and me;
Shed His own most precious blood,
Thus to bring us near to God.
Saturday—in Joseph's grave,
Lay the Saviour, strong to save.
Sunday—Conqueror from the dead,
Rose again our living Head.

Notes.

On Passing Events.

ONE of the most noticeable features in the religious life of the day is the desire for "Special Services," as they have been called, and which are now ceasing to be special, because of their commonness. Our principal cities are seldom without them. Episcopalians and Nonconformists, ministers and laymen, from more enlightened regions favour us with visits for the laudable object of evangelising the lapsed masses, or "deepening the spiritual life" of our church members. This latter object used to be called "The promotion of the Higher Life." The fearful collapse of the leader of that movement rendered a different designation necessary; but it does not prevent others assuming substantially the same position, and proceeding on essentially the same lines. The latest attempt of this kind is, what by a strange and incongruous combination of terms, has been called a "Holiness Campaign," conducted by General Booth, assisted by Mr. Bramwell Booth, "Chief of Staff," of which Campaign those who wished to share the honours, or reap the advantages, had to pay a penny for admission, or for a reserved seat, sixpence; not a high price, certainly, considering the value of the object sought, or the cost of the "Campaign" which brought it within reach.

THE number of ministers and church members who attend these services may be taken as indicating a felt want of a higher state of religious life than now generally obtains, and as the desire for this has been awakened, it may be hoped that it will soon be realised. This is, perhaps, the most gratifying fact in connection with these services. There are some indeed who regard them as an unmixed evil. With this view we cannot agree. That which may be injurious under some conditions may prove highly beneficial in others. In a healthy prosperous church, where believers are growing in grace, and conversion work is going on, such services are alike uncalled for and injurious. But in churches where stagnation generally prevails, and few of the members know anything of spiritual life, any movement which creates a stir is better than the unbroken stillness of death. Under all conditions, however, these services require to be conducted with rare discretion; and some things connected with them require to be scrupulously avoided, if they are not to be productive of mischief. It is not well that they should be substituted for, or allowed to interfere with, the regular meetings of the churches. It is not well that the ordinary prayer meeting should be deserted by those who are accustomed to attend and take part in it, for the more exciting service; so that the minister and officers who are found at their post shall be discouraged by the absence of their friends. It is not well that the Bible class, where God's word is devoutly and intelligently studied, should be undervalued in comparison with "the daily Bible readings" which are attractive in proportion as Scripture is fancifully interpreted by those who know nothing of the rules of interpretation,

and who simply give to its statements such meaning as their fancy suggests. It is not well that a taste for these exciting meetings should be indulged at the cost of neglecting not only church engagements, but home duties, as if religion were more a thing of pleasant feeling than of "patient continuance in well doing." We speak not without reason when we say that special services given to, or been accompanied by, such things, to an extent which has caused much grief to many a faithful minister, and proved a source of much injury to the churches whose members have thus been led astray.

One thing which commends these services to many, is fitted at least to suggest caution to those by whom our principles are intelligently and firmly held—they are what are called unsectarian. Some of those who originate or take part in them disavow all denominational preferences. They must be worked on undenominational lines. No mention must be made of points on which Christians are not agreed. This means the suppression of what is believed to be a part of the teaching of God's Word, notwithstanding that the Commission on which the meetings are based contains this explicit and important clause—"Teaching them to observe all things whatsoever I have commanded you." We admit that discretion should be exercised in presenting truth at the proper time, and to those who are in a fit state for receiving it. But for men who profess to be servants of Christ, to enter into a compact with others, not to mention what they firmly believe to be a part of His teaching, shews such a manifest disregard for what He has plainly enjoined, as is sufficient to vitiate and render ultimately injurious any movement, whatever may appear to be its immediate results. Both ministers and church members ought to look into the future, and to feel assured that no work can ultimately prove beneficial which does not proceed on the lines which the Lord Himself prescribes. We are not better judges than He of how His cause is to be extended, and we may feel confident of the greatest success when we give the strictest heed to His requirements. We are not likely to bring men to submit to His will when under any pretext, or for any object whatever, we set them an example of disobedience.

The classes of the Theological Hall of the Baptist Union of Scotland are in session this month, the opening address being given by the Rev. John Crouch, Paisley, on "Individuality in the Ministry," on the first Tuesday of the month. With this year a new departure may be said to be made in the Ministerial Educational work of the Union. Hitherto all that has been attempted has been a short summer session of two months, the students being conducted over a course of Systematic Theology, spaced over three or four years, and instruction given, as far as practicable, in other branches of Theological learning; while the only provision for the teaching of Hebrew has been by attendance on class at the University during one of the sessions of the Arts course. By the new arrangement, under which Mr. M'Lellan is relieved from pastoral work, the subject of Systematic Theology is

relegated to a winter session, the class to be conducted by Mr. M'Lellan, and to be taken by the students, along with the Hebrew class at the University, *after the termination of their Arts course.* This arrangement has the double advantage of bringing the great questions of Theology before the minds of the students at a time when they are free from the pressure of other subjects, and when their judgments have been matured by the previous attention given to classical and philosophical studies. To these might be added a third advantage, perhaps as important as either of the others. When these questions are treated continuously in one longer session instead of in three or four shorter ones, each student who enters the class, instead of getting little detached pieces of the course, which may or may not be completed during his term of study, begins at the commencement, follows out the course to its completion, has the subjects brought before him in their natural order, with opportunities as he advances of tracing their connection one with another. In the summer session Mr. M'Lellan will conduct classes on Apologetics and Church History, the other tutors dealing with Textual Criticism, Hermeneutics, Homiletics, and kindred subjects. In this way it is hoped that a more thorough grounding may be imparted in the various branches of theological science, and that, though the hall is less fully equipped than those of the larger denominations, such an education may be imparted as—with private study and the greater personal attention which it is possible to give to a small number of students—may be suited to the requirements of the day, and such as may be blessed of God for the rearing up of workmen who need not to be ashamed, and who shall be fitted for rightly dividing the word of truth.

In Memoriam.

BY the death, on 1st March, of Mrs. Henry W. Hunter, of Lasswade, Mid-Lothian, wife of Mr. Hunter, Collector for the Scottish Baptist Home Mission, the denomination in Scotland has lost one of its most active members. A woman, gifted with vigour of body and mind, possessed of kind and quick sympathies, she was ever ready to help the good cause, and did so with an enthusiasm which kindled and enlisted the sympathies of others. Her religion was practical—a fruitful tree whose "branches ran over the wall." In Dalkeith Baptist Church, of which for many years she was a member, she was loved and honoured for her character and her work, and was the centre of Christian activities among the young. Her name was a household word among the members and the children of the Sabbath School; and though the name may now be unspoken, the memory of it will doubtless live long in their young hearts as that of one who was a bright example of energy, talent, and affection consecrated to the service of Christ. Her death was sudden and unexpected; but "death could not come untimely to her who was prepared to die."

Brief Notices.

How to make Life Worth Living: OR, GOLDEN THOUGHTS IN PROSE AND VERSE. *Edinburgh:* R. SYMON; Wholesale Agents: J. MENZIES & CO.

IN a prefatory note the author says—"The contents of this small volume has no pretensions to great literary merit—they are simply the thoughts of a working man, written after many a hard day's toil of long and weary hours. They are given to the world in the simple garb in which they are clothed, in the hope that many may profit by their perusal, and that it may in some measure assist them in bearing the trials and sorrows of this world with a joyful and Christian spirit." After this modest statement, instead of attempting to criticise the style or composition of the work, we shall content ourselves with giving a few extracts, so that the reader may have a specimen of the "thoughts," which we are pleased to say reflect credit on the heart of the author.

"The wholesomeness of the stream depends upon the purity of the fountain; as the health of the soul depends upon the purity of the heart."

"Speak the truth whate'er it cost
Nothing at the end is lost;
And truth spoken for the Lord,
Always brings its own reward."

"'Tis better to work, though hard be your labour,
For a crust of your own, than to beg from your neighbour."

"The best way to drive away sorrow, is to seek to mitigate that of others; for by so doing, when we come to look for our own, we will find it has got feathered and flown."

"There's a home for little children,
With Jesus up on high;
For all who love him here below,
A sweet home in the sky.

"There's a home for little children,
A home so bright and fair;
It needs no sun to give them light
For Jesus shines up there.

"There's a home for little children,
A home that's never sad,
For Jesus is the joy up there,
That makes the home so glad.

"There's a home for little children,
A home of sweet delight,
For Jesus with His tender care,
Makes all the home so bright.

"There's a home for little children,
And Jesus is the way,
That leads to this sweet home above,
Of everlasting day."

We shall be glad to learn that the aim of the author is realised, and that his "Golden Thoughts" are the means of infusing joy into some sad hearts.

Intelligence.

CUPAR-FIFE.—The annual Bible Class social meeting was held on Tuesday, March 26. There was a good attendance, and the Rev. A. M. Riddell, pastor, presided. After tea, a very excellent programme of vocal and instrumental music, readings, recitations, and a dialogue was taken part in by members of the class and congregation. Mr. Riddell expressed the great pleasure he had had in the Bible Class, and said he himself had derived much benefit. He trusted all who had met with him had also found pleasure and profit by their study of the Word.

CRIEFF.—Mr. W. R. Simpson, a student of the Union, who has for some time been preaching here with acceptance, has received and accepted a call to the pastorate. He was inducted on the 28th ult., by the Rev. John M'Lellan. At a social meeting on the following evening, Mr. Simpson was presented with a number of volumes from Mrs. C. A. Rose's Book Fund. This little church is growing, slowly perhaps, but steadily. Three were added last month to the membership by baptism. A healthy tone prevails among the members.

DUNDEE.—The Rev. William Tulloch, who has accepted a call to Duncan Street Church, Edinburgh, preached his farewell sermon to a large congregation on Sunday, 31st March. He took for his text 2 Corinthians xiii. 11—"Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you." At the conclusion of his discourse the rev. gentleman said there were some solemn farewells. The parting of a pastor from his people was one of the most solemn. It involved the severance of the most hallowed ties. It revived recollections concerning the ministry and pastorate now coming to an end. As pastor and people let them have a deep sense of their responsibility in the matter, and let it lead them to earnest prayer and true solicitude. Mr. Tulloch preached to a large audience in the evening from St. John's Gospel, vii. 37. At the conclusion of the service, a hymn from Sacred Songs and Solos commencing, "Farewell, faithful friends," was sung to the tune of "Home, Sweet Home." Many persons in the congregation were visibly affected. A social meeting of the congregation was held on Thursday, 4th April. Mr. Tulloch presided, and was supported by Mr. Robert Anderson, Mr. James Lawson, Mr. John Carter, Mr. Gardiner, Mr. Bell, Mr. Fraser, Mr. David, Mr. Gilchrist, and Mr. Duncan, members of the deaconate. Mr. Anderson said there were pitiable times in the history of churches as well as in the history of individuals. They had come to a critical time in the history of their Church, but like his brethren he looked forward hopefully to the future. They had come together to bid farewell to their esteemed pastor, Mr. Tulloch. His ministry had been helpful and profitable. As an exponent of scripture he had spoken so clearly that they had themselves to blame if they had not profited by it. A pleasing duty had been laid upon him, and that was to ask Mr. Tulloch on behalf of the church to accept a purse of sovereigns as a token of their love for him, and at the same time the brethren had felt that a worthy lady, who through delicate health was prevented from being amongst them, should be presented with an afternoon tea-set. They wished Mr. and Mrs. Tulloch much prosperity in the future. Mr. Tulloch in returning thanks, said he had all along taken a deep interest in the welfare of the congregation, and sought to keep himself abreast with the state of things in the church. He had sought to teach as well as to preach, and was always deeply attached to the young people. He concluded by expressing the hope that they would be Divinely guided as to a successor. During the evening several

gentlemen addressed the meeting in eulogistic terms of Mr. Tulloch's ministry.

EDINBURGH.—DUNCAN STREET.—Mr. Tulloch expects to commence his ministry on Sunday, 12th May, when he will preach in the morning, and Dr. Landels in the evening. The alterations which have been made on the chapel, are now nearly completed, and have greatly improved the building, and added materially to the comfort of worshippers. The friends there are to be congratulated on their enterprise.

GALASHIELS.—STIRLING STREET.—On Monday evening, the 8th April, the closing soiree of the pastor's Bible Class was held in the Masonic Hall. The Rev. Mr. Johnston was in the chair, and there was a large attendance of the members of the class and their friends. Mr. Thomas Storie, secretary, read the annual report, in which he stated that there had been 110 names enrolled this session, and that a very good average attendance had been maintained throughout the winter. The subject of study had been the "Life and Work of Paul." The secretary then in the name of the members of the class, presented Mr. Johnston with eighteen handsome volumes—twelve volumes of the "Expositor's Bible," and the six volumes entitled "Thirty Thousand Thoughts," as a token of their regard and in recognition of his work in the Class. The Rev. Mr. Matheson, Galashiels Free Church, and Rev. Mr. Last, Kelso, gave excellent addresses on the work of Bible Classes. A choir under the leadership of Mr. Arthur Wray sang several sacred pieces, and solos were given by Miss Janet Irving and Mr. Wray, all of which were highly appreciated. The usual votes of thanks were proposed by Deacons Young and Tait, and the meeting broke up after having spent a very pleasant evening.

GRANTOWN.—The Rev. James Duncan, M.A., has received a call to the pastorate of the church at Darlington.

ROSS OF MULL.—A soiree in connection with the Singing Class and Bible Class conducted by the Rev. Alex. Macdougall, was held in the chapel, near Bunessan, on Friday evening, 29th March. The place was tastefully decorated with evergreens, artificial flowers, and scriptural mottoes. There were about 140 persons present, several of them having walked from Creich, a distance of six or seven miles, although the evening was wet. Mr. Macdougall occupied the chair, and was supported right and left by the Revs. A. Campbell, E.C., and W. Macmillan, F.C. After tea, several solos and hymns were sung by the chairman, by the class, and by Mr. N. M'Cormack, Creich, the audience joining in the singing of Sankey's hymns. Interesting and instructive addresses were given in Gaelic by the Rev. A. Campbell and Mr. Macquarrie, and in English by Rev. W. Macmillan and Mr. Cameron. A service of fruit and sweets followed, and a very pleasant evening was brought to a close with the benediction.

ST. ANDREWS.—In connection with the church here, a social meeting was held in the Imperial Hotel, on Friday, the 19th April, Mr Gourlay presiding. In his remarks the chairman said the meeting had been called for the twofold purpose of bringing the new members in contact with the old, and of bidding goodbye to the Messrs. Macdonald, who had finished their studies at the university, and were now leaving the city. Several songs and readings were given by those present; after which the chairman, in name of the members and friends, handed to each of the Messrs. Macdonald a purse containing a sum of money, as a mark of esteem and appreciation of their services rendered to the church during the past eight years. He referred to the manner in which they had each distinguished themselves at College, and particularly to the ceremonial of the previous day, when Mr. George was capped M.A. and B.Sc. of the ancient university. A very enjoyable evening was spent.

UNITED STATES OF AMERICA.—From the American Year book we cull a few facts. The Missionary Union has under its charge 60 stations among the heathen, with 831 out-stations. These are manned by 262 missionaries, including 159 single women and 84 wives of missionaries, together with 1798 native assistants. There are 1296 churches, and 127,208 members, of whom 10,602 were baptised during 1887. It is interesting to compare the results of labour on the home field with this showing. From the report of the Home Mission Society we learn that it had 743 labourers in its employ. These supplied 1594 churches and out-stations. They organised 137 churches, and baptised 2886 converts. This is a good showing, but the results on the foreign field are far better, so far as the additions by baptism are concerned. Even reckoning the wives of missionaries and native helpers as each equivalent to a male missionary at home, the average number of baptisms per worker is, on the foreign field 5.1, on the home field 3.8.—*Messenger and Visitor.*

Putting out of the reckoning the native assistants, the proportion is, of course, very much greater, namely, on the average 40.4 baptisms for each American missionary, male or female.

WISHAW.—The usual anniversary services in connection with the church here were held on Sabbath, 14th April. Mr. W. D. Dunn, evangelist, preached morning and evening to crowded audiences, and gave a Bible reading in the afternoon. The service all through was deeply impressive, and was listened to with the greatest attention. This is the eighteenth anniversary of the church, and thirteenth of Mr. Whittet's induction as pastor. Throughout the present pastorate the history of the church has been one of continued progress and success. The annual report shows that during the past year 32 have been added to the church, and the membership now stands at 223. All the various agencies connected with the church have been carried on with vigour—the Sabbath School, the Band of Hope, and numerous cottage and district meetings for the preaching of the gospel. A new departure has also been made in the formation of a male voice choir, which now musters about forty voices. This choir has been of considerable service in the open air work and at district meetings, and the members of it have entered into the work with great enthusiasm. The finances of the church also have kept well up—the ordinary income for the year being rather above the ordinary expenditure, and in addition they have had the satisfaction of wiping £30 from the debt on the chapel, which now stands at £350. On Monday, the annual soiree was held, Mr. Whittet, pastor, occupying the chair. The chapel was filled to overflowing, and the greatest enthusiasm prevailed. Stirring addresses were delivered by the Rev. Messrs. Fulton, Airdrie; Chrystal, Hamilton; Connor, Motherwell; Lewis, Cambuslang; and Messrs. W. D. Dunn and R. Murphy, evangelists. The church choir and the male voice choir, under the leadership of Mr. Wm. Wilson, rendered at intervals several pieces with great spirit. The whole proceedings were characterised by deep earnestness and spiritual power, and were calculated to leave lasting impressions.

NOTICES TO CORRESPONDENTS.

All communications intended to appear in the Magazine must be in hand not later than the 20th of the month—letters by the 15th.

Communications referring to articles for the Magazine to be sent to the Editor, Rev. Dr. LANDELS, 10 Bellevue Terrace, Edinburgh; those referring to advertisements and the supply of copies of the Magazine, to the Publisher.

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SCOTTISH
BAPTIST MAGAZINE.

Family Religion.

VI.

PARENTAL INSTRUCTION.

WHAT has been said in previous papers on the impression produced on children by the spirit and conduct of parents, and of its influence in the formation of character, is not designed to discountenance or undervalue the parental instruction of children even at a very early age. On the contrary, we are convinced that such instruction will be imparted, as a matter of course, wherever there is anything like real family religion. The essence of religion being love to God and man, it will follow as naturally as light follows sunrise, that truly religious parents will seek to communicate to their children, especially, the knowledge of God which they themselves possess. This will result at once from their love to God, and love to their own offspring. Given supreme love to God, and they will not fail to extol His perfections. In the confidential intercourse of domestic life they will speak of Him as naturally as of any other object which lies near their hearts. Given such love to men as religion enjoins, and they will not fail to communicate to those dearest to them the knowledge which they value most. And when we know that this twofold love constitutes religion, and is possessed by religious men, it seems as natural to us that such men should impart the knowledge of God to their offspring, as that they should provide bread for their daily wants. Nor can we conceive of a religious man allowing his children to grow up in ignorance of God, any more than we can conceive of him neglecting to supply them with the necessaries of life. The obligation is as great in the one case as the other, and, inasmuch as the consequences are more deplorable, the neglect of the first must be regarded as the more criminal. If he who "provideth not for his own house, hath denied the faith, and is worse than an infidel," how can we recognise his religion who allows his own children to remain destitute of saving knowledge?

And if the religious feeling leads to parental instruction, the

religious belief renders that instruction salutary in its nature. Where God's character is properly appreciated by the believing soul—where the conception has been derived from, and accords with, the statements of revelation—the representations given of it will be such as are fitted to awaken in the youthful mind feelings of devout reverence and adoration. The child will imbibe the truth regarding God almost with its mother's milk. With the first dawning of reason, it will be taught that God is love. The mind as it opens to the perception of the Invisible, will become first acquainted with His goodness. It will be led to conceive of Him as the kind friend who is ever doing good, and from whom all blessings come. The names by which it knows Him first will be endearing in their nature, as "Gentle Jesus," or "Our Father in Heaven." He will be associated in its mind with all that is tender and lovely—with the good Shepherd giving His life for the sheep—with the Saviour to whom the children cried, with loud voice, "Hosanna!" and who said, "Suffer the little children to come unto me, and forbid them not," and took them in His arms, and laid His hands on them, and blessed them—with the Physician who healed diseases and raised the dead—with the Friend who wept with Martha and Mary, and forgave Peter, and loved John—with its own mother's gentleness, and its own father's care. And thus, though we believe in inherited depravity, and that God, and not man, is the renewer of the heart, yet, believing also in the Divine blessing which attends human effort, and in the inspired axiom, "Train up a child in the way he should go, and when he is old he will not depart from it;" we expect that from the first the child will regard God, not with terror and aversion as a taskmaster to be obeyed, or a tyrant to be dreaded—a stern avenger whose chief or only work is to punish sin, but with confiding love, as a kind Father, and bountiful benefactor, and that its love and confidence will grow with its advancing age and intelligence, so that, while it may not be able to recollect a time in which it did not love God, it will have the consciousness that its love grows with its growth, and strengthens with its strength, and thus becomes more and more the ruling principle of its life. And although we do not deny the religion of those parents whose instructions do not issue in such a result, it does appear to us the natural consequence of that training in which the religious life finds expression, when there is neither a misapprehension of religious truth, nor a misrepresentation of religious character.

Here we must express our strong disapproval of the kind of instruction imparted, and the impressions sought to be produced on youthful minds, by well-meaning parents and teachers. Strangely

misapprehending the fitness of things, they address to innocent children the threatenings which are designed for incorrigible transgressors. God is presented to them only as an awful being who inflicts terrible vengeance on wrong-doers. His rule is a reign of terror; from His goodness they may hope for nothing; on their harmless mirth He is understood to frown; and His favour is only to be procured by suffering and self-denial. They are led to think of Him as the punisher of sin, not as the Father of His creatures, and the Saviour of sinners. They are frequently told of His anger, but seldom of His love; and are far more familiar with the terrors of hell than the attractiveness of heaven. Even good Dr. Watts, who could write in the style which children love so well, teaches them to sing of the "dreadful hell," and to ask—

> "Can such a wretch as I
> Escape this cursed end?"

The result of all this is to invest religion with an air of gloom, which renders it most repulsive. The first impressions received of the Divine Being are painful in their nature, inspiring terror instead of trust, and hatred instead of love. His name, which ought to be cheering as that of father, becomes a bug-bear to playful youth—the very mention of it being sufficient to damp their joys and excite uncomfortable fears. They shrink from religion because, though in reality most favourable, it is made to appear most fatal to youthful enjoyment. A disrelish for all its exercises is engendered. The Bible becomes the most repulsive of books; and the Sabbath, which, if properly spent, would be of all days the welcomest and the best, is, to the youthful members of the family (especially where there is the imposition of unnatural restraints in harmony with the stern creed of the parents), the longest and least attractive of the seven.

Let us not be misunderstood. We do not wish our Bible altered to suit our children. We would remove no part so as to adapt it for infant reading. We are well content that all that is there should remain. But we do desiderate that the mind of children should be directed, first of all, to those portions of God's truth which are best adapted to their state. The Saviour, no doubt, gave utterance to awful threatenings—he spake of the worm that dieth not, and the fire that is not quenched; but not when addressing children. When they were brought to Him, He said, "Suffer them to come unto me, and forbid them not, for of such is the kingdom of heaven;" and took them in His arms and blessed them. When His disciples were contentious, He took a little child and set him in their midst, and said, "Whosoever shall receive one of such children in my name, receiveth

me." Children saw nothing repulsive in Him. He attracted towards Him all that was gentle in women and confiding in youth. In His presence their gladness broke forth into shouts of praise—"Hosanna; blessed is He that cometh in the name of the Lord: hosanna in the highest." Before much is said to a child of punishment, we should be sure that it can form some conception of sin. And though it is difficult to determine how soon that conception is formed, evidences of its existence are frequently adduced which are extremely fallacious. When a child, having done what displeases its parent, attempts to conceal the fact, the attempted concealment is supposed to indicate a sense of guilt, when the reason may not be the consciousness of wrong, but a dread of the parent's displeasure. The ability to understand a parental injunction is thought to imply the conciousness that disobedience to such injunction is wrong, although the child may not be able to recognise the right or the source of parental authority. And though, even when it does not understand this, it must be trained to habits of obedience, the extent of its knowledge must be taken into account before disobedience is pronounced criminal. And, at all events, we hold that an acquaintance with God's love will be as powerful to deter from sin as are threatenings of punishment, while it cannot fail to produce a better state of mind. And what we plead for is, that the child should first of all be made acquainted with God's love, and especially with that marvellous manifestation thereof which begins at Bethlehem and ends at Calvary. We would have it conceive of God as THE GOOD ONE. We would have its first impressions of God to be pleasing. We would have it regard Him, not with dread, but with child-like confidence and joy. We would give it such a representation of His character as might tend to draw forth its virgin affections. We would have it think of Him always as a friend and father, to whom it may go in its every distress, from whom it may ask help and receive consolation. We would seek to shew it, both by precept and example, by what we allow as well as by what we forbid, that His service is not unreasonable in its exactions—that religion is not the foe of innocent enjoyment—that it prohibits no pleasure of which we can safely partake—that the best man may be the happiest, and that all the suffering in the world has its root in wrong, existing only because God's creatures violate the laws of their loving Father. Then would sin appear heinous when seen in the light of God's love, and the justice of punishment be recognised without the heart being seared by the contemplation of its awfulness. Happy are they who have enjoyed such an early training, who have never thought of God but as a father,

whose earliest recollection is the pleasing impression produced by the thought of His goodness, and in whose mind religion has always been associated with all that is bright and fair. With no dark impressions to fight against, no habit of terror to overcome, no feeling of distrust stealing over them almost in spite of themselves, they enjoy more, and as they have the capability, so is it their privilege and obligation to render unto God, more than their fellows.

Individuality in the Ministry.

AN ADDRESS TO THE STUDENTS OF THE SCOTTISH BAPTIST UNION.

By the Rev. John Crouch, Paisley.

THE expression "the ministry," we shall employ in its usual and wonted sense. All questions as to the fitness of this usage we shall pass by as foreign to our subject. While it is our earnest desire that this address shall be of interest and profit to all who listen to us, the topic we have chosen we shall handle in special reference to those whose calling the ministry is.

For every calling in life there is a natural fitness, essential in its measure all round. The hereditary principle holds in no sphere as a thing of course. Hence in secular callings, as well as sacred, individual adaptation is most desirable. Allowing, however, that in secular callings some concession has sometimes to be made to circumstances, we gravely demur to any such concession in relation to the ministry. There is no apology for sending any man into the ministry apart from his own dearest instincts. Nor, on the other hand, does it follow that a desire for the ministry, even on the part of a sincere lover of the Saviour, is a token of fitness for it. Our contention is that natural fitness and spiritual desire must exist side by side. The old Nonconformists of England were wont to attach much solemn importance to what they termed an inward "call" to the ministry. The existence of gifts and graces, such as yield the promise of an acceptable service, is an imperative necessity. We are of opinion, too, that the exercise of these gifts and graces—on a modest scale, in a humbler sphere of service than the pulpit, and that, too, with some tokens of divine approval and blessing—is as needfu before any man may fitly aspire to "the ministry" so called.

Among these qualifications for the ministry, there must be profound

and avowed loyalty to the scriptures as God's oracles. The ministry of which we speak is before all else "the ministry of the word." It was on account of the word which claimed their whole manhood that the apostles severed themselves from serving tables. The ministry is no man's own enterprise; it is from his Lord's hands a sacred charge or it is nothing. The word, the Christ of whom it speaks, and the cross on which He died must plead through us, or we preach in vain, however absorbed with work we may be. But of this word, this Christ, and this cross of His it is the glory that they bring light to many minds, love to many hearts, fire to many tongues; and while teaching all *one* gospel, and breathing into all *one* spirit, yet leave each man free to bring to bear upon his ministry his own proper personality, purified from the elements that are earthly, and ennobled by the elements that are divine. "It is the message plus the man, minus the man's thought of himself." *

One thing more we take leave to premise. All that is characteristic of the individual must be consistent with loyalty to the denomination to which he belongs. Every man who aspires to the ministry has the field of the whole church open to him, to say nothing of the field of foreign missions. To the denomination he elects to labour in, loyal adherence is simply his duty. No man has any right either divine or human to eat the bread of a church, and contravene its distinctive principles. Whether such principles separate him from other churches on narrow and precise lines, or on broad and general grounds it is all one. Not only is he required not to contravene them, he is bound in his measure to promote them. If he adheres to them intelligently and sympathetically, he must account them not simply the creed of the denomination, but the mind of Christ. When individuality desires to ride rough shod over the principles of any church whatever, common honesty requires that the heroic one should come out from denominational trammels and set up a kirk, all his own.

Bearing these things in mind, it appears to us lawful, as it is natural that individuality should reveal itself in its estimate of the gospel. For the gospel, though it is one, is yet many-sided. It has its divers aspects—toward God, toward man, toward the past, toward the future, toward the present. It has its doctrinal, its experimental, its practical bearings. It appeals to the whole nature of man, and to that of men of every type and grade. Answering to the oneness of the gospel is the oneness of the race. Answering to the varieties in the race are the varieties in the gospel. We may expect *that* aspect of the gospel to bulk most in a minister's mind which was the means of his individual salvation as a sinner. Granting that every believer looks to one Christ, and every son of God is born of one Spirit, yet the conquest of each soul comes to pass, each in its own way. The gospel according to Luke will appear more prominent to one, the gospel according to John more prominent to another. To one it will specially endear itself as it provides acceptance in Christ, to another as it secures likeness to Christ. In every case, however, it is

* Dr. Culross.

important that the aspect of the gospel which became a saving power to the man himself should acquire in his ministry a special prominence. Into no exhibition of the gospel, can he put his whole strength as he can into that which has breathed itself into his own life.

If in the matter of our ministry individuality may assert itself much more in the method. No lectures on homiletics, however excellent, are designed to mould us all after one pattern. Every man is required to be a searcher of the word, then a thinker over it. The cast of his own mind, the life of his own heart are meant to come forth into his study and into his pulpit. Every man should present the truth in the manner proper to himself. There is immense variety, and none of it is without its value. One brother excels in the intellectual, another in the emotional. One is at his best in reasoning, another in exhorting. One succeeds chiefly in handling his text, another rather in handling the consciences of his hearers. Possibly it may be judged that before all else, every man ought to be an expositor of Scripture. Still, granting this, the text of many verses or one is *his* text, and expository or otherwise, it is *his* discourse that the people expect to hear. Strictly expository preaching affords less scope for individuality, or perhaps I ought to say for the caprices of it, than preaching from selected texts. It has its benefits and its drawbacks both arising from the fact that it takes the student often into a region quite apart from his own inner life. Our own view is that preaching from selected texts, but treating them in an expository manner is the happiest method of all. No brighter example of the success of this method could be wished for than that supplied in Dr. M'Laren. But all models apart, our contention is that every man hath his proper gift of God. Whatever be the course of his reading, or the cast of his thinking, it is of vital moment that his discourses should be distinctly his own.

It remains for us under this head to say a word or two as to individuality in relation to the ministry of oversight. It is no exaggeration to affirm that often as much depends upon the minister in his conduct of business as in his preaching of the word. That among us oversight in no case imports lordship, goes without saying. All round it must be insisted on that no minister can preserve his own position unless he respects the positions of others. He only repels invasion by others of his province who never allows himself to invade theirs. Granting a loyal adherence to these great principles on the part of all, yet some types of men find it more natural to carry them out than others. The brother who is by nature patient has the advantage over one who is irritable. The one who is conciliatory escapes many perils into which the one who is pugnacious stumbles. During a pastorate of nearly a quarter of a century I have found one uniform principle equal to every emergency. In the chair and out of it I have always maintained the supremacy of the whole church. That neither deacons nor ministers are the churches' rulers so much as the churches' servants—in a word that the churches do not exist for them but they for the churches, has been and ever will be my contention. *That* which it properly belongs to a minister himself to decide, he

should decide without seeking advice from any. *That* upon which it becomes him to consult his brethren in office he should never omit to lay before them, and always in concert—never singly or apart. *That* which it is his province to submit to the church as a whole he should so submit as to make it evident that neither deacons nor himself have come with a cut and dried scheme to which they make a show of asking the church's sanction, but that the humblest brother in the church is as much entitled to give his opinion upon it as the most honoured. Upon every such question the minister should conduct himself in the chair with absolute impartiality, and in bowing to the decision of the majority, whatever it may be, he himself should be the foremost to set an example.

We pass from the modes in which individuality may fitly reveal itself to some things by which it should be qualified. No man of us in the ministry or in any other calling can safely or wisely despise discipline. There is in every man's nature something to correct as well as something to cultivate. If in the final issue more hinges upon each man himself than upon his choicest helpers, it yet holds that such helpers are no mean blessing. There is no period in a minister's training more serviceable in this respect than his college days. Then, as never before or after, he is privileged with the counsel of tutors of riper years and experience, and the criticism of his comrades in study. Doubtless in his estimate of these his individuality will, if not openly, yet secretly assert itself. To all lectures and addresses—counsels and criticisms—not even excepting those delivered on occasions such as the present, the apostolic maxim may be applied—"Prove all things—hold fast that which is good."

Having thus guarded myself against all suspicion of special pleading, I yet venture to say: Avail yourselves of every advantage which the discipline of student life presents. No student who aspires to be a minister should allow himself to be over sensitive. He should neither permit approval too much to uplift him nor rebuke too much to depress him. From both it is his wisdom to draw one and the same conclusive inspiration—to forget the things behind and press on to the things before him. Now, above all, is the season for every man to learn to know himself, to control himself, to apply himself, to equip himself for his future life work. The student should also covet to derive every benefit possible from his occasional association with the churches in pulpit supply. Doubtless some churches have much to learn in respect to the standard of excellence by which they judge of embryo ministers. Often that standard is fixed too high, and the unlucky wight who comes short of it is at once counted a failure. On the other hand no student should expect to be petted, though every one deserves seasonable cheer. It may be safely said that that student has learned little from his contact with the churches, who returns from his occasional ministrations amongst them uniformly pleased with himself.

The time will come, however, when in a settled pastorate the student of to-day will have no human overseer. It will then be the more important to allow due weight to those qualifying considerations,

to which every pastor should yield, whatever his personal preferences may be.

First and chief in this view is a proper regard to the compass of revelation. That certain aspects of the one gospel will bulk more in some eyes than in others, we have already recognised. Without abating anything already advanced on this point, the minister must remember that he is a steward. Central truths demand his deepest study; it is upon these that the life of his people most largely depends. The preacher who is not mighty in handling vital themes will be feeble everywhere. Nevertheless the position given in Scripture to any truth, should not be denied to that truth in our ministry, remote from the centre though it be.

Special regard should be paid to the dispensation under which we live—with a completed bible—the dispensation of the Spirit. There is a proper use to be made of the Old Testament in our ministry, which use the New Testament clearly indicates. The minister who is by instinct studious of themes—varied, spiritual, and practical—has little need of advice from any one. But the brother who rides hobbies, who is great or thinks he is, upon themes remote or speculative, who revels in the hunting excursions of Nimrod, the site and area of Babylon, the identity of the lost ten tribes, the name and number of the beast, has much need to restrain his ardour. Every brother's concern should be with the present truth, the past and the future being rather the setting in which the truth for the hour should, like a jewel, shine.

A second consideration is supplied to each of us in the varied needs of our congregations. That the preacher himself must not stand still, but go forward in his own inner life, we take for granted. Hence his best sermons must needs be those that reflect his own growing estimate of the gospel. But others besides himself demand his regard. There are in all our churches some who experimentally are in advance of us, as well as some who compared with us are less mature. Every pastor should covet, as far as possible, to minister to the increase of all. He must dispense the strong meat for those that are of full age, as well as the milk for babes.

Special regard should be had to the furnishing of those who are, par excellence, the workers in our churches. The risen Lord is said to have given "pastors and teachers for the perfecting of the saints unto the work of ministering" (*R. V.*). Nor is it of less moment rightly to estimate the tone of the church's life as a whole. In all our churches there are seasons of ebb as well as of flow. The demands of a season of gracious increase, and the demands of a time of seeming barrenness manifestly differ. To have for each a discerning eye, a sympathetic heart, under each to know and to feel what Israel ought to do, for every season to be ready to be equal, with the fitting word and in the fitting temper, is beyond question a lofty ideal, which none of us can claim as yet to have reached; but to set it before us, and, in the power of fervent prayer and earnest study, to press towards it, as only proper to our holy calling, becomes us all.

In this connection, regard to every interest entrusted to him, it is fitting that we devote a word to qualifications for pastoral visiting. These, to our mind, stand not so much in talents as in graces. The two primary elements of fitness for visitation are wisdom and sympathy. The brother of whom these are characteristic has herein an undoubted advantage. Yet wisdom may, through experience, be acquired, and sympathy, through intercourse, be excited. Though no brother should presume upon it to the neglect of needful study, it is yet true that eminent fitness for pastoral visitation has often been quoted by friendly critics as a set off for very ordinary preaching. Our conviction is unshaken, however, that every minister should covet to make the pulpit his stronghold. As to visitation it is essential that the pastor should be palpably the spiritual friend of all, paying no respect to persons, knowing no man after the flesh. Doubtless it is open to a minister within his church, as beyond it, to have his personal associates. For this he has the highest sanctions, even those of our Lord Himself. He who was the faithful Saviour of His disciples all, yet among the chosen twelve had His special *three* and his loved *one*. Yet granting these sanctions, visitation as systematic and impartial as possible is of distinct importance in our ministry. The rich indeed are no more to be sacrificed to the poor than the poor to the rich. It remains, however, that the temptations are greater in the latter direction than in the former. Both extremes are to be avoided, specially the extreme of neglecting the poor, as of the two classes they are likely to be the more sensitive.

As to models and the faculty of imitation we have but little to advance. If imitation is any man's forte it may be the best thing for him. But no one would maintain that men in whom imitation is the strongest faculty are the normal type for the ministry. On the other hand neither is that type to be extolled whose self-culture is so exclusive that all examples are despised. If any genuine benefit is to be derived from examples each man must select his own pattern preacher. To be of any service to him, he must have to his model a natural affinity. We think, too, that his chosen model should not only engage his sympathy, but also supply occasion for enterprise—that it should promote breadth as well as depth and height. In other words his model should subserve, not only the development, but the acquisition of all that may constitute for him the elements of power. After all that may be wisely said on this point, we have no confidence that any minister will be really strong except wherein he is strong in the Lord. We therefore of purpose refrain from quoting any human examples, though we have several typical preachers in our mind each with his own proper excellence. To our view the one only model worthy of each and all of us is our Lord Himself. His is the one unique, gracious potent individuality which deserves to impress itself upon all, because His alone does violence to none. Of this the palpable varieties of mind and spirit among the chosen twelve whom He Himself trained are proof. The possibilities of the greatest genius and the utmost study—all hinge, for the ends for which He employs them, upon their being in touch with Him. If we are to speak to

our fellows to saving purpose we must first hear Him. Ere our loaves and fishes can feed the hungry multitude we must bring them to Him. It is not so much a question of the number of our talents, as of the thoroughness of our consecration. For this He becomes not our pattern only but our resource. Humbly and afar off as it must needs be, yet may it be granted us each in relation to our people to echo His own words to the Father—"I have given unto them the words which thou gavest me."

"Lord, speak to me, that I may speak
In living echoes of Thy tone;
As Thou has sought, so let me seek
Thy erring children, lost and lone."

"O teach me, Lord, that I may teach
The precious things Thou dost impart,
And wing my words, that they may reach
The hidden depths of many a heart."

Our New Churches and their Pastors.

VI.

LESLIE.

THE church at Leslie, although not among the newest of the Baptist Churches in Scotland, is still comparatively young, having been formed in the summer of 1880. This is not indeed the first time that Baptist principles have been recognised in the town. The older people can remember a little company of Scotch Baptists that used to meet under the leadership of Bailie Finlay, but the church never occupied an important position, and, after fluctuating fortunes, became extinct.

The present movement, however, is entirely independent of the former, which is now only a dim tradition. The church may be said to have originated in the conversion and labours of its pastor, and is a monument to his high character and talents, and to his repute among his fellow townsmen, who have known him from his boyhood. Mr. Lister was converted when between eleven and twelve years of age. At once he began to speak to his schoolfellows, and very soon a few of them professed conversion.

When he was just over twelve he commenced a series of meetings for boys and girls. The meetings were held in his own house, and many young people were really turned to the Lord through

them. As he grew older his work naturally led him amongst grown-up people, and long before the church was dreamt of, he had regular meetings weekly in the town and in outlying places. At all of these there was much good accomplished.

At one of these meetings, which was held for fellowship and prayer, it was customary to let any one present suggest the portion of Scripture to be read. Sometimes the passage chosen would contain a reference to baptism, and Mr. Lister, who had already been baptised at St. Andrews, would simply remark that clearly infant baptism could not be meant here. With such slight hints many of the believers were led to search the Scriptures, and very soon nearly all were convinced of their duty in the matter of baptism. Then there gradually spread a feeling of solidarity among the workers, and one and another began to ask, "Are we not already a separate people? Why ought we not to be united as a church, where we could enjoy purer spiritual fellowship, where we could observe the ordinances of the Lord in their scriptural form, and where we could give ourselves heartily to the work of winning souls?" Such feelings having come to a head, Mr. Lister was asked to give a statement of what a New Testament Church should be. This he did to the best of his ability, and two days were left to decide whether a church should be formed or not. It was a solemn night when the believers met together to decide the important question, and the difficulty was increased by the fact that in the meantime Mr. Lister had been asked by the Union Bank to leave their Leslie branch (where he was a clerk) and go to Govan. After much anxious deliberation the friends unanimously decided to form themselves into a church, and besought Mr. Lister to remain among them as their pastor.

His dilemma was very serious, but he accepted the invitation of the church, and on Lord's Day 20th June, 1880, they met for the first time in their new relationship in the Town Hall. On Friday, 23d July, a public meeting was held to formally organise the church. The Revs. Wm. Grant, Edinburgh, J. P. Clark, St. Andrews, and John Urquhart, Kirkcaldy, all took part in the meeting, and Messrs. Ireland and Herriot, Kirkcaldy were also present. In response to a call from the platform about thirty rose to declare their desire to be united as a church. Then they unanimously requested Mr. Lister to become their pastor, and when he signified his acceptance he was duly set aside to the sacred office.

It was a daring thing for thirty people to form themselves into a church with a lad of 19 as their pastor. Many wise people wagged their heads and predicted a speedy collapse. But the thing has

grown; the 30 have become more than 150, and the congregation has increased accordingly.

They no longer meet in a hired hall, but have a comfortable and commodious building of their own. The erection of this house has been in one sense one of the most important works undertaken by the church. The discomforts of meeting in the Town Hall were patiently endured for a time, but when in May, 1884, it was proposed to build, the scheme was heartily and unanimously taken up. Promises of money were given amounting to over £700, part to be contributed in periodical instalments over a space of two years. A building committee was formed and plans were prepared by Mr. John Lister (brother of the pastor), who also superintended the erection of the building—both gratuitously. The foundation stone was laid on 17th October, 1885, by Henry Robertson, Esq., of Eden Grove, Dairsie, and on the 11th September, 1886, the building was opened by Dr. Landels. The services on the first Sabbath were conducted by Rev. W. Tulloch, of Dundee, and by the pastor. By the end of the opening week the whole cost of the building and site (£1450) had been paid, and of this amount not more than £400 had been received from persons outside the congregation. This is not a little remarkable, as the bulk of them are working people. They gave willingly, and some to the point of self-sacrifice.

Since the opening of the building the membership of the church has increased by more than half, and the congregations are also greatly improved.

From the first a good many meetings have been conducted weekly in connection with the church. On the Lord's Day the morning and evening services are conducted by the pastor, the evening one being evangelistic. At the afternoon service, which is limited to about one hour, the Lord's Supper is observed, and an opportunity is given for some brother to give a short exhortation. This service is followed by the Sunday school, in which there are about 180 scholars, with 22 teachers. On Mondays, in summer, open-air meetings are held at different spots all over the town consecutively. On Tuesday the prayer meeting is held, and on Wednesdays and Thursdays cottage meetings are held round about. On Saturday there is an open-air meeting, followed by a prayer meeting; and during the winter months a Band of Hope also meets on Saturday.

There is a large force of tract distributors who go over the whole district, and distribute 1200 tracts every month.

Soul-winning has always been kept to the front as one of the great aims of the church, and the energies of pastor and people have been

bent towards its attainment. Nor have their efforts been without success. There has never been any long period without definite tokens of the Divine working, and more than once there have been showers of blessing. There has also been a very large degree of love and harmony. Troubles and difficulties have not been altogether lacking, but most of those who joined in the early days, can look back over their nine years of experience with deep gladness and gratitude.

Children's Readings.

"THE BURNING OF THE CUMBERLAND."

By the Rev. F. H. Robarts, Glasgow.

"For when they shall say, Peace and Safety; then sudden destruction cometh upon them."—1 Thess. v. 3.

I WONDER whether any of you have ever seen a ship on fire. It is a sight to be remembered. When you have been sailing on the Clyde steamers in the summer, some of you must have noticed the "Cumberland," an old Man-of-War, lying at anchor, at the mouth of the Gareloch, and used as a Training Ship for little boys. Not long ago on opening the newspaper, the first piece of news that caught my eye was that the Cumberland had been on fire in the night, and was burning still. I had never seen a ship on fire, so I took the train to Helensburgh, thinking that I should very likely see and hear something that would interest you.

As I walked along the coast I soon came in sight of the burning vessel. The masts were gone and the yards and the rigging: only the great black hull was left, and that was slowly burning down to the water's edge, while dark clouds of smoke were rolling across to the shores of the Gareloch. What a wonderful sight it must have been at night when all the rigging was in a blaze! At one of the piers about half way between Helensburgh and Row, a number of people were standing, watching the burning ship, and the boats picking up the wreckage. Among them was the parish minister, who kindly told me a good deal about the events of the night, and asked me to walk on to Row and see the boys who were sheltered in his school-house.

As I drew near the noise guided me to the place, and there, sure enough, were the boys in a great state of excitement. They had had some breakfast, and were romping and playing about. Many of

them were only half dressed, with just their shirts and their trousers, and no shoes and stockings. The fire broke out when they were fast asleep in their hammocks, and it was the greatest mercy that all the four hundred were brought safe to land. Just what our text describes: "When they shall say peace and safety; then sudden destruction cometh upon them." The boys happily escaped, but the ship was entirely destroyed.

Now let us learn four lessons from the burning of the Cumberland.

1. *Never play with fire.*

This is what some boys and girls are very fond of doing, playing with the gas, and candles, and matches. They run great risks of burning themselves and doing damage to other people. It was feared that some naughty boys on board the Cumberland had been playing with fire, but they surely could never have imagined how much mischief would be done. Five have been tried for Fire-Raising; one was acquitted. In the case of the four others the verdict was "not proven," as the evidence was not clear enough to convict. The poor Captain lost his property, worth about a thousand pounds, I believe; the ship was entirely destroyed; and the lives of four hundred boys exposed to the greatest danger. And all this must have been the result of one single spark to begin with. "Behold how great a matter a little fire kindleth."

2. *Be Watchful.*

What a good thing it was that "the Watch" on board the Cumberland was wide awake, and attending to his duty. He smelt the smell of fire; he saw a little smoke come curling up; he found out where it came from; he gave the alarm, and he was just in time. Five minutes more and he would have been too late. If he had been sleeping at his post or careless, the fire would have spread through the ship before the boys could have been got off, and all of them might have perished.

"Let us not sleep as do others, but let us watch and be sober." The temptations which we so often feel are called in the Bible "the fiery darts of the wicked one." To be selfish or greedy; to get into a passion or into the sulks when we are vexed; to tell a lie to get out of a scrape,—these are the fiery darts. "Watch and pray that ye enter not into temptation."

3. *Be ready.*

The boys were ready for the boats, and the boats were ready for the boys. What a good thing that the tackle of the boats was in good order, so that they could be lowered in a moment, and that the boys had been well drilled and knew exactly what to do. All those four

hundred boys were got out of the ship in about twenty minutes from the first raising of the alarm. How much that says for the value of readiness and discipline and drill!

"Be ye therefore ready also: for in such an hour as ye think not the Son of Man cometh." Salvation is ready for us. The Lord Jesus Christ is ready for us. Are we ready for Him? Do we know the way of salvation? Do we trust Him and follow Him while we are strong and well? because if we are in any sudden trouble by fire, or accident, or illness, we might have no time to learn the way of salvation then.

I have heard a story of a man who was riding on the outside of a coach. As it was going down a steep hill, the horses took fright and started off at a gallop. He was very much alarmed, and pulling a little Testament out of his pocket, he began to read. "My man," said one of his fellow-passengers, "if you are only beginning to read up now it's a bad job for you." Be ready. Make quite sure that you are safe in Christ; and do not put off preparation till another day.

4. *Obey the call at once.*

When the watchman discovered the danger he gave the alarm: and the instant the boys heard the sound of it up they jumped. They did not turn round to get another sleep; they did not delay to gather their little treasures together, or even their clothes. They had been drilled to prompt obedience. They instantly obeyed the call and so were saved. Prompt obedience, boys and girls! Prompt obedience to the commands of parents, and to the call of Jesus. No dawdling. No delaying. No putting off. "Behold now is the accepted time, behold now is the day of salvation." "To-day if ye will hear His voice harden not your hearts."

"Just as I am, without one plea,
But that Thy blood was shed for me;
And that Thou bidst me come to Thee,
Oh Lamb of God, I come."

Notes.

On Passing Events.

THE spring meetings of the denomination in London appear to have been unusually animated and encouraging. This is all the more gratifying in view of the forebodings with which many were troubled. Mr. Caine's attack on the Foreign Missionary Society, unwarranted and reckless as it was, led some of its friends to fear that there might be a falling off in the funds through the withholding of subscriptions on the part of those who are always glad of an excuse for saving their pockets. Some may have been affected thus. But if so, their withholding has been far more than compensated for by the liberality of the true friends of the Mission. The denomination has responded to Mr. Caine's attack—as our readers

would learn from last month's *Herald*—by an increase in the general income of the Society to the extent in round numbers of £14,000! The Baptist Union has had a similar experience. The terrible onslaught made on it, instead of crushing it as many feared, has resulted so far in a large increase both of churches and personal members. For 6 churches that have formally severed their connection with the Union 61 have been added; for 13 personal members who have withdrawn 116 have been received. These facts we cannot but regard as full of significance and encouragement to the friends both of the Mission and the Union. They speak volumes as to the estimate held by the churches of both Societies, and shew how little they are likely to be injured by groundless assaults from whatever quarter they may come.

In our churches in Scotland two events have occurred during the month which we hail with much pleasure. We have been pleased to hear of the very gratifying success of the efforts put forth by the members and friends of the Marshall Street Church, Edinburgh, to get rid of the debt by which the church has been so long burdened. Although not quite removed, it is so reduced as to be but little felt, and, through the sale of surplus goods in a few months, will in all probability entirely disappear. The friends have worked nobly, and shown what may be done, through the Divine blessing, by courageous and earnest effort. Of a similarly gratifying nature is the successful re-opening of Duncan Street, Edinburgh. Mr Tulloch and his friends have bravely set themselves to a very difficult task, and the result has so far proved how much efforts like their's excite wide-spread and active sympathy. We trust both events may prove a stimulus to others, to go and do likewise. There is much land to be possesssed, and, poor as we are, much might be done by cordial and zealous co-operation. Our resources are not yet exhausted; and to the Lord's stewards there are many and loud calls for help in the extension of His kingdom. How many will give heed to the prophet's words—"Is it for you, O ye, to dwell in your ceiled houses, and this house of mine to lie waste? saith the Lord."

At the Duncan Street Soiree, where nearly every evangelical denomination was represented, testimony was borne, in different manner, direct and indirect, to the necessity for Baptist Church extension. The Rev. John Young, Newington, who has just been appointed Home Mission Secretary to the U. P. body, gave some interesting reminiscences of his early relation to Baptists at Berwick and on the Borders, expressed his gratification at the resuscitation of the church in Duncan Street, and said the Baptists ought to extend. They had a mission to fulfil. Other denominations needed their testimony in favour of individualism in religion, of the necessity of conversion, and the enjoyment of spiritual life as a qualification for church-membership. The Rev. Lewis Davidson, although not directly, but by implication, bore testimony no less decided. He had Baptists in

his church, and they were among his most reliable members. They were ready to work, and worked with as much loyalty and devotion to the interests of the Church as any of his Presbyterian friends. How many churches in Edinburgh can say the same thing! We have been informed that one of the largest and most useful Free Churches has in its membership thirty or forty Baptists, and that they are among its most zealous workers. How significant this is in view of the fact that the number of Baptist Churches in Edinburgh is not greater than it was forty years ago, and that in large districts there are no Baptist Churches sufficiently near for those who have families to attend! Under our do-nothing policy our denomination instead of increasing, is allowed to dwindle away. And in other parts of the country a similar state of things exists. Where new churches ought to be formed, other denominations are allowed to take possession of the field. The selfishness of existing Churches retards their progress. Our Foreign Mission suffers because of the resources of Baptists being directed into other channels. Such are the deplorable results of not doing what we might.

Church Extension.—A correspondent writes:—"From reading your article 'Can nothing be done?' in this month's Magazine, I am encouraged to bring under your notice the claims and needs of Clydebank and district. The following statistics I got last night from one of the Commissioners:—In 1887 the population was under 2,000; to-day there are nearly 9,000 inhabitants in the burgh. Outside the burgh there are at least 2,000 people who could be reached, for distance, with the Gospel. Renfrew, with a population of nearly 7,000 lies across the water, a ferry, similar to the Glasgow ones, plies day and night between the two places, and the fare is only a halfpenny. Clydebank is growing very rapidly. In addition to Thomson's ship yard and Singers' works, a number of new industries are about to be established, and the probability is that the population will yet double ere the place reaches its height. Mr. Maclean, of Dumbarton, has already baptized seven or eight men, some of whom were elders in the Presbyterian churches. There are others ripe for the ordinance, but the distance to Dumbarton, 8 miles, is so great that they are deterred. Three or four Baptists are in the place, and there may be others of whom I have not heard. In Clydebank there are only five churches against 9,000 of a population. One, the R. C., is a new start; another, the Wesleyan, opened about two years ago, and has made great progress. The advance would have to come from the outside, as the few Baptists in the place would scarcely move. The best plan would be to guarantee a salary to a suitable man, say for three years. Let him take a hall and start the work as Mr. Chrystal of Hamilton did. Very soon he would gather round him the people, when a church could be formed. In my opinion, Clydebank is one of the best fields in Scotland, superior far to Inverness or Oban. I feel certain that a good church could speedily be raised."

Gleanings.

Many a man's wisdom prevents his seeking and finding inspired wisdom. There is no greater proof of our sonship to God than brotherhood to man. If filial, you are sure to be fraternal. Love Him that begat, and you love those begotten of Him.

PATRIOTISM.

This is a fine word. It sounds well. You may always count on a cheer from a popular audience if you will only time it discreetly and mouth it sufficiently. Its dictionary definition is simple enough. Yet in its daily use its significance ranges from the heights of a noble unselfishness to the utter degradation of a bloody and inhuman passion. Who shall total the sum of cruel wars, of godless policies, of public thefts, of national meannesses which have found shelter and excuse beneath that single word? Who will tell me the exact incidence of cruel pressure which is to-day crushing whole communities and nations through the prostituted use of that word "patriotism?" But the fault is not in the word, Save and except that sweet word "love," this word "patriotism" is one of our worst abused in the language. Shall we cease to cherish our word love because sensualists and debauchees have made it stand for the blandished horrors of vice? It were an ill service alike to the speech and the thought of our people to consent to such sacrifice. Nay, the more they stain it and pollute it with their foul breath the more will we sweeten it with holy associations and sanctify it to uses that are divine. We will nail it to Christ's Cross. We will entwine it in Christ's crown. We will write it across God's heaven. We will enshrine it at our firesides. We will consecrate it at the altar. We will hallow it in God's acre. Words are treasures—treasures by which we may enrich men, and for which we shall be accountable in judgment. And the words, those grandest, simplest words, which reach the heart and stir the soul we will not relinquish to the devil. We will polish them and use them for Christ. Such is this word "patriotism." There is a love of country which is without unworthy passion, which is above tribal prejudice, which is as free from diplomatic trickery as it is from jingoistic bombast, which rests on moral foundations and breathes an atmosphere of love—a love of fatherland which is grounded in healthiest piety, which grows into broadest human sympathy.—*C. A. Berry*

THE MONK.

I READ a legend of a monk who painted
In an old convent-cell in days by gone,
Pictures of martyrs and of virgins sainted,
And the sweet Christ-face with the crown of thorns.

Poor daubs! not fit to be a chapel's treasure!
Full many a taunting word upon them fell.
But the good abbot let him, for his pleasure,
Adorn with them his solitary cell.

One night the poor monk mused: "Could I but render
Honour to Christ as other painters do,
Were but my skill as great as is the tender
Love that inspires me when His cross I view!

"But no—'tis vain I toil and strive in sorrow;
What man so scorns still less can He admire;
My life's work is all valueless—to-morrow
I'll cast my ill-wrought pictures on the fire."

He raised his eyes; within his cell—oh, wonder!
There stood a visitor—thorn-crowned was He,
And a sweet voice the silence rent asunder—
"I scorn no work that's done for love of Me."

And round the walls the paintings shone resplendent
With lights and colours to this world unknown,
A perfect beauty, and a hue transcendent,
That never yet on mortal canvas shone.

There is a meaning in the strange old story—
Let none dare judge his brother's worth or meed;
The pure intent gives to the act its glory,
The noblest purpose makes the grandest deed.

—*Home Journal.*

THE MISSION OF THE CHRISTIAN CHURCH.

WHAT we all have to do, all of you who teach in the Sunday School, or in any way minister the Word of Life at the bed of sickness, in the chamber of death, wherever you are, aye, for the young men who, through eyes dim with tears of contrition, look at you for guidance and help, and for the oldest when the fading world looks dark and withered, lift up Christ. "So must the Son of Man be lifted up." Moses was the servant of God, who through faith made and lifted up the serpent. And if we are the Saviour's servants and faithful, we shall lift up the same. I have not the least doubt that there were some of them there who said, "Oh, this is very strange; what can that thing do? what good can come of all this?" So now some may doubt and some may scorn, but the faithful servant will be glad to say, "God forbid that I should glory save in the Cross of the Lord Jesus Christ." Brethren, by these missionaries in far-off lands lift Him up; yes, in the mystery of His person, in the infallibility of His teaching, in the perfection of His character, in the wealth of His passion, as the Crucified lift Him up with unfaltering accent and unwavering conviction. As those who know Him by heart-fellowship in the calm of conscience, and in the fullest light of your moral being, lift Him up with profoundest homage and warmest praise and burning zeal and love, as those who are infinitely indebted, and are sure that if others did but know Him they also would love Him too. Oh, lift Him up, the world hath need of Him. All are smitten; we see it in wild passion and deadly strifes; lift Him up, He is sufficient. None too bad, too poor, too low, too wretched; He can raise the lowest, cleanse the vilest, save to the very uttermost. Oh, lift Him up, that He may fill the whole sphere of heaven, and that as men look they may see none but Jesus only. Lift Him up, that none may miss the sight, that the eyes of the old may grow a little brighter, and the bright eyes of the young grow brighter still. It is said of the Judge, "Every eye shall see Him." Of the Saviour let it be said every eye shall see Him too. Lift Him up, that the living may live in righteous love to Him, that the dying may die camly, saying, "Mine eyes have seen thy salvation." On India's plains, in the wilds of Africa, 'midst the swarms of China and the activities of Japan, the breezes of Ceylon—everywhere lift Him up, healing for the stricken, comfort for the sad, guidance for the perplexed, life for the dead. Oh, send the missionary

that he may do this work, and follow the missionary with your prayers, and beseech that the guidance of the Holy Spirit may be sent that Christ may be exalted in the hearts and minds of all.—*John Aldis.*

Intelligence.

BAPTIST UNION OF SCOTLAND.

A MEETING of committee was held in Edinburgh on the 7th ult., Dr Landels, the president, in the chair. A communication was read from Dumfries, stating that the church there did not see any object to be gained by a fresh application to the committee, seeing that, though the committee knew they had now a pastor settled over them, they had withdrawn their promise of help. The secretary was instructed to write in reply, reminding the church that the promise of the committee was conditional—conditional on a pastor being obtained who should be deemed suitable both by the church and by the committee ; and that as the present pastor had been called and settled without any communication on the subject having reached the committee, or any opportunity being given them of judging of his suitability, they were free from their promise, and, if help was still wanted, might rightfully require that a fresh application should be made, in the usual way. An application from the church at Crieff for a grant of £40 was then considered. Encouraging statements were made by several members as to the prospects of the church at Crieff, especially since the settlement of Mr. Simpson at the end of last month. The treasurer asked the meeting, before voting on this matter, to bear in mind that the sums received this year so far, on behalf of the General Fund of the Union, amounted to £11 12s. 8d., and the payments to £256 10s. 10d. The question was asked whether most of the contributions to the Fund were not usually received later in the year, to which the treasurer replied that they were, but that unless they were on a much larger scale than last year, there would not be sufficient to meet present obligations. After some discussion as to whether to vote a grant at all, and if so whether to give the whole amount asked or a smaller sum, it was ultimately agreed, on the motion of the secretary, seconded by Mr. M'Lellan, to give the grant of £40 as requested, the feeling being expressed by several members that the facts as to this, and other cases, had only to be put plainly before the churches to secure the needed contributions. A renewed grant of £30 was voted to the church at Helensburgh. The Chairman then charged the brethren to keep in mind that, having voted the money, they were bound to see that it was raised ; offered himself to go out to different parts of the country on a week-day—he could not promise a Sunday—to plead the cause of the Union, and endeavour to raise funds on a larger scale than formerly ; and expressed the hope that he might receive invitations from different quarters for this purpose.

CRIEFF.—Mr. Simpson has been inducted to the pastorate of the Baptist Church. On Sunday, May 5th, sermons were preached by the Rev. John M'Lellan, Tutor of the Union, and on the following evening a soiree was held, when the new pastor presided, and was supported on the platform by Rev. G. Yuille, Secretary of the Scottish Baptist Union, Stirling ; Rev. J. B. Nicolson, M.A., Broughty Ferry, formerly a fellow-student of Mr. Simpson's; Rev. A. Henderson, F.C., Crieff, and Rev. J. F MacHardy, Congregational Church, Crieff ; Messrs. Jas. Gardiner

Crieffvechter, and D. Millar, Crieff. In the course of the evening, Mr. Yuille presented Mr. Simpson with 28 volumes from Mrs. Charles Rose's Book Fund. Mr. Simpson has already laboured in Crieff several months, during which time he has formed cordial and pleasant relations with the ministers of the place, and he now commences his stated ministry under very favourable auspices. The congregation has already increased so that the chapel is found too small for those who on Sabbath evenings wish to attend. The church, after various vicissitudes, appears to be entering on a season of revival, which we trust may be long continued.

EDINBURGH—MARSHALL STREET CHURCH.—The bazaar held by this church on the 3rd and 4th of last month, was attended with very gratifying success. The proceedings on the opening day were begun by Rev. Mr. Wylie, M.A., giving out the 100th Psalm to be sung. Prayer was offered by the Rev. Dr. Landels, and Mr Cowan, of Beeslack, thereafter, in declaring the bazaar open, appreciatively referred to the Baptists and their history. Mr. Nimmo proposed votes of thanks to the gentlemen for their presence, and the sales then proceeded. On the second day, after praise, the Rev. Jervis Coats, M.A., of Govan, offered prayer, and Mr. Thomas Glen Coats, of Paisley, followed with a short address, in which he congratulated the church upon their history, and upon the success which had attended their efforts on the previous day. Bailie Walcot moved a vote of thanks to Mr. Coats for his attendance, and also expressed his own sympathy with the object. A meeting of the members of the church and congregation was held in the church hall on the evening of Wednesday, the 15th ult., at which there was a very large attendance. After the usual opening services and tea, Rev. Mr. Wylie said that the meeting that evening had a twofold object—to receive a report regarding the recent bazaar, and also to take leave of Mr. and Mrs. Nimmo and their family, who were about to remove to Glasgow. Mr. Adam Nimmo, M.A., read an abstract of the bazaar account, which showed that the total income from it had been £846 1s. 4d., and that the subscriptions from members and friends had reached £775 4s., which together made a total of £1621 5s. 4d. The expenses had been £99 18s. 4d., which left £1521 7s. as the available surplus for the reduction of the debt. Mr. Watson, the treasurer, stated that he had already, as the result of their efforts, been able to communicate with Mr. Thomas White, S.S.C., their lawyer, and had received from him the discharged bond, that gentleman having, Mr. Watson stated, again shown his kindly interest in their welfare by, in addition to a subscription to the bazaar fund, charging nothing for his legal services. A very enthusiastic reception was given to the financial statement on the part of those present. Mr. Adam Nimmo, M.A., was accorded a very special vote of thanks for his excellent services as bazaar secretary, on the motion of Mr. Duncan M'Kay. Reference was again made to the services of Mr White, and he was cordially thanked, on the motion of the pastor. The numerous friends, not only in the other churches in Edinburgh, but all over Scotland, and even beyond, who had contributed to the success of the bazaar, were also specially mentioned, and the cordiality and value of their support warmly acknowledged. It was further announced that the large stock left over from the bazaar would be kept for a surplus sale towards the end of the year. The secretary of the church then read and asked the meeting to approve of a minute referring to the services rendered by Miss Nimmo as leader of the choir for some years back, and Mr Wylie presented her with an elegantly-fitted travelling bag, bearing a suitable inscription. In making the presentation, the pastor referred to Miss Nimmo's willing helpfulness in all concerning the welfare of the church, and assured her of the esteem in which she was held. Mr. Adam Nimmo suitably

responded on behalf of his sister. Mr. Archibald Shanks then, in name of the office-bearers, asked Mr. Nimmo's acceptance of a framed portrait-group of the pastor and deacons, and, in doing so, appreciatively referred to the esteem in which he was held by every member for the unfailing kindness he had displayed, for his usefulness to the church as an office bearer and member, and for his acceptable pulpit ministrations from time to time. Mr. Nimmo thanked the office-bearers for the gift, which, he said, was a most appropriate one, and would remind him of his many friends, and the days he had been privileged to spend among them, in Marshall Street. Mr. James Dallas followed with the presentation of another copy of the same portrait-group to Mr. Wylie, which was received by that gentleman with much pleasure, all the more that it was quite a surprise to him. A beautiful copy of the Oxford edition of the Bible was presented to Mr. T. J. Nimmo in recognition of his services in conducting the praise at the weekly prayer-meeting and the pastor's Bible-class, for which he expressed his thanks, and also the pleasure it had given him to help in the way he had done. An interval for conversation was then afforded, and the meeting was appropriately brought to a close by the singing of "Till we Meet," by Miss Nimmo, and the benediction.

EDINBURGH—DUNCAN STREET.—Rev. William Tulloch, late of Dundee, was inducted to the pastorate of this church on Sunday, 12th May. Mr. Tulloch preached in the morning and Rev. Dr. Landels at night. There were large attendances at both services, and collections for alterations on the church amounted to £101 17s 2d. During last six weeks very extensive improvements have been made in the building, including removing the side gallery, re-seating the area, putting in a new pulpit and platform and also stained glass windows, in fact, with the exception of the walls and back gallery, it is a new church. On Monday evening, 13th May, a public meeting to welcome Mr. Tulloch was held. Mr. A. Stevenson presided, and among those on the platform were the Rev. Dr. Landels, Rev. Dr. Allison, Newington Parish Church ; Revs. J. Young, M. A., Newington U.P. Church ; L. Davidson, M.A., Mayfield Free Church ; J. Wemyss, M.A., Hope Park Congregational Church ; A. Wylie, M.A.: J. M'Lellan, Tutor Baptist Union ; Forbes Jackson, M.A., W. W. Hay, W. Grant, George Dunn, Athole Stuart, Edinburgh ; F. Forbes, Alloa ; J. T. Forbes, M.A., Newcastle ; Dr. M'Nair, Bailie Walcot, Messrs. Cromar, H. M'Intosh, R. Shanks, R. Lockhart, A. P. Nisbet, J. E. Dovey, C.A.; J. W. Urquhart, W. Black, A. Shearer, Edinburgh ; James Wilson, of Bantaskine ; R. Anderson, and James Lawson, Dundee ; J. C. Graham, A. Rae, W. Tulloch, Junr., Dr. Alexander, and Thomas Johnston, Glasgow. Apologies were read from a number of friends. The Chairman referred to the steps taken to secure a pastor since the resignation of Mr M'Lennan, and stated that the improvements on the church were undertaken on the suggestion of Mr. Tulloch, and had cost nearly £500. Towards this there had been contributed £260, including the collections of previous day. Addressing Mr. Tulloch, the Chairman then, in the name of the church, gave him a most cordial reception as its pastor. Mr. Tulloch then took the chair, and addressed the meeting. He sketched the career of the church from its formation in the Tabernacle, Leith Walk, in 1801. He became pastor in 1855, the membership then being about fifty. In the course of a few years it largely increased, and in 1864 Duncan Street Church was bought. He resigned the pastorate in 1872, when he became Superintendent of the Home Mission, being at the same time Secretary of the Baptist Union ; and now, after an interval of seventeen years, he had come back to his old sphere of labour. The church originated in the evangelistic labours of the

two brothers, James and Robert Haldane. It was the mother church of many of the Congregational and Baptist Churches of Scotland, and the source and spring of the missionary agencies which, as a network, spread over a considerable portion of the Highlands and Lowlands of Scotland during the first half of this century. A theological training school was also identified with it, at which 200 or 300 students at one time were being prepared for missionary work. Duncan Street Church was originally built for the Baptist denomination by the late Mr Clark, and the church was the first to engage in Christian work among the poor and neglected in Causewayside and its neighbourhood. Mr. Tulloch then stated what he believed the platform of the denomination to be, and added, "We shall be prepared to work in harmony with those who hold fast the faith once for all delivered to the saints, eclesiastical and ritual differences notwithstanding, being persuaded that beneath the surface there are affinities which make us all one in Christ." Rev. John M'Lellan, in the course of his address, said his connection with Mr. Tulloch was a rather singular one. He succeeded Mr. Tulloch's father at Blair Athole, and afterwards succeeded Mr. Tulloch in 1872, and now he was succeeded by Mr. Tulloch. Rev. Dr. Landels said they must admire the courage of the church in calling Mr. Tulloch, and the courage of Mr. Tulloch in accepting the call. He had not seen such a gathering in connection with the denomination since he came to Edinburgh. There were more Baptist deacons present than he had seen at any other meeting, and he thought the hearty welcome given to Mr. Tulloch, by all sections of his own and other denominations, might be taken as a good omen for the future. A number of other ministers and gentlemen addressed the meeting, which was large and enthusiastic, the church being quite crowded.

GALASHIELS—STIRLING STREET.—On Monday evening, 22nd April, Rev. Edward Last, Kelso, delivered a lecture under the auspices of the "Stirling Street Baptist Church Gospel Temperance Association," Mr. Adam Herbertson in the chair. The Association was started a short time ago, under the presidency of the pastor, Mr Johnston, and this was its first public meeting. The lecture was entitled "A Great Delusion," and was intended to show that strong drink is harmful and not helpful in many circumstances in which it is supposed to be of use. It was illustrated by a number of coloured diagrams, and experiments with wines and spirits. The chapel was well filled, which was very encouraging, as temperance meetings are usually not well attended in Galashiels. Mr Last was accorded a hearty vote of thanks, along with his assistant, Mr Dickie. There were twenty-five pledges taken at the conclusion of the meeting.

HAWICK.—At the quarterly business meeting of the church, the pastor, Rev. W. Seaman, presented Miss Clark with a silver-mounted biscuit box, on the occasion of her marriage to the Rev. David Ross, of Coatbridge in recognition of her services at the harmonium, and their expression of goodwill. Miss Clark also received from the members of her Bible Class a plush work-box.

NOTICES TO CORRESPONDENTS.

All communications intended to appear in the Magazine must be in hand not later than the 20th of the month—letters by the 15th.

Communications referring to articles for the Magazine to be sent to the Editor, Rev. Dr. LANDELS, 10 Bellevue Terrace, Edinburgh; those referring to advertisements and the supply of copies of the Magazine, to the Publisher.

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SCOTTISH
BAPTIST MAGAZINE.

Family Religion.

VII.

PARENTAL INFLUENCE.

By the Rev. Richard Glover, Bristol.

THE influence of soul on soul, of life on life, is one of earth's greatest mysteries. Every life adjacent to our own is a power in its formation. On the one hand human nature is so absorbent and responsive; on the other it is so effluent of forces that engage will, heart, and mind, that, unless by effort we guard ourselves from the impression of what we look upon, it inevitably affects our action, feeling, and character.

We become like that on which we look. Its better and poorer qualities are alike infective. An evil act startles you with the consciousness of qualities which might make you go and do likewise: seen, it seems easy, alluring, and natural. While every nobler act on which we gaze, thrills us with a feeling that we too might act the brave, the generous, the self-sacrificing part.

So acts are infective; lives almost creative. Character has a self-propagating power. Our goodness sows its seed in other lives; our evil does the same. And our lives are soil responsive to the seeds sown on them. "No man liveth to himself!"

Our influence is a Peter's shadow working benediction, or it is an evil influence stifling good. The influence of life on life becomes more potent in special circumstances. The nearer any life is to us, the greater is its influence. The more continuously it affects us, and the more we love and revere it, the more unresisted and constraining its influences are. We are clay in the hands of many potters; and we all are potters moulding the form of many vessels. In this world there are few things of which we have to take such heed as the influence by which ourselves are moulded, and the other influence by which we are moulding lives around us.

Parental influence is the strongest, strangest, and what should be

the sweetest and holiest of all influences that any life can exert on another.

On this theme I venture to address a few words to parents. Let me urge first, that—

I. We should recognise the importance of our Influence. There is something almost awful in the charge of a child. God takes the young life and says, Take this child and nurse it for Me, and I will give thee thy wages. We have to protect its feebleness; cherish its opening powers; shield it from what would hurt it; be dew and sunshine to all flowers of paradise that might grow in its heart; develope the angel in it; bring forth the beauty which is to adorn heaven. By care, instruction, the fostering of love, example, sympathy, we have to allure to brighter worlds and lead the way.

Now I wish to indicate that while other things in us may be greatly helpful to this result, *Our Influence*, if it can be of the gracious kind, will be the supreme and successful force securing it.

Instruction may prove invaluable, as it starts reason on safe courses, preoccupies the mind with truth, and imparts the lessons of a wide experience. Authority may be invaluable; and the obedience it requires may easily grow into obedience to the great authority of the heavenly Master. Love, eliciting affection and care, relieving the burden of the little life, will help it to bloom in beauty; but the most effective of all personal forces in moulding a child's life for good, will be the influence of goodness in a parent's life.

Remember we are their earthly providence; their law-givers; their oracles. Our judgments are to them the conclusion of the whole matter. Our life is their pattern on the Mount. Unless in instances exceptional and rare, it is the boy's ambition to be as his father, and the girl's to be as her mother. We are to them the ideals of manhood. We are more—we are the revelation of God. For His name is our name—*Father;* and the more of sweet and blessed meaning that word carries in their minds as it is applied to us, the more the father-heart of God is seen, assumed and trusted. If we mar the sweetness of that name we cloud their "light of life."

So it comes to pass that we are to a large extent parents of the spiritual character as well as of the physical life of our children. Parental qualities perpetually are seen appearing in the child. Abraham's faith appears in Isaac, but he repeats the falsehood also which his father practised in Egypt. The unbrotherliness which marred Jacob's higher qualities, re-appears how terribly in his children! David sees in Solomon much of his strength, but in him and in his other sons all his weaknesses; while the fine qualities of a Zacharias

and Elizabeth, of a Salome, of a Lois, a Eunice, appear benignantly in their children. We are daily setting the copy-head by which our children will frame the writing of their lives. Let us realise that amongst all the grave responsibilities of our life, one of the very gravest is the influence which hour by hour and day by day we are exerting on the lives of our children. We mould them, lead them by it. And according as it is good or evil, it developes the good or evil possibilities of their being.

Let me urge, secondly—

II. IT SHOULD BE THE OBJECT OF OUR SOLICITUDE TO ENNOBLE OUR INFLUENCE AND INCREASE ITS POWER.

In even the poorest life, there is much influence which is for good. For we turn our best side to our children, and whatever others see in us, they always find some love, some sympathy, some self-effacement, whose beauty cheers and charms them. And it is strange—how sometimes when there is hardly any other goodness in a Life,—its goodness towards the child is sacredly operative for good.

This good influence, which attends parental love, and enhances the quickening power of every other quality, is capable of indefinite expansion; as it may on the other hand be lost by anything that alienates trust and affection.

I urge that one of the most imperious duties of every parent is to make his good influence at once higher and stronger than it is.

Whatever jars on the child's heart, disappointing expectation, impairing reverence, let it be destroyed. Whatever could round off the better qualities of our life into a harmonious whole, or give them a more engaging charm, let it be cherished.

Harshness destroys confidence: Selfishness impairs authority: Neglect of the children forfeits love: Sometimes superficial faults conceal from view substantial virtues: What is unlovely raises a recoil against the good which may be mixed with it.

There should therefore be the effort to prevent our children's hurt, by seeking to the utmost our own emancipation from every fault that mars our example. And further, as an element of richest power, whatever is good in us should be made more operative by our getting ever nearer to our children and developing richly all gracious sympathies with them.

Some parents live lives detached from their children: moving in grooves quite separate: cultivating no fellowships with, and showing but little regard for them. The force of influence, like other radiating forces, diminishes with the square of the distance at which it is exerted.

Cherish the sympathy which makes your heart the child's natural

refuge and resting place. *Give childhood all its rights.* Appreciate its essential qualities and its peculiar bloom. Accept joyfully the law that the elder must serve the younger, and make it clear that after God, the children have the highest right to all your service. Take pains and understand them. Labour hard to avoid the unfairness which is apt to mingle so sadly in parents' memories. Live yourself into their little lives. As God does—so do you become "*A little Sanctuary*," where timid weakness may find its shelter. Let nothing large to them be small to you. Cherish the gay sympathies of true affection, which will play with them in their play and rejoice with them in all their mirth. By love, appreciation, understanding, sympathy gets *near them:* Soul near soul, heart near heart. Then all that is good will tell with increased force.

The influence of the whole personality will augment the influence of each individual point of good; the life will charm and allure in the right way; the meaning and motive of your life will be understood and appreciated.

When your life is bound up in your child's life, it draws, constrains, inspires it. And no parent should feel that his duty to his children is discharged—so long as there is anything lacking in the brightness of his example or the vitality of his sympathy. As parental influence is such a factor in the formation of character, to ennoble and increase our influence for good is one of our most binding duties.

May I, thirdly, offer some—

III. Helps to verify our Influece and direct our aim.

Self knowledge is, alas, equally necessary, and impossible in any exact degree—for in measuring ourselves, ourself is our measure. Still our influence may be readily improved if we can know roughly what it is. It is therefore worth while asking its elements and its direction; and I think we shall know the character of our influence, if we learn the character of our life, for the simplicity of childhood gauges our life with all the preciseness of wisdom, and it is not the pretensions or professions, but the facts of our life which tell on our children.

How is our life telling? Is there in it a great purpose of integrity and discipleship which is deeper than all faults, and which makes it plain that the bent of our life is the doing of our duty and the serving of our Saviour?

Which are uppermost in your thoughts—the temporalities, or the spiritualities of life? Is ease of body or purity of soul the greatest solicitude? Is our life buried in the world with man, or hid with Christ, in God?

What manner of business life do we lead? Is business a pleasant fellowship with man, equitable, honourable, raising in our children the belief that honour will always meet with honour, and fairness find reciprocal integrity? Is the hard work of life all pursued for love of home? and turned by that love into a ministry of kind affection? Or is our business the lower thing—a love of money, a selfishness unjust to those employed and suspicious of those with whom it deals?

Is our citizenship in heaven? and has our life its spring, motive, pattern there? Do we walk with God, so that our life is made serene, our steps guided, by the presence of the friend whose face the children may not see, but whose shadow-presence they can feel?

Is the Cross of Christ, Theme, Hope, Plea, Pattern, Rest—yea, Alpha and Omega to our soul? If these things are so, let us be thankful. Their existence will bless us; their influence will bless our children. If in any of these points our hearts condemn us, let us turn to Him who, loving us and ours, will help us for their sakes and our own, to live a better life.

Is there one of us who should not, for the children's sake, aim higher? Let us repent, and do so.

Let us aim at the undivided life—the harmony of an existence all consecrate to God and dependent on Him.

Let the life of prayer be ours. Let us pray with our children, not with the superficial purpose of letting them over-hear what we would like God to make them; but calling to our aid their childlike faith, and praying for what is our need as well as theirs. Let "whose we are and whom we serve," be made manifest by a life of sacrifice.

Let us seek to live the truthful life; without pretence; with small professions, which do not surpass our feelings; with transparent honesty; with no concealments; what is in the heart, answering exactly to what appears in the outward life. There are few lessons more necessary for the child to learn than Truth: to beware of evil prudence with its secrecies, and to practice the nobler wisdom that lives in the naked and open daylight. To help them, let us seek to be ourselves free from taint of falsehood; let us take the great trouble necessary to be truthful, and accept its pains.

Let us aim at a life of love, which values existence for its opportunities of service: the heart at leisure; a soul like the New Jerusalem, with twelve gates, and all always open.

Let us, risen with Christ, seek the things that are above, and live under the spell of the powers of the world to come.

Let us follow the Pillar of Fire and Cloud, conferring not with

flesh and blood, but with serene eagerness obey the heavenly vision. Let our creed be a light we have seen upon the face of Christ.

Then our influence will be potent for good. God, who neglects no instruments, will find it one with which He can work His marvels. He will fill such a life with grace, till it is a kind of sacrament, means and symbol alike, through which our children may see and may receive His love. They will say, We will go with you, for God is with you. Their kindly, candid hearts will overlook our faults to follow the leadings of our better qualities. They will look to where our eye rests, and expect their help from the same heavenly hills.

God blessing them, they will improve on our poor attainments; and we shall have our satisfaction and reward in seeing our Saviour's likeness in the faces of our children, and our Saviour's work wrought nobly by their early, growing, unfaltering consecration to His cause.

"The Last of These."

By Ellen E. Chase.

SHE had little of earthly beauty,
She had less of earthly lore;
She climbed by a path so narrow,
Such wearisome burdens bore!
And she came with heart a-tremble,
To the warder at Heaven's door.

She said, "There were hearts of heroes,"
She said, "There were hands of might;
I had only my little children,
That called to me day and night;
I could only soothe their sorrows,
Their childish hearts make light."

And she bowed her head in silence,
She hid her face in shame;
When, out from a blaze of glory,
A form majestic came;
And, sweeter than all heaven's music,
Lo, someone called her name!

"Dear heart, that hath self-forgotten,
That never its own hath sought,
Who keepeth the weak from falling,
To the King hath jewels brought.
Lo, what thou hast done for the children,
For the Lord Himself hath wrought!"

—*Woman's Journal.*

God's Desire for the Salvation of All.

By Rev. John Bailey, B.A., Sheffield.

"God, our Saviour, Who willeth all men to be saved, and come to the knowledge of the truth."—1 Tim. ii. 3, 4.

HAT a marvellous utterance! What illimitable words! How they throw a zone of love around the whole human family! Here the Infinite God is seen to be the Heavenly Father, and we know His name is Love.

Explain the words as you will, stumble over them who may; twist and turn and wrest them as you please, in order to bring them into agreement with preconceived theological ideas — there they stand in letters of light on one of the brightest pages of the Word of God which abideth forever! A constant rebuke of all our narrow notions, our cold systems, our proud exclusiveness and bigoted distinctions. If we attribute to the Divine Being any emotions at all—if we believe on our own behalf that "God is Love"—then we must believe that the deepest, dearest desire of the infinite heart is that "all men" should be saved, as much the degraded Hottentot or the despised Chinaman as Her Majesty on the throne, or the highest Ecclesiastic in the land.

How can we be thankful enough that the Holy Spirit moved the apostle to write these words. Base shall we be if we ever allow anyone to rob us of the inexhaustible courage and hope they inspire. Men have tried to prove that they meant nothing more than that it was God's will that some out of every nation should be saved—that the old division between Jew and Gentile should be done away, and all national disabilities cease. But students of the Bible with few exceptions now regard that as an interpretation adopted to meet the necessities of a rigid theological system; not a meaning which anyone would naturally gather from reading the chapter. For surely the "kings and all who are in high place" for whom Christians are to pray are individuals not nations. And how can they pray "*for all*" if they are driven to believe that God only desires one here and there to be saved? How can we discriminate—how can we pray for God to save all, if we believe that He only desires to save some, without assuming and giving men the impression that we are more loving than He?

Any simple reader will take the words to mean honestly what they say. We must be careful, however, to ascertain exactly the scope and force of the statement. It is an insight into the Divine Father's heart; not a prediction of the ultimate destiny of the human race. The word translated *willeth* occurs very frequently in the New Testament, and I have been surprised to find by how many terms it has been translated even in the *R. V.* Take as examples—"If thou *wilt* thou canst make me clean." "How often *would* I have gathered thy children together . . . and ye *would* not." "He was *minded* to go forth into Galilee." "Jesus perceived that they were *desirous* to ask Him." "For I do not *wish* to see you now by the way." "We *would fain* have come to you."

Now if we give some of these renderings to the word in the text, we shall be guarded against the most serious mistake. "*God our Saviour would have*"—"*would fain have*"—"*wishes*"—"*desires*"—"*all men to be saved.*" It is the tender yearning of the heavenly Father, which may conceivably be resisted; not the decree of a heathen fatalism which must come to pass by force of some impersonal necessity overriding gods and men.

Compare the statement with its counterpart in the ministry of our Lord. He shews us the Father in this yearning over mankind when He says: "*How often would I have gathered thy children together as a hen doth her chickens under her wings, and ye would not!*" "*I would*"—"*ye would not*"—therefore the children were not gathered. The Saviour's will was resisted by another will, therefore His will was not done—His desire was frustrated.

We dare not therefore argue from the text that all men will be saved—that God's will must be done in this particular.

About God's desire there can be no doubt. The heavenly Father has done all in His power, without violating the constitution of our human nature, to save men. He has given His Son that "whosoever believeth in Him should not perish." Christ has made propitiation for the sins of the whole world. He has given the commission that the Gospel should be preached to every creature. The assurance is added, that none shall ever come to be turned away. But salvation requires the consent of man's will as well as God's. Man's will must respond to the Divine love, submit to the Divine authority, obey the Divine law. Whether or not any particular man will be saved, depends on whether he receives the message of mercy.

Perhaps some may object that surely God's will must necessarily be accomplished. Nothing can cross the Divine wish or desire—especially that for which He gave his Son. Is not the whole

Christian Church taught to pray, "*Thy will be done on earth as it is done in heaven.*" Surely it is inconceivable that, in any particular, that prayer should be denied? If God wills that all men should be saved, then all men must be saved. I answer that, obviously, such an argument is fallacious. If it were necessarily true of the whole, it would be equally true of every part. If it were true of the ultimate future, it would be no less true of the present. If it were true of the whole human race throughout all times, it would be equally true of you and me now. Let us apply it to things with which we are familiar. A man offers the prayer in the morning, "*Thy will be done on earth as in heaven.*" "On earth," includes the counting house, where a few hours afterwards he has a difficulty to settle with a workman. Will God's will be done as in heaven there? That depends on whether he has the grace to keep his temper, and to do to that workman as he would wish the workman to do to him. It depends on whether he has the frankness and consisteny to confess his fault, if he has been in the wrong; and to forgive the other, if he has been altogether in the right. "*Thy will be done on earth.*" That surely includes the lady's boudoir, where she is during the morning casting over in her mind, how much she can afford for a new mantle, and how much she can give to the Missionary Society, or to any other cause which speaks to her inmost heart with the voice of Christ. Will God's will be done in balancing those claims "as it is done in heaven?" That depends on whether habits of fashion and self-seeking, or principles of generosity and self-denial rule the debate. Multiply the one man by hundreds of thousands, and you have the whole generation of professing Christians engaged in business throughout the habitable earth, fixing the relations between capital and labour, determining the moral value of trade and commerce, establishing the average of piety to-day, by the measure in which they are really constrained by the love of Christ, and are trying prayerfully to bring the affairs of the world within their stewardship, into the service of the Lord! Multiply the one woman by millions, and you have the whole body of avowed disciples, who have received the Saviour's commission, regulating by the measure of their generosity and devotion the rate at which the Gospel shall be sent to those in darkness—the quality as well as the quantity of service rendered in carrying out the great commission throughout the length and breadth of the earth!

But whatever men may say or do, God abideth faithful. He cannot deny himself; and of Himself it is always true that "HE WILLETH ALL MEN TO BE SAVED, AND TO COME TO THE KNOWLEDGE OF THE TRUTH."

Weighing the Imponderable.

By Rev. Geo. E. Merrill.

SOMETIMES we talk about "the reflex influence of missions," and perhaps there is such a thing. But the far truer and more important thing is that every word spoken, every deed done, every sacrifice made on the part of the church is itself the expression and the fostering of its own life, of its right to call itself the Christian church, because therein is expressed the very Spirit of God, as He was once incarnate in Jesus Christ. When the church does not give, it is not Christian: when it does give, and when its whole life is one of expenditure for the salvation of men, then it is the body of Christ, crucified as He was crucified, presenting itself "a *living* sacrifice." Every missionary effort, however defined, has two results: one on the heathen soul, and one pertaining to the Christian soul. And the one pertaining to the Christian soul is *not* "reflex" from the one on the heathen soul. Every dollar sent to India has its influence on the population of India; but it also testifies to the power of sacrifice in the Church, and so performs a large mission before it ever reaches India, or if it fails altogether to come there. And so it is not adequate to reckon up the converts from heathenism and make that total the test of missionary success. You must also reckon the expression of Christian motive, the proof of Christian spirit, the culture of Christian grace, the expansion of life, that are shown in Him who speaks, and gives, and works. The ray of the sun falls on the mirror and darts away again at an angle exactly equal to the angle of its first incidence. To the eye that it reaches finally, it is no more a testimony of the sun than it is of the mirror. The church mirrors Christ, and only as it gives Christ can it have any witness that it has received Him. Canon Taylor's observations are not enough. Add to all that has been done in heathen lands, the immeasurable expansion of the Christian spirit at home. You must weigh imponderable quantities to find the true results.

If it be granted that more men are daily born into the world than are converted, yet is the futility of missionary enterprise not demonstrated. Apart from such results, preceding them, independent of them, wholly justified, even if they were never followed at all, are the birth and growth and culture of the Spirit of Christ in the men and women who give themselves and theirs to the service of mankind.

Though the rain fall upon the sterile ground, it shows that the refreshing cloud is overhead and that its nature is to pour itself out in blessing. It is good if the millions of China turn to Christ, as the harvest of Christian effort. But it is no less good, grand, beautiful, divine, that God is still with men in that effort itself, and that sacrifice is made, even as Christ made it, for man.

The accomplishment of Judson's mission did not at first appear, when that first dusky convert listened to his word and believed. It was there already, during all of those seven long years when no convert came. It was there in the moral grandeur of the task, in the spiritual exaltation of the soul, that had offered itself even unto death. It was there in the expression of life, of the life of Christ, life offered in supreme sacrifice for life. And who shall say that it would have been vain even if the convert had never appeared! Is a flower in the desert vain, because it never meets an eye? God knows it is not, for He makes it there. If no Moung Nau had ever appeared, the heroic missionary would have lived his life and done his work, and that life and work would have been godlike.

Say, if you will, that the scheme of the world's conversion is chimerical! Say that the Church might as well throw its wealth into the sea! Very well, if it were to throw it into the sea, having no diviner way of showing its spirit of self-sacrifice, the act would be as far from foolish and vain, as the heavens are high above the earth. The very sea would catch the wealth to its bosom, and reflect heaven, and every wavelet would shine with the lustre of the deed.

If there were no better way of sacrifice, that deed would be sublime proof and expression of the divine life in the heart of man. "Useless," the world would call it: it might prove a "stumbling block" to the Jew, and "foolishness" to the Greek. But be sure that since the sacrifice of Jesus was "the wisdom of God and the power of God," no sacrifice has ever failed of its end. Pour out the anxiety, the strong wrestling and prayer, the physical strength, the treasure, *the life* upon the lost world's needs: it is what the Son of God did. Sons of God and Heirs with Christ alone can do it now. If your word sinks into barren seas of sin, as you try to teach another soul, and you never see that other made a Christian man, yet is your word the divine word, and your fellowship is with God and His Son Jesus Christ.

To count converts is one thing: to measure the leaping flame of Christian faith and enthusiasm is another. There is a bushel of wheat; but how petty is it, as compared either with the measureless fields from which it came, or the harvest that you cannot compute

in its own germs? The acts of the Apostles were great, but they were great not merely because the visible results of them were great and permanent. They were great also, because the Apostles were greater, as the tree is greater than its fruit. They were great as the expression and exercise of life redeemed, consecrated, inspired. Suppose the acts of the Apostles had failed to produce the Church. It would only have been the story of martyr-lives, sacrificed not for a reality but for an ideal. And would it have been any less thrilling than it is now?

The little band that hurls itself in battle, hopelessly yet bravely, upon its myriads of foes, and dies in absolute defeat and extinction, has nevertheless given to mankind its example of supreme heroism. There are spiritual Thermopylæs. Sacrifice does not always turn back successfully the tide of heathenism. But it shows what stuff men are made of; and if it be the sacrifice of Christians, it shows what stuff Christians are made of.

And so it is not useless. Reckon the victories of the Church not merely by the accessions it has gained from the world. Take account also, if you can, of the quality of the Church itself. Its Paul, its Peter, its Stephen, its nameless martyrs, its roll of names of which "the world is not worthy," and of which "time would fail to tell." There are sacrifices too subtle in their influences to trace, but the very Spirit of Christ is in them. You may remember that when Mary broke her alabaster box upon the Saviour's body, there were some who murmured and said: "Why was it not sold and given to the poor?" In other words, the material force of that act was evanescent as the odour of the ointment. Yet it was genuine sacrifice, and its influence will never die The two mites of the widow were her all: they went only to do two mites' worth towards paying the tax of a temple soon to be razed to the ground. They might about as well have been cast into the sea! Yes—but the force behind them, the principle involved, the total sacrifice and devotion, these were the main things. We may be glad of visible results, but we never lose sight of the great and joyous fact that "It is God who worketh in you both to will and to do."—*Colorado Springs. From The Boston Watchman.*

THE great God is ceaselessly playing the Peacemaker, by the nature He gives us, framed for loving, finding bliss in love, and misery in the absence of it, he promotes peace among men.

PEACE-KEEPERS are peace-makers; and if any in this world are blessed, it is those that help to bind their fellows to each other in bonds of mutual affection and esteem.

Contentment.

By Rev. J. B. Gillison, Kirkintilloch.

IT is not every one who has learnt the secret of living, happy and contented amidst all the necessary exigencies of life, with their incessant and ever-interfering claims and passions.

Thomas Carlyle, in one of his beautiful passages, points out that "man's unhappiness comes of his greatness; it is because there is an infinite in him which, with all his cunning, he cannot quite hide under the finite." He then goes on to suggest where the remedy must lie. Speaking of life under the simile of a vulgar fraction, which, he reminds us, may be increased in either of two ways—by increasing the numerator, or by lessening the denominator, he argues that the happiness of life must be increased not so much by satisfying the desires we have, as by reducing the desires themselves and wishing for less. "Nay," he says, "unless my algebra deceive me, *Unity* itself divided by *Zero* will give *Infinity*." But he adds significantly, "Would that I could *do* it as I can demonstrate it!"

This final confession of failure in the practical application of his theory, by the great Scottish philosopher, indicates to us the ultimate limits of philosophy,—the point where philosophy ends and religion begins, where reason must give place to faith. Philosophy stands like a guidepost at the cross-roads pointing out the way, but we need something better than a guidepost, we need a Guide. The path of duty lies outstretched before us, but it is too rough for tender feet. Reason may point the way, but it cannot supply the motive. It is useless to tell the dissatisfied that they *deserve* nothing and should be contented with little, for they will still *desire* much. We cannot say to our hearts, "be still," and calm them as Jesus calmed the waves. We cannot suppress the hunger of a living soul.

Wherever there is life there is craving, an appetite of some kind pleading to be satisfied. The rugged boulder on the hillside craves for nothing; it has no necessities within itself, because it has not that subtle thing we call life. It is wholely subject to external influences. The rain and sunshine fall on it, but they supply no internal demand, it absorbs or exhales them each in turn at the dictates of the weather, and both combine to decompose its elements and work its ruin. The moss and lichen make their home upon it

at their own sweet will, or the adventurous foot of the climber may push it from its holding and send it bounding down the steep uninfluenced by anything within itself,—except in the momentum gained by its own lifeless mass. But whenever we turn to forms of life even in its lowest aspect, we find that things are reversed, so that the heat and rain which crumble the solid granite, and rot the forest log, are *utilised* by the most delicate of plants to minister to their own vitality and aid their growth. The very grass which we tread beneath our feet has organs of nutrition craving for nourishment,—thirsty leaves outstretched to catch the water from the sky, and hungry roots pushing their tender fibrils through the soil, each absorbing nutriment to satisfy the appetite of the parent stem. It is the same with animal life. The fat oyster, on whose fleshy ear the silver tide rising and falling seems to cause no pulse, is not very highly organised,—a simple bi-value, it has not much to enjoy life with,—but it has a stomach. So again, with the infant, at that early age when mental and spiritual activities have not begun, its first language is a cry—it *wants* something. And as we rise in the ascending grades of life we discover that desires and appetites increase, till we come at last to that most complex being the full-grown man, with his physical and mental and moral natures all interdependent and each apparently insatiable in itself.

It is one of the noblest characteristics of our race that we are many sided, possessing various faculties of body, mind and soul, each faculty ministering to our enjoyment, and, by its development and exercise, to our Maker's glory. But the possession of such varied abilities to *enjoy*, involves a correspondingly increased power to *suffer*. Our sensitiveness is in exact proportion to our sensibilities. An appetite which may be pleased and pampered may also be starved. Circumstances which are beyond our control may limit or altogether prevent the development of natural and constitutional instincts. Refinement is to be coveted, but the refined man may be hedged in by coarse surroundings which would not offend the tastes of a less delicate nature. Friendships are worth cultivating, but a man with strong social instincts may be condemned to dwell in the solitary wilderness with no friendly intimacies to cheer his lonely hours. Moreover, where circumstances are in every way congenial, desires which are lawful will often be at cross purposes with one another so that we shall find it necessary to forego one pleasure in order to obtain another,—to sacrifice, it may be, a smaller enjoyment in order to gain a greater. Thus it is manifest that at every step in life's journey our spirits are in danger of being ruffled and discontent pro-

duced. To learn how to arbitrate amongst interfering claims of inclination and yet to possess our souls in quietness,—how to satisfy our appetites and yet control them, to control them and yet to be contented, are among the supreme lessons of life.

The question arises, can we reduce our desires to "*Zero*," or even "*Unity*," by a mere effort of the will? Some have tried to do so. With ascetic austerity and monastic penances they have tried to crucify their natural instincts, or, with the blind imbecility of fatalism, to submit to the inevitable; but each with alike pitiful results. We may pluck up a flower by the roots and hang it in the sun till all the vitality is withered out of it, *then* the dry leaves will no longer crave for rain, nor the sapless roots for nourishment. But what a shrivelled specimen of vegetation will be left,—fit perhaps to be labelled with a scientific name and duly classified in the botanical cabinet, but with nothing of its native lovliness to remind one of a mountain home or a quiet dell! So we may neglect and crush and try to kill the divinely implanted instincts of our soul till we have well-nigh effaced all remnants of the image of God which our Creator originally stamped upon our being. We may apply the curb and bit to break in the passions of the soul, but should the steed prove stronger than ourselves he will rear and plunge in the harness till he tears the bridle from our grasp and breaks away in a mad career of unlicensed dissipation. It is dangerous to treat our God-given passions thus. Living forces suppressed secretly accumulate energy. He who sits on the safety-valve of the steam engine will eventually be blown up. At the best, one can only "break" the spirit of a powerful steed, and when the animal does consent to run in harness and to draw the load, it has lost the superior nature of that noble creature which, with its arched neck and flowing mane, used to roam in wild freedom on the western prairie, glorying in its fleetness and strength. Thus would men belittle that lofty nature which God "crowned with glory and honour." But neither circumstances nor convent walls will calm, though they may cage, our spirits; the long, useless wings will beat against the narrow bars in frantic efforts to be free. The prisoner will only pine the more for liberty. Poverty does not prevent the poor man longing to be rich, nor does sickness restrain the invalid from coveting the strong man's vigour. Neither will the suppression of our nature lessen our discontent. There is a more excellent way.

"Seek ye first the kingdom of God and His righteousness," and when the longing *soul* is satisfied, every lower appetite and craving will already have become less clamorous. After all, man is the noblest creature on God's earth, and it is not difficult to understand

how none of these lower creations are sufficient to satisfy his wants. But when the affections are set on things above, "all these things will be added." Behold the fowls of the air, "*your* Father" feedeth them, and surely He will not forget His own children! Consider the lilies that are growing at your feet, subject to wind and weather, and exposed to the bleaching rays of the sun, they toil not, neither do they spin, and yet Solomon, with all his powers of foresight and fertility of resource, was not, even when in the height of his splendour, arrayed in apparel whose colourings were so rich or whose texture was so delicate as those of calyx and corolla. Wherefore, if God so clothe the vegetation in the field, born to bloom unseen and waste its scent on the desert air, or to be mowed down and used as fuel for the furnace, how much more will He clothe you born for His highest glory and endowed with immortal natures? Therefore, give attention to the lofty concerns of your destiny and the supreme needs of your soul and leave all else in your heavenly Father's care. *Trust Him*, oh ye of little faith!

Children's Readings.

"THE AMERICAN FLOOD."

By the Rev. F. H. Robarts, Glasgow.

"For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark and knew not until the flood came and took them all away; so shall also the coming of the Son of man be."—Matthew xxiv. 38, 39.

YOU must all have heard a great deal about the terrible flood in America; and by this time you have probably seen some pictures of the wreck and ruin in the "Graphic" or the "Illustrated London News." What a fearful sight it must have been. That Friday afternoon (May 31), the people who were living in the ill-fated valley, and in the town of Johnstown, were going about their business and pleasure, happy and bright as usual. There was heard in the distance a strange and mysterious sound which the people could not understand; and soon there came a tremendous flood of water rushing down the valley. The dam which confined the water of the lake at the head of the valley had burst; and down came the torrent, tearing along, sweeping away the

strongest buildings, and destroying hundreds and thousands of men and women and children in its terrible course.

We are all naturally reminded of the Bible Story of the Deluge, one of the Bible Stories which children know best, for there are few households in which there is not to be found a Noah's Ark.

Now let us think about the Deluge, and notice some points of likeness and of difference between that and the flood in America.

1. *Ample warning was given in the case of the Deluge.*

A warning of one hundred and twenty years. "My spirit shall not always strive with man: yet his days shall be an hundred and twenty years." Remember that men lived to be a great deal older then than they do now; and it is supposed that God gave Noah a hundred and twenty years warning in which he was to build the Ark.

There was no such ample warning of the American Flood; and yet there was warning enough. Had the people had wisdom to take it in time not a single life need have been lost. A month before the disaster, it is said, the Mayor of Johnstown had been warned of the danger. For three days before, according to one account, "the front of the dam was like a watering pot, and jets were bursting out thirty feet horizontally." It is further said that, "ample time to escape was given to the inhabitants by the Railroad Officials, and others." In hundreds of cases the warning was disregarded, and those who heeded it were looked upon as cowards. There is a story of a horseman who rode madly down the valley crying "To the hills! to the hills!" and being answered with the mocking cry "We will wait and see the water." And they did see the water. "The flood came and took them all away.

"So shall the coming of the Son of Man be." We have had ample warning. May we all be found ready; safe, "in Christ."

2. *An Ark was provided in the case of the Deluge.*

Oh! if there had only been a Noah's Ark in America. There is a story of a poor mother there, who had seven children. When the flood came she gathered them into the parlour, and told them not to be afraid. Up came the torrent. They went to the second floor. The mother talked hopefully and bade them be of good cheer for father would come soon in a boat and take them away. Up rose the water and the family were forced to the top story. Soon the heads of the mother and children were beating against the ceiling. She fought her way to the window and caught a piece of plank, and on it put the eldest child, with a hasty kiss and "God bless you." Then she let it float away into the darkness. Six times were these frail barks freighted with precious cargoes. The children were frightened,

but obedience was a part of their creed, and they made little protest. Now came the turn of the last child, four years old. To the broad plank she was fastened securely. "I loved all" said the mother, "but I had two kisses for Bessie, for she was Tom's favourite, and was such a good child. I told her she need not fear, and then she was carried away." "I am not afraid, mother," she called out. "I heard her although I could not see. That's all, except that the roof was torn off. I floated off on it. I was saved, but they are all gone." Oh! if there had but been a Noah's Ark, that awful afternoon in America.

3. *All in the Ark were saved.*

Alas! there were not many in the Ark. Only eight people. Thousands of people must have been drowned in the Deluge, but only eight were saved in the Ark. That was very few, and it was very sad.

And who were the people that were saved? Not the strongest: not the bravest: not the best swimmers: strong legs and arms, and good swimming went for nothing in that Deluge. Not the best characters even: the better people were drowned as well as the worse, for some sin attached to them all. No. It was not the strongest, or the bravest, or the best, but just those in the Ark that were saved.

And who were those in the Ark? Those who believed in God: who believed that God's word was true, and who trusted in God's way of escape. Those were saved, and those alone. God grant that every one of us may be in the Ark. You know who is meant by the Ark. The Ark is a beautiful type or figure of our Lord Jesus Christ, who "bore our sins on His own body on the tree." All who are "in Christ" are safe: for "there is no condemnation to them which are in Christ Jesus." May we all be found in him.

"Far from a world of grief and sin
With God eternally shut in."

Notes.

On Passing Events.

WE are glad to find that the students of the Union have formed themselves into a Missionary Society, the object of which is to foster a missionary spirit among themselves; and to promote, by such opportunities as may be opened to them, the spread of the gospel at home and abroad. We augur much good from this society. Evangelistic zeal is a no less important qualification in candidates for the ministry than literary attainments, or even extensive theological knowledge. We trust our young brethren will be encouraged in their laudable purpose by the readiness of the churches to avail themselves of their services, for missionary meetings both among children and adults.

IN our last number it was stated that the treasurer of the Union had already advanced in grants to churches something over £250, towards which he had only received £11. It appears, however, that the

actual amount voted by the Committee in such grants including last year's deficiency, is £403 6*s.* 5*d.*, and three churches that received help last year, and need it still, have not yet applied. Towards this amount the Treasurer has received £14 17*s.* 8*d.* The total amount of contributions to this fund last year, exclusive of a rather large legacy, was £285 13*s.* 3*d.* So that the grants voted are largely in excess of the probable income for the year. The president, at last meeting of committee, when considerable grants were agreed to, protested against promises being made which could not be fulfilled; and as a means of preventing a collapse, offered to canvass the churches at given times, which he hoped to spare from his other duties, for an increase of contributions. The committee resolved to issue a circular to the churches to that effect. Such a circular was issued under date May 15. To this circular, out of 88 churches contained in the Union only 18 have replied, of which only 7 express their willingness to receive the deputation, and of these only 4 at times when he was free to visit them. This, of course, renders all canvass of the churches out of the question, as it would be obviously unfair to exhort 3 or 4 churches to an increase of contributions in which the great body of the churches refuse to share. All thought of a canvass is dropped, therefore, in so far as the president is concerned. We can only hope that somehow the money promised may be obtained, and that the expectant churches may not be doomed to experience the bitterness of disappointed hopes.

As no response has been made to the Church Extension proposal contained in the President's address; and as it has been contended that such a proposal was "inexpedient and unnecessary," the £200 which the president received for the purchase of a chapel site for a strict Baptist church in Oban has been returned to the surviving donor; and the gentleman who promised £100 for the formation of open churches in large towns has been released from his promise. Thus a scheme which might have been productive of much good to the denomination falls to the ground, from the absence of that spirit of concession which is essential to united action. When one will not give except in aid of a strict church, and another will not give except in aid of open churches, and a third will not give to either, but insists on the question of communion being left entirely open, united action in the matter of church extension becomes absolutely impossible. We can understand how brethren may have their preferences, and seek to promote them by all legitimate means. But when they all alike insist on doing nothing except on the lines they prefer, and will agree to no mutual concessions in furtherance of a great object, our so-called Union, in so far as church extention is concerned, may as well cease to exist. Union in a such a case is necessarily one-sided. In plain English it means—"You may help me in the furtherance of my object, but I will render you no help in the furtherance of yours." It may be that the consciences of our friends shut them up to such a course. But to the extent to which they feel themselves so, the thought of union is absurd.

Brief Notices.

Gifford Lectures and Max Muller: their Religion considered in the light of Philology and History. By R. Greenlees, Member of University Council, Glasgow. *London:* Simpkin, Marshall, & Co.

This is a scholarly critique of Max Muller's position in relation to religion as brought out in his Gifford Lectures. The writer shows in his introduction that Muller in his earlier writings recognised "knowledge based neither on the evidence of the senses, nor on the evidence of reason," "a third kind of knowledge," by which man "knows there is a God," and which "possesses evidence equal, nay, superior to the evidence of sense and reason." But in his Gifford Lectures he enunciates the principle that religion is a product of the human mind; in other words that whatever knowledge of a God man may have is based on the evidence of reason. This position Mr. Greenlees controverts and characterises as a departure from his earlier faith. He gives Muller full credit for having "done more than any man in modern times to assist us in forming an intelligent idea of the religious books of the world," but laments that he has attached himself to a school which makes light of the Christian book, and by basing all religion on the natural, and that as a product of the human mind, overlooks or ignores three great lines of revealed truth, relating to "the question of sin," "the promise of a Messiah," and "the typical history of the Jews." The argument is too elaborate to be followed in a notice such as this, but the writer has, we think, made good his point, and we shall only sum up in his own words the conclusion at which he arrives—"If I have shown cause for the view that *religion*, as originally held, is in its roots, not a product of the human mind, as Max Muller and others have said, but was communicated by the Creator for man's guidance and well-being, then it is our incumbent duty to hear what He has said, and with reverence and affection follow His *plan of salvation.* A feast has been provided; but the heavenly viands will do *him* no good who refuses to partake of them."

The Divine Legation of Paul the Apostle. By Edward Bean Underhill, LL.D. *Hodder & Stoughton, 27 Paternoster Row, London.*

This book, of which a more lengthened notice will be found in the accompanying *Missionary Herald*, has our most cordial commendation. It gives a clear insight into the character of the apostle, and at the same time conclusively establishes, we think, what it calls his Divine Legation.

Dr. Underhill has carefully and thoroughly entered into his subject, and the preparation of the volume has been evidently a labour of love. Our readers will find it one of the most useful treatises on Paul's mission with which we are acquainted.

Gleanings.

CHRISTIANS AND THE PRAYER-MEETING.

THE evil over which I now mourn is not only prevalent among the outlying masses, but it taints Christians themselves. Look at your half-Sunday professors, content with only one service, and weary of that! How is it with many Christian people, as to meetings for prayer? Prayer-meetings are the very soul of church work, and they bring down the blessing upon all our spiritual agencies; yet they are despised by our high-fliers. In many chapels two services in the week have proved too great an effort for the constitution of the ministers, and too much of a tax upon the time of their hearers, who are occupied with the far superior avocations of whist or lawn tennis. They could not come out two nights in a week: who would propose such a thing? So a compromise has been invented for the relief of the distressed, and they have set up a kind of service which is half lecture, half prayer-meeting, so as to get the pious business all over at once; and a very little affair is that one service. This is not only bad in itself, but it is a sign of something worse. Men who can pray to edification are becoming rare. One pastor told me, the other day, that out of a considerable congregation he found it hard to make up a prayer-meeting at all, because he had so few praying men. It is a dreadful impeachment against the churches, but faithfulness compels me to state it, before things grow still worse. You can get a crowd to a concert, but hardly a dozen to prayer! I know what I say. Because of all this, the ways of Zion languish—those ways which one were best trodden, namely, the ways of prayer and praise. Surely the Lord will visit the churches for this. There are grand exceptions, for which God be thanked; but still is it so—that the purely devotional service is at a discount. To hear a clever man they will come; but not to wait upon God. If there had been a magic lantern, or a penny reading, or a recitation with comic songs, the pious people would have strained a point to be there; but to pray is much too dull work for novel-reading, theatre-haunting professors. These remarks will seem strange to good old-fashioned believers; but when they hear them, and know them to be true, I am sure it will cause them to take their places as mourners with Zion.—*C. H. Spurgeon.*

HOW TO KNOW EACH OTHER.

Nor is it enough that we cease to know Christ after the flesh. The fires of missionary enthusiasm will burn low, and the courage which is necessary for this enterprise will be broken, unless we are also able to say we henceforth know no man after the flesh. We must see men not merely in their place in the visible and temporal order, but environed with all that is glorious and all that is terrible in the invisible and the eternal order. This man has immense wealth, but has he risen with Christ, and made sure of the everlasting inheritance? If not, how poor! That man is poor, ill-clad, lives a hard and cheerless life, but is he in Christ? Yes, then how rich, for he is the heir of God's eternal righteousness and glory! This man is a prince, but has he taken his place in God's eternal kingdom? If not, he has failed to achieve the dignity to which the eternal purpose of God destined even the obscurest of mankind. That man is a slave, but is he one with Christ? If he is, eternal glories sit already on his brow, and he may stand at last among the principalities and powers of the kingdom of Heaven. This man has learning, keen and vigorous intellect, genius which will give him fame through many generations, but

does he know the eternal? If not, he has missed the knowledge which it supremely concerns him to possess. That man, as men deem, knows nothing, his mind is dull and uninstructed, he has never mastered even the elements of science, the songs of great poets have never kindled his imagination, he has never heard even the names of the great teachers of the race; but does he know Christ? Yes; then he has been taught of God, and received the illumination of the Holy Ghost, and has a wisdom transcending all the wisdom of the schools. This man has inherited from an honourable ancestry a gracious temperament, has lived with truthful, upright, gentle, and kind people, has been disciplined to all personal and social virtues which command the affection and confidence of mankind. Yes; but he belongs to the eternal order, he has relations with God. Is he obedient to the supreme Will? If not, his virtues are of the earth, earthy, and contain no promise of an eternal righteousness. That man, with the blood of vicious parents in his veins, was born with a temperament corrupted with vice; he lived through childhood among men whose language was profane and unclean, coarse, brutal, violent, reckless men, and though now he means to do well his conscience is imperfectly instructed, he has no delicate sense of honour, the habits of evil days are hard to break. Yes, but he has caught sight of the awful majesty, and glorious righteousness, and infinite love of God. With measured abhorrence for all that he knows to be frail and base in his own life, he has sought with an agony of earnestness not only for the pardon for what he has done, and for the pardon of what he has been, and for the pardon of what he is, but for a life nobler than his own, and he has received it. Not yet has the power of the life which he has found in God subdued completely his grosser passions; not yet has it enabled him perfectly to achieve even those common virtues which are natural to men of happier birth and happier conditions; but in the very centre of his being he is loyal to the authority of God, and he has in him the roots of an eternal perfection. We must know no man after the flesh.—*R. W. Dale.*

AT LAST.

When on my day of life the night is falling,
And, in the winds from unsunned space blown,
I hear far voices out of darkness calling
My feet to paths unknown.

Thou hast made my home of life so pleasant,
Leave not its tenant when its walls decay;
O Love Divine, O helper ever present,
Be Thou my strength and stay!

Be near me when all else is from me drifting,
Earth, sky, home's pictures, days of shade and shine,
And kindly faces to my own uplifting
The love which answers mine.

I have but Thee, my Father! let Thy Spirit
Be with me then to comfort and uphold;
No gate of pearl, no branch of palm I merit,
Nor street of shining gold.

Suffice it if—my good and ill unreckoned
And both forgiven through Thy abounding grace—

I find myself by hands familiar beckoned
Unto my fitting place.

Some humble door among Thy many mansions,
Some sheltering shade where sin and striving cease,
And flows for ever through heaven's green expansions,
The river of Thy peace.

There, from the music round about me stealing
I fain would learn the new and holy song;
And find at last, beneath Thy trees of healing,
The life for which I long. *John G. Whittier.*

SPEAK TO THE STRANGER.

In one of his characteristic speeches, the Rev. Hugh Price Hughes, of the English Wesleyan Conference, narrated the following incident, which is not without significant application the wide world over: "In a Methodist chapel in Dublin a good Methodist took a pew, and for a whole year no one spoke to him in the chapel. At last he decided to give them one more chance, and if no one spoke to him the next time he went to the chapel, he made up his mind never to go again. He put himself in people's way to get them to speak, but without success. At length, with a heavy heart, he took his hat, and was turning to leave the pew, when a man in the next pew put out his hand and grasped the hand of his neighbour heartily crying, 'Good-morning, sir.' The good man was astounded, and in much stammering informed the gentleman who had accosted him that he had been to that chapel for a year, and had determined never to go again unless he were spoken to that day. The other replied that he, too, had been in that pew next to him for twelve months without being acknowledged, and he had resolved that if nobody shook hands with him that day, he would shake somebody's hand instead. That brother made a good resolve."—*Exchange.*

Intelligence.

BAPTIST UNION OF SCOTLAND.

THEOLOGICAL HALL.—The Classes were brought to a close on the 28th of last month. There was no social meeting, and no closing address to mark the occasion as in previous years. But, on the 14th of the month, under the auspices of the Scottish Baptist Total Abstinence Society, a social meeting was held in the Hall of Dublin Street Church, Edinburgh, Robert Lockhart, Esq., President of the Society, in the chair. All the students were present, and after tea a most interesting and instructive address was delivered by the Rev. Dr. Whyte, of Free St. George's, Edinburgh. The first part of Dr. Whyte's address was on Total Abstinence. He spoke of himself as having for years resisted every appeal to identify himself with the Temperance movement by taking the pledge, and that on the plea of Christian liberty; and as being at last driven from his stronghold, and being now an Abstainer, on the principle of Christian expediency. He urged upon all his audience, and upon the students in particular, the importance of taking a firm stand, and the advantage it gave one in many kinds of Christian work. The second part of his address was on one kind of books, with which students should become familiar, the autobiographical. Here the Doctor absolutely revelled. The autobiographical element was prominent in the Bible, especially in he Book of Psalms, as seen in the 23rd, the 25th, the 51st, and others,

and in the 7th Chapter of Romans; while of uninspired writings, such works as Augustine's Confessions, the Biographies of Haliburton, and Boston, and Baxter, and Bunyan, were the choicest of reading, both in a literary and an experimental point of view. The enthusiasm of the speaker electrified the audience, and carried them along with him. And while he was careful to tell them, more than once, that he was speaking to Divinity students, and disregarding the fringe of listeners around them, the marked attention and manifest appreciation with which the address was listened to, was not confined to the students but extended to the whole audience. The vote of thanks, which was moved in complimentary and appropriate terms, by Dr. Landels, the senior tutor, and seconded by Mr. Macdonald, a senior student, expressed the feelings of the audience, and brought down a round of applause.

At a meeting of Students held last month it was resolved to form a Society to be called the *Scottish Baptist Students Missionary Society*, to have for its object the fostering of a missionary spirit among the members, and the advancement of Christ's Kingdom in the world, by arranging for Missionary Services in the Churches and Sabbath Schools, (the collections, when made, after defraying expenses, to be devoted to some specific Missionary object); and by direct Missionary work at home; and such other means as may present themselves from time to time. The Secretary, Mr. John H. M'Keracher, 14 St. James Street, Glasgow, will be glad to communicate with Churches desiring the services of members.

Mr. David Glasse, M.A., student of the Baptist Union of Scotland, having finished the Union course, has taken a scholarship at Regents Park, value £40 a year for two years; and will now go there to prosecute further his theological studies. Mr. Glasse took a high place in the theological examination, which speaks well for the instruction he has received as a student of the Union; and it is hoped that he will profit not less by the prolonged course which he is now enabled to pursue.

Motherwell.—The first anniversary services in connection with this church were held on Sunday, the 9th inst. Rev. J. Graham, pastor of Cambridge Street Church, Glasgow, and ex-president Baptist Union, preached forenoon and evening, and Rev. J. Connor, pastor, in the afternoon. The attendance at all the services was good, and the sermons instructive and eloquent. The annual soiree was held on Monday night, Rev. J. Connor, pastor, in the chair. The attendance was exceedingly good. The following addressed the meeting:—Rev. Dr. Landels, Edinburgh, president of the Baptist Union; Rev. J. Graham, Glasgow, ex-president of the Baptist Union; Rev. J. R. Crystal, B.D., Hamilton; Rev. George Whittet, Wishaw; Rev. J. Lewis, Cambuslang; Provost Colville, Motherwell. All the addresses were very instructive, and must be productive of much spiritual good to those who heard them.

NOTICES TO CORRESPONDENTS.

All communications intended to appear in the Magazine must be in hand not later than the 20th of the month—letters by the 15th.

Communications referring to articles for the Magazine to be sent to the Editor, Rev. Dr. Landels, 10 Bellevue Terrace, Edinburgh; those referring to advertisements and the supply of copies of the Magazine, to the Publisher.

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SCOTTISH
BAPTIST MAGAZINE.

Light and Gladness Sown for the Righteous.

THE Psalmist gives us a wonderful conception of the future portion of the righteous when he speaks of "Light and Gladness," being sown for them. The two words, as is customary in the parallelism of Hebrew poetry, mean almost the same thing. The one is figurative, the other literal. The word "gladness" itself teaches us most emphatically that—JOY IS THE PORTION OF THE RIGHTEOUS, exuberant exultant joy—joy which beams in the eye, and lights up the countenance, and plays on the smiling lips, and gives buoyancy to the frame, and bounds in the elastic step, and is heard in the jubilant tones of the voice; and which yet has its seat deep among the springs of feeling—in the very hearts core; and is thus seen in the movements and expressions of the outer man, not because it is shallow, but because it is so abundant that, while it has its source in the centre, it pervades every part of their being. Gladness! It is joy, full deep and placid, like a lake which knows no ebb, and is sheltered from every agitating storm, and yet like a lake whose calm waters ripple under the gentle breeze, and flash with bright scintillations in the rays of the summer's sun, with singing birds around pouring out their melody, and flowers shedding fragrance on the air, and beautifying all the scene. Gladness! It is the laughter of the heart, when full of enjoyment to overflowing it ripples over in spontaneous expression, more cheerful than the laughter of childhood at play; serene as a summer evening sky; significant of the joy unspeakable within as the rapturous utterance of a departing saint. Gladness! Surprising revelations—expectation more than realised. Fears dispelled and dangers escaped. Sorrows changed into joys. All perils passed, all apprehensions hushed; satisfying bliss already possessed, higher bliss anticipated. All this, and we know not how much more appears to us to be included in this portion of the righteous.

But we are not disposed, when speaking of this portion, to deprive

the figurative word *Light* of all significance, as if it were only the synonym of gladness. Rather would we avail of ourselves of any additional hint which it supplies as to what this gladness may be. And accordingly we are willing to conclude that it will be accompanied by, and no doubt partially spring from, the revelation of things that are wrapped in darkness now. It will be no small element in the joy of the righteous that many of the mysteries which perplex them will be unravelled. God's ways which now seem to us mysterious, and which try the faith and patience of his people, will not be always so unfathomable as they are now; but will present themselves in a very different aspect, when His chosen have reached the end of their course, and begin to see as they are seen, and to know as they are known. "Unto the upright there ariseth light in the darkness." And we cannot but believe, that their hearts will be gladdened by the surprisingly new light in which the most trying dispensations appear, and by the lifting up of the veil from the great and glorious purposes which they were designed to promote. There may still be room for the exercise of faith. But, largely, faith will give place to sight; and hope to realisation. And in their clearer understanding of the Divine method, and their better acquaintance with its glorious issues, they will find no small portion of their joy. The gladness of brighter and ever increasing light will be theirs forever.

Moreover, we may find in the light a testimony to the *purity* of their joy. There is nothing so pure as light. It is incapable of defilement. You cannot by any known process pollute a sunbeam. It comes in contact with, and lights on, scenes of pollution most foul and disgusting; and though it reveals, it contracts no taint from, the filthiness which is there. It is the same bright thing when it lights on the mire of the streets, or passes through the narrow window into the filthy home of grovelling vice and want, as when it shines on the flower plots, or glances into the stainless and gilded mansions of the rich. The purest thing we know, it is employed by God to image forth His own purity; for it is written, "God is light." And when light is sown for the righteous, albeit light may be a figure for gladness, are we not right in concluding that the gladness which is so shadowed forth is distinguished for its purity? Pure we believe it to be, as having no *alloy of sadness in it.* As the light receives no stain from any object on which it falls, so the gladness of the righteous is unmarred by all that they behold in the objects which surround them. None of the things which it is sometimes feared may interfere with or lessen the joy of the redeemed will infuse so much as one bitter drop into their cup, or cast a shadow over their soul's brightness.

Pure we believe it to be *in the sources from which it is derived.* Unlike our present joys which are, at best, partly fleshly, and partly spiritual, some of them coming to us from sources and through mediums of which we are disposed to feel ashamed, selfish gratification entering into them so largely, the joy of that higher state will spring only from sources which commend themselves to our higher nature, and from which we can draw abundantly without remorse or shame. No feeling of pride or selfishness, no grovelling earth-born desire, no flattering sense of superority to others, no pleasure at their expense, no advantage over them; but holy love and devotion, consecration to God's service, and acquaintance with God's perfections, revelations of His love, profitable intercourse and genuine sympathy with other beings, will form elements in our gladness then —the gladness which is light. Pure we believe it to be *in its influence and results.* It is joy in which there is no danger of hurtful excess. Free participation therein has no tendency to enervate or debase. There will be no unstringing of the spiritual powers in consequence thereof, no incapacitating for lofty pursuits. Its largest libations will not impede our movements, nor interfere with our future progress. It is followed by none of the exhausting, lowering, injuring results which often spring from indulgence in earthly pleasures. Having no element in it which is impure, it has no element that can injure. Its influence is cheering, and reviving, and strengthening, as is the influence of light. The more largely it is enjoyed the more beneficial its results. For it is light which is sown for the righteous —holy unalloyed gladness for the upright in heart.

The light—the gladness is *sown.* It is not theirs yet; for that which is only sown is not yet realised. They have to wait for the time of harvest before that which is sown can be reaped. We cannot say of any man yet alive, all that we have said of this joy. Of no one can we say that his portion is one of gladness without alloy. There are elements of sadness in the portion of the most highly favoured; cords that sound deep notes of woe, mingling their undertones with those that vibrate sweetest pleasure. Neither can we say of any of the living that their joy is entirely pure in the source from which it springs or the influence which it exerts. While it flows from pure sources, and is salutary in its influence in proportion as they have advanced in the divine life, few have advanced so far that they never taste any selfish pleasure, and never suffer anything in consequence of their enjoyments. And are there not many of them who have to tread a path of sorrow? They are sorely tried in body and in mind, in circumstances and relations. And though they are not

left without divine support, we see nothing in their experience which can properly be called gladness. Well, *it is sown;* and they must wait for it. The seed which is cast into the soil cannot be immediately used. Grain which is used at once yields no increase. The waiting is the price which we pay for the hundred-fold harvest which we are one day to reap. *It is sown,* and must therefore be waited for. It cannot be ours yet. *But it is sown*, and *will* come. God's hand hath prepared the soil and cast the seed; and His ever watchful care and efficient culture secures an abundant harvest. *It is sown,* and is growing under His eye. Those dark clouds that overshadow you sometimes, drop down fatness on it. Those storms which are so trying to you, strengthen it. And God's love, like genial sunshine, is, though you sometimes do not clearly see it, promoting its continual growth. *It is sown;* and will be *reaped* before long. Fear not rather look beyond.

Lift up thine eyes beyond the night
Of life's dark setting, blossoms of to-day
Shall break in flower to-morrow.
This years light sucked into every spray
Is food for summer blossoms yet to be.

"Light is sown for the righteous, and gladness for the upright in heart."

Family Religion.

VIII.

FAMILY PRAYER.

By the Rev. Dr. Culross, Bristol.

THIS subject has a very deep and intimate connection with the religious life of our churches and the welfare of our country. I can offer only a few plain and homely hints respecting it.

The family is not to be viewed as if it were an artificial combination, but as a natural form, of Divine creation, growing out of that wonderful thing—blood-relationship. It supplies one of the finest examples to be found—almost a perfect example—of what the Bible calls "fellowship." What touches one touches all the members. They breathe the same moral atmosphere—have common interests and wants—share together the same influences—and in a sense have a common life. The family is the unit

of society. The condition of the families determines the condition of the nation at large.

In engaging to "restore" and "build again" His scattered people, and to give them songs of gladness, God represents Himself as "a father unto them," and promises to be "the God of all the families of Israel." Thus would the nation be great and strong and happy. The same underlying principle holds to-day. The well-being of the nation rests on the well-being of the families composing it, and this in turn rests on God being the God of these families.

The domestic constitution is such that obligation rests on parents to use appropriate means for leading their children into the knowledge of God and fellowship with Him—that they may set their hope in God and live for ever. To allow them to grow up in ignorance—to leave them to the play of whatever influences may happen to surround them is a more criminal and cruel thing than it would be to starve them or to put their eyes out.

In fulfilling their obligations, it rests on parents to make home a truly Christian place, pervaded with the gracious influences of a pure, true and loving spirit. Part of the means for accomplishing this end is "family prayer." The idea of the service is not difficult to apprehend. There is perhaps no finer description of it than *The Cottar's Saturday Night.* The home may be a rich man's mansion or a poor man's cot; it makes no difference. At a set time the inmates gather together before the heavenly mercy-seat. The father, assuming him to be a Christian man, is the "priest" and conducts the service. They unite in sacred song—the voices of all blending in "grave, sweet melody." Then a suitable portion of "the Word" is read aloud, it may be by the father himself or by some one named by him. Great attention should be given to the reading; it should be deliberate, intelligent, reverent, the reader himself feeling what his lips utter. Then all kneel together, giving thanks to the Father of mercies, confessing short-coming and sin, spreading out their wants before God, supplicating His blessing, and casting themselves upon His care. Freedoms may be used within the sanctity and sacredness of home that would be out of place in a public gathering,—such for example as special allusions to sickness, or recovery, or absence from home, or whatever else interests the family circle. There should be no monotony or wearisome repetition—and there need be none. Just as the aspects of nature are for ever changing from day to day, so a devoutly-observant soul will find perpetual freshness in God's dealings and in home life—new mercies each new morning and each returning evening—and hence family prayer need never become sterotyped and

monotonous. Even should the self-same words be uttered to-day that were spoken yesterday, the feeling they express may be fresh and new. For such a service in the home there is no Scripture-precept —and none is needed—it grows out of life.

It is sometimes pleaded as an excuse for neglect—and sometimes felt as a serious difficulty—that in these days of rush and hurry and multiplied engagements and amusements, it is hard to find an hour when all the inmates of a home can thus gather together. The old-fashioned evening at home with its quietude and leisure, is for the many as irrevocably gone as the days of the patriarch Abraham. We are fallen upon days when men seem to have no leisure—no, not so much as to eat. But where there is a will, there is a way; and in almost every case a little planning and self-denial and earnest purpose will discover the way.

Sometimes a deep sense of unfitness is experienced in connection with the service. "*I cannot pray aright.*" It is not always undevout men who say this. To lead even a family gathering in prayer is a high and rare attainment. One of the petitions we all need to present is that of the disciples, "Lord teach us to pray." It is one thing to read prayers from a book—or to repeat words carefully studied and committed to memory—or to pour forth a stream of religious phrases in urgent yet *falsetto* tones—or to ask for things which it is "customary" or "proper" to ask for: it is a very different thing to "pour out the heart" before God, with a trustful and holy and familiar "boldness" that has no more irreverence in it than the kiss of a child planted on a father's cheek. I do not make light of the difficulty there is in conducting this service well. It is best that its full weight should be felt. But there are some things to be said on the other side. For one thing, the difficulty would be greatly lessened if husband and wife would establish the custom as soon as the home is constituted and they begin life together. Fitness comes through use. The stammerer learns to speak plainly. Again, a true conception of what family prayer is would be greatly helpful. It is not the making of a speech. The less of speech-making there is about it—the less artificial and the more homely and unpretensious, the better. What does God care for rounded periods and fine-sounding phrases? Again, as the apostle recommends a man to become a fool that he may be wise, so it may be said on this subject. If any one will pray well in his own home, with his family kneeling beside him, let him become a fool that he may learn; let him give up self-wisdom, and deny pride, and "abandon" himself to the prompting of the Holy Spirit who helpeth our infirmities. His words may be

broken and at times ungrammatical; his prayer will be none the worse for that. What is required is not fluency or intellectual ability so much as a glad sense of Divine mercy, genuine and self-abasing humility, deep love, and faith in a living listener. To be sure of this:—*God hears me*, hears the very whisper of my heart—will open closed lips and make the man most slow of speech truly eloquent.

No doubt there is a caricature of this service which is of deep spiritual harm, as when it is a mere piece of formality, without sincerity or heart, and is not associated with integrity of life and temper sweetened by Divine grace, and a character adorned by the beauty of the Lord. But when it is real and true, it has exceeding great reward. It wins young hearts for Christ. It binds the family together by bonds that knit the closer for their very tenderness. It brings down the love of God into the engagements of every day, as a thing to enjoy and to live by. It beautifies and enriches—as when God blessed the house of Obed-Edom when the ark abode there. It kindles filial piety and sacred reverence. It helps to make the earthly home a type of the Father's House above. Brief, bright, sincere, heart-earnest, reverent, tender, instinct with love, let the service ever be, and a love will be enkindled in the hearts of the children for the dear old home—a love that will glow while life lasts, and that may save them from many a snare and sorrow.

Do not let children be gathered to this service like soldiers answering to bugle-call. A Christian father will know how to command his children, and his household after him. There are homes in which the father is a despot, religious or irreligious, and the children are brought up under a reign of terror. In other homes there is an Eli-father, and the children get their own way unrestrained. In a true home there will be steadfast authority, and the law will be the law of love; and so the quiet hour for family prayer when it comes round, will be remembered with pleasure by all. I would say to the elder children growing into young manhood, "My son, keep thy father's commandment and forsake not the law of thy mother. Bind them continually upon thine heart, and tie them about thy neck." Do not forsake the assembling together before the throne of grace. Make it a matter of conscience to be present.

We never know through what divine mysteries of compensation the great Father of the universe may be carrying out His sublime plan; but the words, "God is love," ought to contain to every doubting soul the solution of all things.—*Mrs. Muloch Craik.*

The Course of the Righteous.

"Thou wilt shew me the path of life."—PSALM xvi. 11.

ALTHOUGH the Psalm from which these words are taken is generally held to be Messianic in its character and reference, and the Psalmist is understood throughout to speak as the representative of the Saviour, the words are not the less applicable to all believers, as descriptive of the course they pursue. In seeking to derive some profit from it, it is important to observe.

1. *That the believer's course is Divinely ordained.* It is not one of his own devising. He hath not originated it himself, determining by his own wisdom what it behoves him to do, and, from the promptings of his own heart, setting out on the course on which his wisdom has previously decided. It is not by such self-reliance and self-helpfulness that any man is able to reach heaven. All that his own inventions have done for him, has been to lead him away from God; and the result of his continuing to follow them will be to increase the distance between God and him. The most creative genius, the most inventive imagination, the most ready and far-seeing wisdom cannot bring a fallen man any nearer to God and heaven, or open for him any way of escape from the ruin in which he is involved. For man guilty and self-destroyed, there is no help in man himself. His help can only come from God. *His* wisdom alone can devise a way of escape from the consequences of sin, and bring the alienated soul into reconciliation with, and ultimately to the full enjoyment of, himself. "Thou wilt shew me the path of life."

2. *The course of the righteous is Divinely revealed.* Man could no more discover that course for himself than he could devise it for himself. Originated by the wisdom of the Almighty, and rendered available by infinite love, man would never have found it out had not God seen meet to reveal it. Left to his own unaided enquiries, he would, even with the knowledge that a path of life existed, have stumbled on in darkness, and perished ere it was discovered. For that path lies just in the direction where man would never have looked for it; where reason left to itself declares it cannot lie. If even when it is pointed out to men, it shocks their prejudices and pre-conceptions, and the preaching of the cross is a stumbling block to one, and foolishness to another; we can see how little likely they would have been of themselves to expect salvation through faith in a crucified

Redeemer. No, it is nothing less than Divine enlightenment that makes the way of salvation plain to the blinded understanding of a fallen man. It is God who commands the light to shine out of darkness, who shines into their hearts, and brings them "out of darkness into His marvellous light."

3. *The course of the righteous is Divinely directed.* God's shewing relates not merely to the devising and revelation of the way, but to the direction of the various steps by which it is traversed. These are only taken rightly, and efficiently, under Divine influence and guidance. With the way all plain before him, planned by infinite wisdom, and rendered traversable by infinite love, the sinner cannot be left to pursue it for himself. Its plainness will not prevent his deviations. Unable to discover it for himself he is prone to wander from it, and ingenious at finding methods and occassions of wandering, not only after it has been *revealed*, but after he *has been led into it*, and has trodden it in part. God must shew him the path at every step, and direct him as to how every step should be taken, and exercise those influences which shall move him to take it, or the result will be such a wandering and such a fall, as will teach him by a painful experience, how inevitable his ruin would be if left to himself, and how dependent he is from the beginning to the end upon Divine guidance. Hence not at the commencement merely, but to the very close of his course this expression of trust is appropriate to every believer, "Thou wilt shew me the path of life."

4. *The course of the righteous is a path of life.* "*The* path of life," the Psalmist calls it, shewing that it is not one of many but the only one there is. God has not many methods of salvation, nor many ways by which men may reach heaven. He has devised and provided but one, and in that one all must walk who hope to enter there. "Other foundation can no man lay than that is laid," "Neither is there salvation in any other," "I am the way, the truth, and the life; no man cometh unto the Father, but by Me." We tread the path of life only when we depend on, are submissive to, and guided by, Him. Out of Him, and apart from the course which He prescribes for us there is no salvation.

This Christian course may be called a path of life for several reasons.

(1) *It originates in life*, and is trodden only by living men—men who once dead in tresspasses and sins, have been made partakers of spiritual life. The observance of religious ceremonies by dead souls, or the mechanical performance of religous acts, is among the most worthless of all worthless things. It is neither acceptable to God,

nor can it possibly profit men. If we are to work works on which God will look with approval, and for which we may anticipate his reward, we must work *from* life, not *for* life. Love to Him who first loved us—gratitude for sins forgiven—an earnest desire to shew forth His praise must prompt every service we render, otherwise they will be fruitless as the long prayers of the Pharisee, pernicious as the zeal which compassed sea and land to make one proselyte, and by its success rendered him more the child of hell than before. Hence two men will do precisely the same work, observe the same ordinances, engage in the same undertakings, shew perhaps an equal degree of promptitude and zeal; and the one will thereby render his state no better but rather worse than before, eliciting by his deeds not the approval, but the resentment, of the Almighty, while the other glorifies God, and reaps blessing for himself; because the one is moved by a slavish fear or a self-righteous desire, and the other by the promptings of a holy love. The latter is a possessor of spiritual life, and attends to Christian works as a living man. The former is still dead in tresspasses and sins; and works in his state of death, so that all his doings lacking the vital element have no more effect on his soul's welfare, than the clanking, and the forced and mechanical movement of dry bones hath power to originate the pulsations or to increase the fulness of life.

(2) *It nourishes and fosters life.* While living men alone can walk in it, their walking in it is the provision made for the maintenance and increase of their life. Fellowship with Christ—prompt and implicit obedience to His requirements—habitual dependence on Him for supplies of needful grace—meditation on His character and work—these are the means by which the spiritual life once begun, is preserved and strengthened amidst the ungenial and repressive influences to which in this world it is constantly exposed. Just as men pursuing a sinful course become more and more dead, in the spiritual sense of that word, entail upon themselves more of the consequences, and come more under the power, of death; so do those who live a life of faith in Christ and obedience to His will, become more filled with the vigour, and moved by the impulses and inspirations, and enriched with the fruits of life. Their constant communication with Christ as the fountain whence life flows in its fulness, keeps them constantly supplied, so that notwithstanding all the wear and waste incident to a sphere of temptation and trial their spiritual vitality is not diminished, but increased. They live because united to Him the living One; and realise in a blissful experience that to walk in fellowship with Him is to tread the path of life.

(3) *It leads to and ends in higher life.* The spiritual life begun on earth, and fostered by the influences which are supplied through fellowship with Christ, developes naturally into the higher life of heaven. As through Christ's work on our behalf heaven becomes accessible to us, and we receive the right to enter it; so by daily fellowship with Him we acquire the meetness for its enjoyment; and as the reward of work done for Him, of devoted obedience to His will and consecration to His service, we are ultimately welcomed there, and, where such works abound, have ministered to us an abundant entrance. There is no admission for us but through Him. The great multitude which no man could number, which John saw before the throne, though they were of "all nations and kindreds, and people, and tongues," had all "washed their robes, and made them white, in the blood of the Lamb." They were the followers of the Lamb here as they are yonder, and by treading in His steps, and following wheresoever He led them, they have reached their present elevation. The course He prescribed and marked for them,—the course in which He led and guided them, has issued in the higher life of which they are now partakers; and the result has justified the confidence which our text expresses, "Thou wilt show me the path of life."—*Evangelos.*

Our New Churches and their Pastors.

VII.

JEDBURGH.

DURING the autumn of 1884, and the spring of 1885, the town of Jedburgh was visited by the late Rev. Richard Steel, pastor of Kelso Church, and by Mr. David Craighead, junr., Galashiels. Both of these gentlemen came to conduct services in connection with an unsectarian mission which was carried on in the town. And much blessing attended the services held. These gentlemen were thus brought into contact with the Christian workers, and found that several had been much troubled in mind as to the question of "Believers' Baptism," and were just waiting for some friendly hand to guide them. They were encouraged to "halt no longer between two opinions," with the result that several went to Kelso church and were baptised by Mr. Steel. Mr. Steel had also visited several brethren, resident in the town, who had either belonged

to other churches in some of the neighbouring towns, or who had been at some time or other led to go down into the waters of baptism. And in consequence of the spirit displayed, Mr. Steel resolved that as soon he could spare the time he would form a church in Jedburgh, and give it all the help in his power. But this plan was not to be carried into effect; for when leisure did come, the faithful servant found himself so weak that he had to take complete rest.

And thus the matter lay in abeyance until early in 1886, when Mr. George Pennycook, one of the pastors of Victoria Street Church, Galashiels, came to a situation in Jedburgh. At the very first he was brought into contact with several persons who were members of one or other of the Galashiels Churches, and found that they had been worshipping with the Evangelical Union brethren. But even that haven of rest was about to be closed.

After a conference with Mr. Steel, he resolved to endeavour to form a church. A meeting was accordingly held in the house of one of the brethren, and then and there the church was formed.

Mr. Pennycook was elected pastor, but as he had still to do duty on alternate Lord's days in Galashiels, Mr. John M'Kean (one of those whom Mr. Steel had baptised, and who had for several years been a preacher of the gospel), was appointed to assist him.

The first meeting place was unsuitable, and the attendance most meagre. The removal to a more convenient meeting place served to encourage those who had been waiting to see what success would attend the effort, and the numbers began to increase. Several of the members of the Evangelical Union Church, which had ceased to exist, began to come regularly, and have ever since given the most cordial assistance.

In deference to the views of Mr. Pennycook, the Church had up till this time practised strict communion. Those of the brethren, however, who had sat in fellowship with the Evangelical Union Church, felt the injustice and inconsistency of debarring those with whom they had formerly held fellowship, from a like privilege; and after consideration it was agreed that the fellowship should be open, but that none but baptised believers should be members of the Church.

In the month of May, 1887, Mr. Pennycook left the town, and Mr. M'Kean was asked to become pastor. He consented to do so, and has since that time had the whole duty to discharge.

During the last two years the Church has had 15 baptisms, and has had reason to rejoice that its services have been the means of leading more than one to the Saviour's feet. The weekly prayer meeting

is well attended, and the Sabbath school is increasing in interest as well as in numbers. The attendance at the forenoon service average's about 60, and several of the brethren walk 5 miles every Lord's day.

The spiritual destitution of the villages and hamlets round about, has been the subject of much prayerful consideration. Some of them are distant—several miles from a place of worship, and the services in many of these are so devoid of spiritual life that attendance has to many become a thing of the past. The growing indifference, however, which characterises rural districts is confined to those where there are services without life. The cottage meeting is always well attended; and the gospel when sweetly sung and simply spoken has a charm which is never resisted. The parting question, "When will ye come back?" always raises the regret that with fields that promise such a rich harvest there should be such a dearth of labourers.

The village of Ancrum is one of the most promising of the Jedburgh Church country meeting places. A fornightly service held in the school-room is always largely attended, and much interest is displayed by the villagers, and even by those living at a distance of two or three miles. The Jedburgh Church has had all the usual difficulties to contend with; but the community have become convinced that the Baptists are determined to go forward and a more kindly feeling is springing up. Jedburgh Church also suffers from a constant removal of members. Young men learn a trade or go into an office and as soon as they have completed their apprenticeships they must remove to larger centres. All these difficulties are from the outside, and can be surmounted. And the members of the little Church have determined in the strength of the Master to maintain the unbroken urion which has hitherto been their characteristic feeling, assured that the Lord will give them the victory.

Jedburgh is the county town, and round about there are many villages; with no Baptist Church nearer than Hawick on the one side, and Kelso on the other. The field therefore is wide, and were the church able to obtain a place of meeting for themselves, free from the disadvantages of a hired hall to which access can only be had on certain nights, much more might be done.

WE are all poorer for having our hands full of silver if that prevents our getting them filled with gold.

SHOW mercy, and with every act some particle of self within us is destroyed. What law cannot do with its restraints, grace and love can do with their fair influence.

Denominational Reminiscences.

V.

By an old Baptist.

OUR first visit to a Baptist Union meeting in Scotland was in the summer of 1846. It was not a meeting of the organisation which now bears that name, and which sprang into existence at a much later date; but an organisation which preceded the formation of the Baptist Association of Scotland, which the present Union succeeded. It was a much smaller body than the present, and embraced only the more youthful and active members of the denomination, and a number of only the smaller churches. Its main object was to disseminate Baptist principles in the larger towns, leaving the rural and more thinly peopled districts to what was then known as the Highland Mission. The Union's membership was small, and its resources very limited. But nevertheless it was the means of accomplishing a very considerable amount of good; for the brethren composing it were thoroughly united and intensely zealous, and it contained no clique whose members were more loyal to each other than to the common cause, and refused to takepart in any movement which they themselves did not originate and direct. Some of the brethren who might properly be designated its leaders were pastors of young churches which had not yet been able to procure for themselves any settled place of abode, and were meeting in halls hired for the purpose. The other churches composing it were, for the most part, in an equally struggling condition. Nevertheless there were some earnest Christians among their members, to whom God had granted a moderate share of wordly goods, on which they were ready to draw for the advancement of His kingdom; and outside the churches of the Union there were also some large-hearted, far-seeing friends, who, although they could not persuade their churches to join it, were ready individually to lend it a helping hand. And thus it came to pass that though its membership was so small and its resources so limited, it was able when we knew it first, or shortly afterwards, to support two evangelists, to form new churches, to help those that were weaker to conduct one or more monthly magazines, and before long to take under its auspices the Ministerial Education work which Mr. F. Johnston originated. If it had done nothing else, it may be fairly claimed for it that

it rendered good service to the body by showing what might be accomplished by a few devoted men whose heart was thoroughly in their work.

The first meeting we attended was held in Perth. The most convenient way for our reaching the city was sailing up the river Tay. On board the steamer we met Mr. James Watson, brother of Mr. Johnathan Watson, of Edinburgh, and enjoyed some pleasant fellowship with him. He was a man less fluent in speech and graceful in style than his brother, but possessed of no small degree of shrewdness and common sense; and though labouring under almost total blindness, was at that time engaged in business, and also filled the office of pastor of the small Baptist church in Montrose—one of those men whose labours ought to be turned to more account in filling such pastorates while they continue to pursue their secular avocations.

At the meetings we came in contact for the first time with Mr. Robert Thomson, who as pastor of the Perth church, presided over the several gatherings. He was co-secretary of the Union with Mr. Johnston, then of Edinburgh, and admirably fitted, because of the differences which distinguished them for working with one whose temperament was very much the opposite of his own. We remember well his silvery voice and gentle manner, the judgment with which he presided over the meetings, and the good-humoured firmness with which he held in check his more ardent colleague. They were a well-matched pair, notwithstanding their differences, and worked together all the more harmoniously, because each supplied what the other lacked. We met also for the first time with Mr. John Simpson, then of the Mariners Church, Glasgow, and already suffering from the ailment which has so often interrupted his work, and proved a hindrance to the eminent usefulness to which, with his excellent preaching capabilities, he might otherwise have attained. James Taylor, then of Glasgow, now of Richmond, Victoria, we had met with before, and were therefore prepared for the genial warmth of his reception which then and at other times was such as we can never forget. We rejoice to know that though he is now several years past the jubilee of his ministry, and though never possessed of robust health, he is still "in labours more abundant" than most of his brethren. James Blair we had also met before, as we have intimated in a previous paper, and were pleased to renew our acquaintance with him.

All these brethren, with others whom we need not name, are, with two exceptions, now only memories. Not one of them is now in the ministry in this country. And on reading their names, we cannot help experiencing a strange feeling of solitariness. Pensive, though

pleasant, are the memories we cherish of the truly fraternal relations which then prevailed. Nor can we help feeling how desirable it is that the same brotherly spirit should animate the members of the denomination to-day. How much might be accomplished by us, if there were only the same agreement of view as to the objects which should be sought, and the same cordial and zealous co-operation in the efforts we put forth. But, alas! it seems as if the tendency to division which kept the older and younger members of the body apart in those days, were destined to prevent united action even among those who are formally united in the same organisation. Our Union can be productive of little good, if its members refuse to co-operate except on the lines which they severally prescribe, and especially if influential men, taking offence when they are outvoted, turn round on themselves and discountenance branches of work for which they have been accustomed to plead. A serious responsibility for our present state of inaction must rest somewhere. Where we may not be able exactly to say. But we cannot all be exempt from it. And it behoves us all to examine ourselves that we may know how far we are to blame, and to let the future, as far as possible, make amends for the past. For the divisions of Reuben there should be great searchings of heart.

Returning to our reminiscences, we have a vivid recollection of a characteristically earnest sermon preached by Mr. F. Johnston from Isaiah xxxii. 13, 15. We can also remember, although not so vividly, some of the addresses which were delivered bearing on the Union's work, and the earnest manner in which the business meetings were conducted. But most of all do we remember how a body of us went off to Glasgow to hold a meeting there, travelling as far as Castlecary by coach, and thence by rail; the pleasant drive through a beautiful country; the good fellowship we enjoyed; the buoyant hopefulness which prevailed; the enthusiastic meeting in the hall in which our brother Taylor's church ordinarily met; the telling character of some of the speeches, and the excellent impression produced. It seemed at that meeting as if the church were infected with its pastors' enthusiasm; and as if the prevailing feeling were that difficulties were nothing to men who were resolved to grapple with them—that having God on our side, we were not only under obligation to attempt, but had also the right to expect, great things. Shall such days ever return to us again? Shall we ever as with the heart of one man, and in all the fervour of first love, seek to spread throughout our beloved Scotland the truths which we hold and teach—truths which we believe to be identified with the best interests of the Church of Christ? Promising and inviting fields are open on every hand. The calls to labour are loud and urgent. "Who then is willing to consecrate his service this day unto the Lord?" Who will "come up to the help of the Lord—to the help of the Lord against the mighty?"

The Persecution of the Covenanters.

THEIR history during the nine years that followed Drumclog and Bothwell Bridge may be summed up in a few words. It was the history for the most part of unbridled tyranny on the one hand, and of tortures and martyrdoms, borne with courage which bounded almost on frenzy, on the other. The western moors were converted into the hunting grounds of a brutal soldiery—their prey the best of Scotland's sons and daughters—their sport to embitter the last moments of their victims with unfeeling taunts and jeers. The reports of their muskets echoing among the mountains, or patches of blood on the moor, told to the hiders or dwellers there, that another victim had fallen, and another brave heart was still. Fiercer and fiercer waxed the persecution, while the persecuted, weakened by their own divisions and by the banishment or execution of their friends, could only betake themselves into deeper solitudes, where they might evade the pursuit and defy the power of their enemies; or remain at home, giving no public manifestation of their principles, but waiting and praying for the dawn of a brighter day. Bearded men, in dress which spoke of the dens and caves in which they had their dwelling—with gaunt visage, on which the lines of fierce and unconquerable resolution were deeply traced—their fiery eyes gleaming with supernatural light, as if they bordered on a glorious madness, —men of this stamp, with Bibles in their bosom and swords by their side, peopled the western wilds. Solitudes in which no sound had been heard save the solitary cry of the curlew or the plover, or the occasional bay of the shepherd's dog, or the bleating of his sheep, or the moaning of the wind around the mountain cairn, or the hissing of the stream as it rolled over the grey pebbles of the moor, were startled by the sound of prayer issuing from unseen cavern or dark ravine, where earnest wrestlers were pleading with God for the deliverance of a down-trodden country; or rendered vocal with their psalms of praise. Sometimes they met by day, in armed conventicle, but in smaller numbers than formerly, and with stricter precautions; most frequently under cover of the night. And as the stars were beaming over head, silent witnesses of their devotion and their wrongs, and the night winds sighing around the mountain, or howling through the rugged glen, furnished fitting chorus to their song of praise, and wafted its echoes far across the moorland, or bore them in circling

strains to heaven, the associations and the scene would give new fervour to their song, and raise their preacher to a sublimer reach of thought, and a grander power of utterance; and their eyes would flash with new fire, and their hearts beat with new courage, as he dwelt on their sufferings and struggles, and pointing them, as he sometimes did, to the surrounding hills and overarching stars, exhorted them to trust in Him of whose faithfulness those mountains and stars were symbols—the friend of the oppressed, and the judge of the oppressor—the faithful, covenant-keeping God.

Hunted as they were, their spirits were not broken. The fierceness of the persecution, while it drove them into deeper solitudes, led them to entrench themselves more fiercely in their unconquerable courage, and to assume a sterner attitude of defiance. Having nothing to lose, which they cared much to retain—a life of privation, not very enviable, being all that was left to some of them—they were regardless of their persecutor's fury as a bear robbed of her whelps. Driven from the abodes of men, they soared into closer communion with God. Their habits gave a devotional tinge to all their thoughts, and caused them to flow in a loftier channel. Their speech became weird-like and unearthly in its tone, like that of men who lived in habitual recognition of the unseen. Their preachers especially, breathed a loftier inspiration, and became more prophetic in their utterances. Events which men call ordinary, were—fanatically, some would say—say, rather, with a truer insight—ascribed to Divine interposition. When a thick mist suddenly descending concealed Alexander Peden from his pursuers, "the Lord had let doon a lap of his cloak to screen puir auld Sandie." When, on a mountain, twelve men who lay in wait rescued a company of prisoners from the Government troops, "You may thank this——mountain for your escape," said the Royalist officer; "Say, rather, the God who made the mountain," was the covenanters reply. And when in their field preachings, to use Gilfillan's words, "a dark shadow of clouds gathered over the landscape, and when, like a grim spectre, the storm appeared above their heads, and

> 'Lightening, like a wild bright beast,
> Leaped from his thunder lair,'

every heart in the assembly felt that the God who was speaking was on their side, that that thunder echoed the deep protest of their consciences, and that that lightning was writing in its own burning hieroglyphics the wrongs of their country and their faith."—*From the* "SCOTTISH COVENANTERS": A lecture by DR. LANDELS.

Children's Readings.

"FORBIDEN FRUIT."

By the Rev. F. H. Robarts, Glasgow.

"And the Lord God commanded the man saying, of every tree of the garden thou mayest freely eat. But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die."—GENESIS ii. 16-17.

ND what did the man do? How does the story go on in the next chapter?

"And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof and did eat, and gave also unto her husband with her; and he did eat."—Genesis iii. 6. Now there are three things in that story, for boys and girls to think about; and if you will remember them, it may keep you out of many a scrape at home, and at school.

1. *How fond some people are of doing just the very thing they are told not to do;* and just because they are told not to do it.

Suppose that you yourself were in an orchard, full of apple trees, and pear trees, and plum trees; and there was one apple tree in one corner of the orchard; and your father said, "You may eat the fruit of any tree you like but that." Would not you long to eat it, and feel rather annoyed that you were forbidden? You would resist the temptation I hope: but I am almost sure that you would feel the temptation.

Or suppose your father said, "You may read any book on the bookshelves, but a certain particular one; you may open any drawer in the cabinet but a certain particular one; you may play with any boy in the school but a certain particular one." I hope you would obey your father; but sometimes you would feel the temptation very strong to disobey.

Now you will understand the feelings of Adam and Eve. When they were told not to do a certain thing they began to feel the wish to do it. That is what we call a bit of human nature. Solomon understood it when he said, "Stolen waters are sweet, and bread eaten in secret is pleasant," and so did Paul when he said, "I had not known lust, except the law had said, Thou shalt not covet."

Hence you see the importance of learning the habit of prompt and perfect obedience. That is the first and greatest lesson we have got to learn. "Children obey your parents in all things for this is well pleasing unto the Lord." "Why may I not eat that apple or read that book?" "Because father forbids you:" that is reason enough now, and when you are older you will understand the reason why. Wise fathers explain their reasons to their children as soon as they possibly can; but the first thing to learn is the habit of obedience whether you see the reason or not. And obedience in little things! "A straw shows which way the wind blows." And obedience in a little thing, such as not looking at a certain book, or eating a certain fruit, is often a better evidence of the character of a good boy, than obedience in a greater matter.

2. *How curious and inquisitive some people are about things which are secret and hidden.*

The tree in our story was called the "Tree of the knowledge of good and evil." "In the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods knowing good and evil." And the woman longed for the fruit not only because "it was good for food and pleasant to the eyes;" but "because it was a tree to be desired to make one wise."

How very inquisitive some people are! Children sometimes spoil their toys, by pulling them to pieces to see what they are made of and what is inside. Some people cannot see a letter lying on the table without wanting to read it, or two persons whispering together without wanting to listen, and to over-hear what they say. Some big boys want to go to places which they have been told are bad places, "Only for once, you know, just to see what it is like." I have been told that there is a strong poison called arsenic which kills people. What would you think of me if I took a dose of it, "only for once you know?" And I have been told that fire burns: suppose that I put my finger into the gas flame just to try the experiment. Paul gives us a good rule about this inquisitiveness. "I would have you wise unto that which is good and simple concerning evil." Rom. xvi. 9. "Where ignorance is bliss, 'tis folly to be wise." Let us try to know as much good and as little evil as we can; and to learn the best and highest good, let us all "search the scriptures."

3. *How much sorrow and mischief is often the result of one single sin.* "By one man's disobedience many were made sinners." "Behold how great a matter a little fire kindleth" One spark will kindle a flame which may spread and burn down a city. One boy with the measles may spread the infection through the whole school.

I want you to learn by heart these lines of one of our greatest poets, John Milton,

> "Of man's first disobedience, and the fruit
> Of that forbidden tree, whose mortal taste
> Brought death into the world and all our woe."

It is a sad thing to disobey the law of God. Whoever does so is sure to bring both himself and other people into trouble.

Do you know of any way in which the mischief done by Adam's disobedience may be undone and reminded. We never could have guessed if the Bible had not told us. What is the second half of the text of which we had the first half just now? "As by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous." And so the Lord Jesus Christ (for it is the obedience of His holy life and death that is meant) is sometimes called "the second Adam." Is not that a beautiful name for Him, reminding us how He lived and died to undo the mischief done by Adam the first. May we all trust Him, and love Him, and serve Him as our Saviour and Master and King.

> "Where He displays His healing power,
> Death and the curse are known no more;
> In Him the tribes of Adam boast,
> More blessings than their father lost."

Brief Notices.

A Hand Book of Christian Baptism. By Rev. W. Edwards, B.A., President of Pontypool College. *London:* Alexander & Shepheard.

This is an excellent volume for Baptists, or those who are favourably disposed towards Baptist principles, and who therefore may be inclined to give the time to it which its careful perusal requires. It is also very fitted to be useful as a convenient book of reference; and as such we cordially commend it. The author has succeeded in his aim at three things—clearness, brevity, and comprehensiveness; and if he is not always convincing, it is largely because the subjects embraced are too numerous to be satisfactorily dealt with in so short a space. As a book for circulation among Pædo-Baptists, it would have been more useful had it attempted less. It sometimes makes statements without proof, which, not being self-evident, give rise to questioning in the mind of the reader, so that he is in danger of being prejudiced before he reaches the main subject. On the whole, instead of placing so much matter before a young convert, we should think it wiser to ask him simply to read the New Testament for him-

self. Why should he be expected to consider no less than 55 objections to infant sprinkling, when one valid objection ought to be enough? The want of powder, according to the story, was deemed a sufficient reason for not firing a salute, and the other nineteen which it was proposed to offer were properly dispensed with. We quote one of these 55 objections which might have influenced the author in the preparation of his Hand-Book, and will also give our readers a specimen of his style: "God's Word is meant for all, and is therefore the *plainest* book in the world as to its examples and precepts. But the arguments in favour of infant baptism, are, taken altogether, so *complicated* and *involved*, so *far-fetched* and *difficult* to understand, that the mass of the people cannot comprehend them. Persons of ability have spent years in trying to grasp them and have failed. What about the poor converted heathen? How much time he must spend in the study of the Old and New Covenants before he will see clearly that it is his duty to have his child baptised; and, with an unbiassed mind, he will after all arrive at an adverse judgment. On the other hand, the nature and ground of believers' baptism, and the qualifications required for the same, are so *simple* and *plain*, that the illiterate have no difficulty in comprehending them. Error is subtle and abstruse. God's plan of salvation is *plain* and clear to all." With this statement we cordially agree. Hence even in view of this very able, elaborate, and comprehensive pamphlet, we are free to say, that we know of no Hand-Book of Christian Baptism equal to the New Testament.

The Baptist Tract and Book Society have issued a series of Tracts entitled "Distinctive Series," of which we have before us the following—*The Origin of the Baptists*, by the Rev. Geo. B. Taylor, D.D.; *What the Baptists have done for the World*, by the same author; and *A Pædo-Baptist Church, No Home for a Baptist*, by the Rev. Robert T. Middleditch. Several others are announced which we have not seen. The Tracts are neatly got up; and are well adapted to diffuse denominational information, still much needed. We venture, however, to suggest to the respected publishers that they are ridiculously high in price—prohibitively high for gratuitous circulation. This is the more surprising, as they are nearly all reprints, and therefore cost the Society nothing except the paper and printing. Any enterprising publisher could produce them at a quarter of the price charged. And a Society which is partly supported by public subscriptions should aim at usefulness rather than profit. Moreover, good profits might be realised at the price we name, because of the large circulation which might thereby be secured.

Gleanings.

"WHOSOEVER."

SOME years since, says the *American Messenger*, as a clergyman was passing through the ward of a hospital on his way to see a child he visited weekly, he noticed a young woman who lay with closed eyes and face as white and hard-looking as chiselled marble. As he paused

for a moment she opened her eyes, saying, "Who has sweet peas? I used to love them so!" In his hands he had a few, with some mignonette, for the child he was to see.

"That is the first thing she has seemed to care for during the week she has been here," remarked the nurse. "Probably they remind her of home; may be a mother's love."

"They remind me of my father," she replied, freely. "I never knew mother's love. She died when I was a babe. Nurse use to twine sweet peas over the window where father sat mornings to read the Bible. I remember the fragrance of them all these years, and fancy I feel the wind coming into the window which lifted the hair above the pale careworn face. Oh, if I were only as pure and happy now as I was in those days!"

"What did he read to you out of his Bible on those mornings?" was asked, to change her thoughts, as she was evidently much excited.

"'Come unto Me all ye that labour and are heavy laden and I will give you rest,' was one text that I remember. But these words were never meant for me. I am the chief of sinners."

"And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And *whosoever* will, let him take the water of life freely," the minister slowly repeated.

The woman had sunk back now, closing her eyes. Evidently she desired no further conversation, so, laying the little bouquet upon her pillow, he passed on.

The next week, when he visited the hospital, as he entered the ward where the woman lay, he was astonished at the change in the hitherto cold, impassive face. Now it was illuminated; glorified would better illustrate it.

Reaching out her thin hand, she said, "I am glad to see you."

"I see Jesus of Nazareth has passed this way," he answered.

"Yes; and He came so near, I touched the hem of His garment and was healed. It was the ladder of 'whosoever' on which I climbed up," she added.

When he next visited the ward another occupied the bed in which the woman had lain. Her "ladder of whosoever" had taken her above the skies.

THE FUTURE.

How strange is the "Hereafter" to us all! How our hearts cry out when God leaves us in darkness as to where our friends go when they die; just as a child does when its mother leaves it alone. Faith leads us a little way. It tell us that the good are safe: but where? *oh where?* This is what we long to know; but it is one of the mysteries about which we must be patient, I suppose.

Intelligence.

AYR.—The annual gathering of the church was held in the Temple on Friday evening, the 21st July. Pastor Horne presided, and explained that they would not be three years old as a working church until September, although they observed June 21st as the date of the formation. W. D. Dunn, evangelist, delivered a wholesome and telling address from the words, "Love never faileth." After a hymn had been sung, Mr. Hourston took the chair, and called upon Mr. Bremner, as senior deacon, to present to the pastor a marble timepiece from the church and congregation. Mr. Bremner said they made the presentation on the occasion of Mr. Horne's marriage, but it expressed their admiration of his fearless and manly method of delivering the Gospel message—their appreciation of his

decision in declining the call to Dundee—and their esteem for himself. Mr. Bremner also on behalf of the church and congregation presented an elegant cake-basket to Miss Morrison, Mr. Horne's intended wife, as an indication of the kind feeling of the church towards her. Mr. Horne, in replying, said he thanked them all very heartily for their kindness. As a church they were never in a better condition, and the outlook was more hopeful than ever, and he looked upon the timepiece as expressing the encouraging condition of the church life. The best way he could thank them would be by continuing to preach the "old, old story" he began with, and this he pledged himself to do. Replying for Miss Morrison, he said he was very greatly pleased with their kindness towards her. A choir and quartette party, led by Mr. Stewart, precentor, sang some pieces which were thoroughly appreciated. The meeting was largely attended and very enthusiastic. Rev. Messrs. Donald, Kilmarnock, and McLean, Dumbarton, then addressed the meeting.

DUNDEE.—The Rev. T. W. Lister, Leslie, has declined an invitation to the pastorate of the church in Dundee, vacant by the removal of the Rev. W. Tulloch to Edinburgh.

FALKIRK.—Mr. Alexander Paterson, M.A., student of the Union, has accepted an invitation to the pastorate of the church in Falkirk.

KELSO.—Services in connection with the first anniversary of the settlement of the Rev. Edward Last, were held on Sunday and Monday, June 16th and 17th. Sermons were preached by the pastor on Sunday. And on Monday a Soiree was held, a large number attending. The pastor presided, and in giving an encouraging account of the work, stated that 43 had been added to the church by baptism during the year, and in the same time he had held about 50 gospel meetings in 12 different villages and farmsteads. Stirring addresses were delivered by the Revs. W. Grant, Edinburgh ; W. Seaman, Hawick ; J. Bell Johnston, M.A., Galashiels ; J. Brown, Selkirk ; and J. M'Kean, Jedburgh.

PERTH.—On the 30th of June, the Rev. C. Chambers closed his ministry as pastor of the Church in Perth. In the course of his evening sermon, Mr. Chambers said he had been appointed to work amongst the Baptist churches of the United Kingdom by the Baptist Total Abstinence Society. That Society had prospered, and the Rev. Mr. Hewson, the Society's agent, had been enabled by God's help to do a great work, a spiritual work as well as a temperance work, among the churches. Owing to the growth of the work and the impossibility of overtaking it, he (Mr. Chambers) had been appointed by the Committee to work in cordial co-operation with Mr. Hewson. There are 2,300 Churches in the United Kingdom, and there are 1252 pledged abstainers in the ministry. Seeing the majority of their ministers are total abstainers, and the students are nearly all pledged abstainers, the work in the future would still further prosper. Mr. Chambers proceeded to give interesting information as to the Society's operations and the results of Mr. Hewson's visits to churches in twenty different counties during the past year, and concluded by inviting the help of the congregation in Perth and taking an affectionate farewell.

NOTICES TO CORRESPONDENTS.

All communications intended to appear in the Magazine must be in hand not later than the 20th of the month—letters by the 15th.

Communications referring to articles for the Magazine to be sent to the Editor, Rev. Dr. LANDELS, 10 Bellevue Terrace, Edinburgh ; those referring to advertisements and the supply of copies of the Magazine, to the Publisher.

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SCOTTISH
BAPTIST MAGAZINE.

The Miracles and Christianity.*

By the Rev. Dr. Lyman Abbott.

"Believe me that I am the Father, and the Father in me: or else believe me for the work's sake."—John xiv. 2.

ORE literally, thus: "Believe me that I am in the Father, and the Father in me; or, if not, believe me on account of the works."

In these words Christ puts before his disciples two grounds for faith in him. The first—faith in himself personally. That stands at the forefront. "Believe in me." Why? Because you are acquainted with me; because you have confidence in my character; because you see me, and see what sort of a being I am. Believe in me as you believe in mother, in father, in statesman, in leader, in friend. Believe in me as Napoleon's soldiers believed in Napoleon. Believe in me as pupils believe in a trusted and honoured teacher. Believe in me as a nation believes in the leader in whose hands it reposes authority and power. Believe in me as you believe in witnesses who tell their story to one another, and who are trusted on account of their character. Believe in me with the belief that cements households, unites nations, inspires friendship, makes brotherhood possible. But, if you cannot do that, if you have not the spiritual insight, if you cannot see that I am worthy of being believed in simply because I am what I am, if you must have something else, then believe in me on account of the miracles. Believe in me, that I am in my Father, and the Father in me; but, if you cannot do that, then see what I have done, and believe me on account of the works. But in modern times we have been inclined to reverse this. We have said, first, You must believe in the miracles. Many of us have even said, If you do not believe in the miracles, there is no other, no second, ground of belief; you *must* believe in the miracles. If you do not believe in the miracles, you are not a Christian; if you do not believe in the miracles, you

* Preached at Plymouth Church, Sunday morning, June 2, 1889.

[Without endorsing all that Dr. Abbot says about miracles, we feel sure that our readers will peruse this discourse with much interest and profit.—ED.]

cannot belong to the church; if you do not believe in the miracles, you cannot believe in Christ; if you do not believe in the miracles, we do not know whether you can be saved or not.

[After avowing his own belief in the miracles, and stating that, "if it is a sign of scepticism to reject miracles"—as he affirms that it is—"it is also a sign of scepticism for men to put great emphasis upon them," the preacher proceeds as follows—]

I. Let me then say, first, that the evidence of Christianity from the person and character of Christ is an increasing evidence, while the evidence to Christianity from the miracles which Christ wrought or which were wrought in his name is a decreasing and diminishing evidence—necessarily so and rightly so; it ought so to be; and it is not a matter for regret. If you and I had been at Bethany, had watched by the side of Lazarus, had seen him when he drew his last breath, had seen his body borne to the burial, had seen the tomb closed, and then, waiting there, had seen Christ come from afar, had gone with him, as Mary and Martha went, had heard him bid the stone be rolled away, had heard him cry with a loud voice, "Lazarus, come forth," and had seen Lazarus come forth, afterward who of us could have doubted the significance of the event? If we had been in Galilee, in Jerusalem, in Rome, and the story had reached us at second or third hand, through other witnesses, we might perhaps have questioned. Now that eighteen centuries have elapsed between that event and this, those eighteen centuries do still further dim the evidence. We ask ourselves, "Did John write the account? Was John present? Are we sure that he saw what he thinks he saw? Are we certain that he was not mistaken? Are we certain that we have the account just as he gave it, and with no interpolations or additions?" Understand me; having asked myself these questions, having investigated the authorship of the Fourth Gospel, having inquired with what care I can into this question whether John himself wrote it, whether we have the testimony of an eye-witness, whether it is a trusted testimony, I believe, as the result of my investigation, that John did write the Fourth Gospel, that we do have the testimony of an eye-witness, that he is to be trusted. Nevertheless, these are natural, even necessary, questions—men cannot but ask them. The lapse of time weakens, it does not strengthen, the testimony that comes from eye-witnesses to miraculous events. But that same lapse of time strengthens, it does not weaken, the evidence that comes from the character and person of Christ. While the individual incident grows dim, the character of Christ shines more and more resplendent. When he died it is doubtful whether there was a man

in all Palestine, including the eleven faithful followers, who believed that he was the Son of God. His character was not comprehended; his mission was not understood; the object for which he had come to earth, no man rightly interpreted it. But as the years have gone by, and from that Christ the light has streamed out, as he has fulfilled the promise, "If I be lifted up, I will draw all men to me," as the work he has wrought has grown more and more radiant, and as human hearts educated in his school have become better able to comprehend his mission and understand his character, the figure of Christ himself shines more and more luminous. The written record of those miracles has grown dimmer and dimmer with the lapse of centuries; with difficulty we decipher the writing. But this picture of the character of Christ himself shines more radiant and more glorious I have brought with me this morning the testimony of three or four sceptics who disbelieve the miracles, including the supernatural birth and the supernatural resurrection; who believe that every one of the miracles is the addition of a later tradition or legend. I have brought the testimony of three or four of these sceptics to the character of Christ. Let me read them—first from the Dutch sceptic, Hooykaas:

"Thy life was short, yet in it thou didst more than any one of all thy brethren to up lift the lives and souls of men. And now that thou art dead, it shall be seen that they for whom thou didst give thyself up to the very death are not ungrateful. From thy cross goes forth a power which is slowly but surely regenerating the world. Thy spirit which remains behind shall fulfill thy task. The future is thine own. Thou great deliverer, thou monarch in the realm of truth, of love, of peace, we do thee homage." *

I read again from Renan, omitting, indeed, from this reading some sentences and some parenthetic clauses, yet giving in these selected sentences his estimate of Jesus:

"Humanity as a whole presents an assemblage of beings low, selfish, superior to the animal only in this, that their selfishness is more premeditated. But in the midst of this uniform vulgarity pillars rise towards heaven and attest a more noble destiny. Jesus is the highest of these pillars, which show to man whence he came and whither he should tend. In him is condensed all that is lofty and good in our nature. . . . Never has any man made the interests of humanity predominate in his life over the littleness of self-love so much as he. Devoted without reserve to his idea, he subordinated everything to it to such a degree that towards the end of his life the universe no longer existed for him. . . . Whatever may be the surprises of the future, Jesus will never be surpassed. His worship will grow young without ceasing; his legend will call forth tears without end;

* Dr. Hooykaas, "Bible for Learners," p. 461.

his sufferings will melt the noblest hearts; all ages will proclaim that among the sons of men there is none born greater than Jesus." *

The third testimony I read is from John Stuart Mill. We may suppose—it has been supposed by honest men—that as moss grows around the trunk of a great tree or vines climb up and enswathe it, so legends and myths have brought their wreaths to the simple story of the life of Christ, and that the various narratives of miraculous events recorded there are the vines and the moss that have grown on the earlier and simple story. I do not believe that. I think there is abundant evidence that there was no time for the growth of such legends and such myths; but one thing is certain: the virtues of Christ, the glory resplendent that shines in him, was no growth of after ages. The first century did not invent Christ; and if the first century did not, certainly the next three or four, with their dogmatism, their intolerance, their bigotry, their war about words, and their growing corruption, did not create him. Listen to Mr. Mill's testimony:

"Whatever else may be taken away from us by rational criticism, Christ is still left; a unique figure, not more unlike all his precursors than all his followers, even those who had the direct benefit of his personal teaching. It is of no use to say that Christ, as exhibited in the Gospels, is not historical, and that we know not how much of what is admirable has been superadded by the tradition of his followers. The tradition of followers suffices to insert any number of marvels, and may have inserted all the miracles which he is reputed to have wrought. But who among his disciples, or among their proselytes, was capable of inventing the sayings ascribed to Jesus, or of imagining the life and character revealed in the Gospels? Certainly not the fishermen of Galilee; as certainly not St. Paul, whose character and idiosyncrasies were of a totally different sort; still less the early Christian writers, in whom nothing is more evident than that the good which was in them was all derived, as they always professed that it was derived, from the higher source."

These are not the testimonies of orthodox divines; they are not the witnesses of prejudiced advocates; they are not the words of men who are professionally employed to defend and sustain Christianity; they are not the words of credulous and superstitious believers; they are the words of the keenest critics, of the most sceptical of writers; the honourable testimonies to that character of Christ which grows more and more resplendent, as the evidence of Christianity, as the years go by.

II. As the character of Christ is a growing witness, so, in the second place, the character of Christ is the more essential testimony.

* Renan's "Life of Jesus," p. 375.

Faith in the character of Christ is the end; faith in the miracles is only the means to that end. There is no advantage in believing in the miracles except as belief in the miracles conduct us to faith in the personal Christ. If men have been brought to that faith in the personal Christ by other means, and they have that faith, they have all that to which the argument for miracles would or could conduct them. Men sometimes ask us, "Why are not miracles continued? Does not the present age need them as much as that first age? Is it not an age of scepticism? Why is there no power to-day in the disciples to cast out devils? no power to heal the sick? or no power to raise the dead? If you would have us believe in Christianity, go with an open Bible down to Greenwood, knock on the door of some tomb, and ask the dead to come forth, and then we will believe." Believe in what? Believe in the divine love and faith and hope of Jesus Christ? believe in him as the world's master? believe in him as your own Master? believe in him as your Lord and Saviour, in whose hand you will place your hand, and under whose guidance you will walk your life long? No. Believe as the middle ages believed, who thought that like miracles were wrought by various incantations and necromancies. The object of the miracles was to call attention to something. The world was oblivious to moral worth. It could not comprehend self-denial. It saw no glory in the crown of thorns when the Sufferer hung upon the cross, and for love's sake was dying there. Men paid him no tribute of praise, but scoffed at him, saying, "He saved others, himself he cannot save; if he be the Son of God, let him come down from the cross and we will believe in him." In such an age as that, in such a time as that, first of all, it was neccessary that the world should be caught, startled, compelled to attend and think. Then, that necessity gone by, the faith of the world and the church was to root itself, not in miracles wrought, but in the Divine One to whom those miracles were but as so many fingers pointing. The worshippers gather in the Roman Catholic Church, and at a certain point in the service the little bell tinkles at the altar, and then all the worshippers know that the Host is to be displayed, and they bow their heads in worship as the Host is taken from the altar and held up before them. What if, instead of bowing to the Host and worshipping the Lord himself symbolized therein, they should forget to look, and forget to worship, and only listen for the tinkling of the bell? So it is when men forget to look at Christ to whom the miracles call attention. The miracles are but the tinkling of the bell, saying to us, "Look up, the Lord has come." We look, we see him, and we care not for the bell.

Men call this an age of scepticism. I call it an age of growing faith. Was that the age of faith when the pictured crucifixion hung in the chamber of horrors of the Inquisition, and the inquisitor himself held in the one hand the crucifix, while with the other he wrought the rack that tore the bones and muscles of his victim from each other? Was that the age of faith in which men robed themselves in the garments of religion, with the sacred cross of Christ emblazoned upon their breast, and went out to burn their fellow-men in the name of Christ and love? Was that the age of faith when men drew the sword and deluged the Netherlands with oceans of blood in Christ's name? Was that an age of faith when the bells rang out and summoned men to the "Te Deum" because of the horrible massacre that decimated France and left it in all coming years, even down to this time, bereft of its noblest blood and grandest men? It was an age of belief in miracles, if that be faith; but it was no age of belief in Christ. There is to-day more faith—that is, more spiritual perception of the quality and character of Christ—in the testimony of John Stuart Mill, Ernest Renan, or Matthew Arnold than there was in the piously pretentious declarations of the ecclesiastics who used the name of Christ to sanctify acts of barbarism and cruelty. Insight is faith. Outsight is useful as it conducts to and promotes insight.

I have not read these testimonies to you as testimonies that satisfy me. I have not read them because the faith of John Stuart Mill or Renan or Hooykaas is my faith. I read them simply to show you how the very scepticism of the world is marching along the road that leads toward faith. To me Christ is no mere unique figure in human history. To me he is not merely the best of all the past in mankind. To me he is not only the greatest of the future, so that no coming surprise shall equal him. I believe that the Father was in him, and he was in the Father. I believe that I see in his human life and character the very glory of the divine love and patience. I believe that he was God manifest in the flesh, revealing the before unknown and unrevealed. I pluck the rose, and hold it before you. Where did it come from? "From the earth," you say; "the mineral sent forth its juices, and that built up this beautiful fabric." "Oh, yes, its leaves, its shell, its outer form and structure, came from the earth. But the glory of its colour came from the sun, and is the reflection of that divine downshining." So I pluck from human history this life that seems like a broken life, this life of one that was a man of sorrows and acquainted with grief—it came from the earth, up-growing from it. But all the radiance of love and patience and hope and joy, all that make me revere Him and worship before him, this is the

sunshine coming from the very heart of God, caught by Him, and reflected back again into human eyes and human hearts and human lives.

I shall not attempt to carry out the argument from the character of Christ. I shall not attempt to interpret him to you. I shall not attempt the impossible task of depicting the divine. We seem to me to be like children who cannot look upon the sun, it is so bright; and so we take our varied coloured glasses that we may look at it. And one takes a yellow glass, and another a smoked glass, and another a red; and one child says, "I can see the sun; it is red;" and another says, "No; it is yellow;" and another says, "No; it is brown—dusky brown." And I will not take my orange glass and look through that and say, "You are all wrong; it is orange." You see a little, and you see a little more, and you a little more, and I only a little; and all these gathered visions must be brought into one; and then, if we could look upon them all gathered into one great portrait, still we should not see him as he was nor understand him. I believe that he was born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead, buried, and rose from the dead. But I believe this of him because I believe *in* him; and it is easier for me to think that so transcendent a character as that character whose picture I find in these four Gospels, so resplendent a life as that life which, beginning there, has conferred its benediction on every land which it has touched, is a character and a life that came from God, was full of God, and returns to God, than to believe that it was or could be of the earth, earthy.—*From The Christian Union.*

Who is my Neighbour?

OUR Lord answers this question by describing the action of one who is now throughout Christendom designated "The Good Samaritan," in a story which should command the attention of all who desire to know with what feelings they should regard their fellowmen. The "dramatis personæ" of the story are the man who on the way between Jerusalem and Jericho fell among thieves, who stripped him of his raiment, and maltreated him, and left him wounded, and naked, and half dead; and the priest, the Levite, and the Samaritan, who each treated him in characteristic manner, which shewed how they understood their neighbourly relations.

The lordly priest was the first after the poor man's misfortune to pass that way, full of sacerdotal dignity, swollen with self-importance, as one accustomed to come between God and His fellows. From his office it might have been expected that he would be forward to help the

unfortunate victim of lawless violence, and if the wounded man were conscious, he might naturally hope for succour when he saw him drawing nigh. But the priest thought more of his own comfort and convenience than of the distress of his afflicted brother. It would be embarrassing to him to have such a man on his hands. To place him on his horse would require him to dismount and to walk himself. And if he did not make haste through the dangerous parts the thieves might overtake him. And, after all, this man had no particular claim on his friendship. He did not know either his nationality or his religion, could not even tell whether his rank or station entitled him to any particular attention. He might be only a poor beggar; perhaps a Gentile dog, or a Samaritan heretic; and not one of the chosen people. And so the priest—the strict observer of ceremonies, in all the odour of official sanctity, cherishing the most orthodox sentiments, incapable of any ecclesiastical irregularity, but without a spark of feeling in his cold unsympathising heart, keeping as far from the wounded man as possible, passed by on the other side. A Levite came next. He too was what we may call an ecclesiastic, although not a dignitary like the priest. His calling was to do temple service. Less might be expected of him than of his ecclesiastical superior. But if officialism has not crushed out every feeling of humanity, he may render some little service to the sufferer, such as his inferior ability admits of, and his inferior office suggests. He actually did more than the priest; "he came and looked;" but that was all. Probably from similar motives to those which actuated the other, he too, resisting his first impulse, "passed by on the other side." A third appears; but alas! there is nothing to be hoped for from him. He is a Samaritan with whom the countrymen of the wounded man have no dealings. He is neither of the same race nor of the same religion as himself. And if his own countrymen and co-religionists, whose office, moreover, laid them under special obligation to help, have left him to his fate, it is not likely that this foreigner and heretic will shew him any compassion. And yet, strange to say, this man of whom so little was to be expected, without asking any question either as to his nationality or his religion, simply because he sees in him a suffering fellow creature, acts towards him a true brother's part. And the sympathy shewn by this heretic secures for him commendation from our Lord, which is not given either to the priest or Levite, insomuch as He holds him up as a pattern to the man who as an excuse for the neglect of his duty to others asks the question, "Who is my neighbour?"

And herein are we taught not only that brotherly sympathy is better than ceremonial strictness, but that this sympathy must be

without limit—that we must cherish a sensitive regard for the welfare of our fellowmen whatever their religion, or nationality, or station, or character—whether they be brothers, neighbours, strangers, or enemies. The obligation is unaffected by any such peculiarity.

We may have to blame men for their wrong doing. We must offer no excuse for their sins. We must beware of appearing to take sides with the sinner as against his Maker. We must not fail to recognise the justice of the Divine judgment, nor must we quarrel with the sinner's doom. We must seek to realise the turpitude of his guilt, in contending against infinite holiness, and justice, and goodness, and acknowledge the rectitude of the sentence which pronounces his condemnation. We may even regard his offence with righteous indignation. But all the same, we must not feel as if we were appointed his judges, and could with propriety look down upon him from afar, and take no further interest in him. He is not one with whom we are to have no fellow-feeling. He is to be pitied as well as condemned. He claims our compassion as truly as he merits our censure. It is not our part to steel our hearts against him, as if we could not be expected to care for one with whom we have so little in common, as if he had not the same nature as ourselves, but belonged to a worse or inferior race. We must never forget that he is closely related to us—"Bone of our bone, and flesh of our flesh," possessed of latent capabilities which, quickened by the Divine Spirit, might yet issue in his equalling or surpassing us in progress towards what is good and true. Fallen and degraded as some are, absorbed as others are in the pursuit of this world, and, by reason of that very fact, not less degraded when viewed as spiritual and immortal beings than the most profligate of their fellows—there is still something in most of them of which grace can lay hold, and which under its influence may develope into forms of manhood as noble as any that we know. The temple is in ruins; but there still linger among the ruins traces of the former glory. Fragments are there which tell of the genius which planned, and the skill and power which erected the fair and gorgeous structure. The piece of silver is lying in the dust covered with rust and mould, and is crooked and worn withal; but it is silver still, and retains some slight trace of the image and superscription of the king. The prodigal has reduced himself to sad straits, and wallowing in the mire, and feeding with the swine, he is scarcely recognisable through his rags and filth; but he still retains some memories of his father's house, and has enough of the son left in him to wish himself at home again; and though some may not recognise him, the eye of love can still discern the faint family likeness in the sadly altered face. Even

so, fallen, ruined, helpless, and but for Divine interposition hopeless as are those with whom we have to do, there still remains in most men some traces or fragments of their former self—feelings and principles which indicate their Divine descent, and shew that they once bore the name and the image of God. Proof of this might be found in the very strife which takes place in the breast of the wrongdoer when conscience condemns him, and in the pangs of remorse which he sometimes feels. And the very sense of shame which it is so difficult to awaken in some, but which in certain circumstances, and by certain means can be awakened, is but another evidence of the same thing. They testify to their kinship with ourselves; and to the possibilities which are still latent in their nature. When we look on a man grovelling in the dust, little better than a beast of the field, the animal having overlaid the intellectual and all but obliterated the moral and the spiritual, everything noble and aspiring appearing to be lost in a form which sin has rendered loathsome, incredible as it may seem, it is nevertheless true, that in that coarse and brutal frame, there slumber, undeveloped and crushed, and all but extinguished as they are, the germs of what is God-like. Draw forth his latent capabilities, and you will find that your fallen brother is like yourself allied to angels. That soul of his came from God; and if once quickened it will return to God again. Only let it commence an upward course, and there is no limit beyond which it may not pass.

Such is the view which the scripture gives us of our fallen humanity. And such a view, if we have any pretensions to spiritual life, cannot but materially influence our treatment of our fellows. We shall regard them not with contempt, nor with indignation merely, but also with mingled respect and pity—respect for what they have been and might be, pity for what they have become. We shall feel towards them as our Master did, when He sat down to eat, and in various ways associated with publicans and sinners, recognised a son of Abraham in Zachcheus the robber, and a daughter of Eve in one of the most abandoned of her sex. Instead of coldly turning away from them, we shall seek to find out the most susceptible part of their nature, and make our appeal to that. And dealing with them thus skilfully and tenderly, while faithful enough to conceal no part of the truth, and to shrink from no painful duty, we may hope through the Divine blessing to be successful in the greatest work which mortals can attempt—the work of winning souls.

CHRISTIANITY is more than a mere prohibition of iniquity; it is the performance of Christ's commandments.

Family Religion.

IX.

THE TREATMENT OF DOMESTICS.

ENUINE family religion will influence the treatment of domestics as well as children. Some one has said that he is a poor Christian whose dog does not profit by his religion; and in so far as it requires the Christian to be characterised by kindness, the saying is true. He is certainly no Christian whose religion does not favourably influence his treatment of all under his roof. Where there is a proper regard for God and man, it is impossible to entertain the sentiments, or to cherish the feelings, or to imitate the practice, of those who treat their servants as an inferior race, for whom the coarsest fare and the meanest accommodation may suffice. In conventional life he is deemed a courteous man who is respectful and punctilious in his attentions to woman, when she happens to be what is called a lady in wealth and station, though inconsiderate and coarse in his treatment of her when she happens to be what is called a servant; but such is not the courtesy which religion enjoins. It is her weakness, not her rank, for which it claims our respect. And though, in the world's estimation, the man who is mean enough to bow down to her rank, and base and brutal enough to disregard her weakness, may still be reckoned a gentleman, we must deny his right to the grander name of Christian. The mistress who stints in a niggardly manner the comforts of those on whom she is dependent for her own, that she may the better pamper herself, or entertain in a sumptuous manner her fashionable acquaintances,—speaking of, and feeling towards, her domestics as if they existed only for her convenience,—although, in respectable circles, she may pass for a lady, is a disgrace to her sex; and should beware of adding to her heartlessness the sin of hypocrisy, by approaching that altar where master and servant meet on the same level to worship Him who, being the Lord of all, made Himself the servant of all. There can be nothing of the spirit of Christ where it is supposed that difference in circumstances and station will justify one in treating with contempt those who are essentially his own equals. To the religious man, servants, if Christians, are his brethren in the highest sense, more entitled to his consideration and respect than the wealthiest of his companions who know not God; and whether Christians or not, they are men like

himself, partakers of the same nature, created for the same destiny, to whom God commands him to do as he would that they should do unto him. And though he does not seek to dissolve the relation of master and servant, but consents to the inequalities which are essential thereto, since the proper working of society requires its existence; he holds, and acts on the principle, that in all domestic arrangements the comfort of servants should be studied, and their feelings respected, as well as his own. The relation between them, even when viewed as a mere commercial transaction, gives him no right to be regardless of their feelings. It is a fair contract, in which their work is given for his wages; and, in ordinary circumstances, the obligation is about equal on either side, or if there be a preponderance, more frequently it rests with him than with them—he, of the two parties, being the greatest gainer by the contract. But the Christian cannot take this merely commercial view of it. He looks at it in the higher light of his duty to God and man. His servants are neighbours whom God requires him to love as he loves himself; and, instead of their peculiar connexion with him diminishing his obligation, their proximity, even on the principle that charity begins at home, gives priority to their claim on his benevolent regard. And if his children should have precedence—as no doubt they should, because of their closer relation—that of servants is close enough to render it incumbent that, after his children and friends, he should specially interest himself in their welfare. They are not mere hirelings, to whom he has performed all his duty when he has paid them their stipulated hire. They are not merely portions of humanity, who must share his regard in common with others. They are brethren to whom God has brought him into nearer contact, that he might influence them more powerfully for good. And not only must kindness and courtesy characterise all his intercourse with them—he seeking to gain their love, while he extends his love to them;—he must care both for their bodily comfort and their spiritual welfare. He must treat them as he would wish their parents to treat his own children were their positions reversed; yea, he must do by them as, in their circumstances, he would like to be done by.

Complaints are numerous as to the thoughtlessness of servants, and want of regard to the interests of their masters. We by no means exonerate them, nor does our information enable us to say to what proportion of blame they are fairly entitled; but we venture to ask, if a little more consideration on the part of masters and mistresses might not partially remedy the thoughtlessness and want of interest which servants display? Men are apt to become what you assume

they are. Treat them as thieves, and they are strongly tempted to steal. Shew them that you have confidence in their honesty, and they will very likely resolve to prove by their conduct that your confidence is not misplaced. Be friendly with them, and, as a rule, you will make them friends. Keep them at a distance as if you deemed them aliens, and aliens you will certainly make them. Men have no right to expect the friendly interest which they are not prepared to reciprocate. And if a mistress shews her servants that she is selfish enough to care only for herself, and has no regard for them, it need not surprise her if they are equally careful of their own interests, and regardless of hers. To consult their feelings and wishes, is the price she should be prepared to pay for the thoughtful and friendly service she desires them to render. She must treat them as forming a part of her family, if she wishes them to take a family interest in its affairs. And though there are servants who will abuse her kindness, there are many more by whom it will be gratefully reciprocated; and, moreover, whatever may be the result, the duty is the same; she must be content to do right, though without the hope of earthly reward.

How far and in what way religious masters and mistresses should seek to instruct their servants in the truths of religion, is a question not unattended with difficulty. It is possible to err in this by excess as well as by defect; and to strike the proper medium, requires a delicacy of perception, and a skilfulness of treatment, of which but few are capable. In nothing are men more jealous of their liberty than in matters of religious opinion; and if a servant, on any ground, however erroneous, suspect his master of a wish to force on him his views, he is most likely to fortify himself against all attempts to influence his belief. Hence the necessity of caution, that instruction may be offered only in the fittest time and manner. Then, to render it palatable at all, it should ever be enforced by the utmost circumspection of character. Nothing is more fitted to foster a hatred of religion than hearing it frequently spoken of by a master whose life and speech are at variance, or by a mistress who, with great professions of love to Christ, breathes the spirit of the devil. The hatred of their conduct is not unnaturally transferred to the religion which they profess; and not a few have been driven into recklessness or infidelity by their connexion with masters and mistresses who talked religion while wilfully and habitually practising sin. And far rather would we that there should be no talk, than that it should not be accompanied by a consistent life. The two need not be separated; but if they are so, it is better that the servant should learn what religion is from the character of the master, than that the master should seek to impart instruction by which his own life is condemned.

The fear, however, that instruction may prove ill-timed or injurious, will not repress all desire for its communication. If the religious life must manifest itself in earnest longings for the salvation of others, and if the relation which a man's servants sustain to him gives them a peculiar claim on his benevolent regard, he must be anxious to make

them partakers of saving knowledge. The fear of exciting their prejudices may render him careful not to impart it in an offensive manner, but he will be equally careful to present no obstacle to its reception. He will take care that they have an opportunity of being present at domestic worship when God's Word is read, His perfections extolled, and His favour invoked. He will take care, moreover, that they have frequent and regular opportunities of listening to the preaching of the gospel in the manner by which they are most likely to be impressed and profited, when such preaching is within their reach. Nor can we regard that master and mistress as doing their duty, who allow their servants to attend the sanctuary only at hours when there is such preaching as they themselves would not care to hear. It betokens a want of regard to the souls of others, when their domestic arrangements will not permit their servants to share in their own religious privileges. The souls of servant and master are equal in the sight of God; and we need not look for His approval, if the spiritual nutriment which is best for the one be denied to the other.

Although we would not overlook the duties of servants; if it be understood that they should be actuated by the same principles as their employers, it is unnecessary that their course of action should be minutely described. To render obedience being their part of the contract between themselves and their employers, a sense of justice will lead them to obey so long as the contract exists, except when the requirements of the master are at variance with a higher law, or exceed the services specified in their engagement. Nor will the obedience be grudgingly or dishonestly rendered, their services being given only when the master is present to see that they fulfil their contract; but cheerfully and conscientiously, in the master's absence as well as in his presence, as a part of what they owe. They obey, "not with eye-service as men-pleasers, but with singleness of heart fearing God." And if the master, being a Christian, treats them as his brethren, his kindness, while it should be repaid by their considerate attempts to promote his interests, should never lead them to take liberties unbecoming their relation. They should remember that it would be wrong in them to claim what it may be right in him to grant, and should make his goodness a reason for more devoted, instead of a temptation to diminished, service. It is a reproach on Christian servants, if there be truth in the complaint of their masters and mistresses, that they cannot treat them as brethren in Christ without fostering a spirit which unfits them for the duties of their station. Truly religious servants will ever bear in mind that the conduct of employers, whether kind or otherwise, does not exempt them from their own duties. The kind will be served not less, but more willingly, for their kindness; and even to the exacting and unreasonable they will scrupulously fulfil their engagements, "not rendering evil for evil, or railing for railing;" "but as the servants of Christ, doing the will of God from the heart; with good-will doing service, as to the Lord, and not to men: knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free."—*From Everyday Religion*, by DR. LANDELS.

Our New Churches and their Pastors.

VIII.

AYR.

THE town of Ayr is the capital of Ayrshire and has a population of 23,000. It is a favourite summer resort, and its popularity is rapidly increasing. Until 1886 it may be said never to have had a Baptist church, for although efforts were made to establish a cause between twenty and thirty years ago, they resulted in nothing permanent. In September, 1886, the present church was commenced with 27 members. When it was resolved to form a church, Mr. Spurgeon was communicated with, and he promised to help for a year. The work then began. The membership and congregations grew right away. Ere long it became necessary to secure a larger hall, which, in turn, also became too small. Exodus was then made to a larger place—"The Queen's Rooms." This edifice was formerly a theatre, and at that time was being let for lecturing purposes, &c. The friends were not long in it before they discovered that it suited them admirably, and had every convenience for a church. They, therefore, entered into negotiations with the proprietor for the purchase of it. The result was that the building was bought for £1,350, including the site, which is the most choice in the town. When it was resolved to purchase the building, plans were immediately set on foot to raise the necessary sum to get possession—viz., £500—which was done. Since then, £130 has been raised, but this sum has been largely expended in the creation of platform, baptistry, &c., so that the debt is still slightly over £800.

The building—since christened "The Ayr Baptist Temple"—is quite fresh and strong, has a good appearance from the outside, and holds about 500, with room for extension. There are also a good hall which seats 200, three vestries, two small shops which can be turned into class-rooms, a kitchen with every appliance for tea-meetings, &c. The site is excellent, and this is all the more satisfactory as it is next to impossible to get a good site in the town. A favourable site in the town would have cost almost as much as a building.

Before the Temple was bought, a considerable sum was being expended in rents—the then "Queen's Rooms" being only available on Sabbath, another hall having been hired for the Wednesday evening prayer-meeting—so that although the church is paying interest on

borrowed money, it has but slightly more expense than formerly. Baptisms can also take place in public now, which could not be done before as the baptistry would not be allowed into either of the halls.

With the exception of Mr. Spurgeon's help for the first year, the church has been self-supporting.

It is not three years since the work began, but during that time 164 have been added to the church. The membership at present stands at 150, all of whom are total abstainers. The increase goes on steadily, and ere long the denomination will have in Ayr a strong, vigorous, evangelical church.

The success which has attended the movement is largely owing, under the Divine blessing to the zeal and devotedness of the pastor. Mr. Horne, whatever some may think of his prudence or his taste, is undoubtedly a man characterised by intense earnestness, fearless courage, and more than ordinary ability, who, when his peculiarites have been somewhat toned down by age and experience, bids fair to take a high place in the denomination. It may be taken as an indication of the spirit by which he is animated, and his confident anticipation of success in his present sphere, that in Dundee to which he recently declined an invitation, the income offered him was double what he receives in Ayr. He is man who abounds in labours. During the winter months, he preaches throughout the country—at Maybole, Kilbirnie, Dalry, Girvan, &c.—and is well received. At Kilbirnie, notably, his audiences are never less than five or six hundred. The outlook in the county is enticing, and many Baptists are found in its towns and villages, but nothing can be done in the way of breaking up fresh fields until the centre is consolidated and eased. The work has been very up-hill, but God has smiled upon it, and what has been done is only the introduction to still greater success. Such is the anticipation confidently cherished; and we are sure our readers will unite with us in the prayer that it may be abundantly realised.

[What a commentary is furnished by this brief history on the recent decisions of the Scottish Baptist Union Committee, and what a rebuke is administered to the Union's do-nothing policy. Years ago its attention was called to Ayr as a field in which a Baptist Church might and ought to be formed. Beyond sending a deputation to enquire into the matter, it did nothing. While it talked and hesitated, Mr. Spurgeon acted; and results have proved the wisdom of the step he took. The promised help was needed only for the first year. Since then, as the history states, the Church has met its own regular expenses. It is a matter for thankfulness that the work has been done. But no wonder if the question is asked. What is the good of the Union which thus allows what properly belongs to it to pass into other hands? How long is such a policy to be pursued? There are other places in different parts of the country scarcely less promising than Ayr for which the Union does nothing. If friends in the locality be strong enough to initiate a movement, good and well. If not, the Union simply lets them alone; although a little help afforded

at the outset might issue, as in the case of Ayr, in the gathering of a vigorous Church. Leading members of Committee have, for the most conflicting reasons, pleaded that it is "unnecessary and inexpedient" to raise any considerable sum of money for such a purpose; and the Churches, not unnaturally following suit, have almost unanimously declined to make any special effort to meet the obligations already incurred; so that there is the prospect of closing the year with a heavy debt. Thus golden opportunities are lost which, if properly taken advantage of, would make the Union a blessing to the denomination; but which, neglected, leave it in the position of a cumberer of the ground requiring to be cut down and swept away. For the worst feature of the case is that those who might be willing to render help, having become discouraged and desponding, have ceased to interest themselves in almost every proposal which the Union makes.—ED.]

Children's Readings.

"IMITATORS OF GOD."

By the Rev. F. H. Robarts, Glasgow.

"Be ye therefore followers of God as dear children."—EPHESIANS v. 1.

ASK your parents to show you this text in the Revised Version, and to explain to you what the Revised Version is. In it you will find the word "*Imitators*" instead of the word "Followers."

What is the meaning of "Imitators" and "Imitation?" Imitation means being and doing like what somebody else is and does. Children are fond of imitation, and often make famous imitators. Many of the toys and games of children are Imitation. Girls are fond of playing with their dolls, and imitating the ways of mothers with their children. Boys like playing at horses and imitating the coachman; one boy has a box of tools, and imitates a joiner, and another a printing press, and imitates a printer, and another has a railway train, or a tram car, a capital imitation of a real one. Children, too, often try to imitate their parents and other persons older than themselves. I have seen a picture of a little girl sitting in an arm chair with a cap on her head, and a pair of spectacles on her nose, and a newspaper in her hands, and saying, "Now, I'm Grandmamma." Children are such good hands at imitating their parents, that wise parents have to be very careful not to say or do things which might even be harmless in themselves, if they would rather not have their children copy them.

Now Paul remembers what good imitators children are, and so, writing to grown up people at Ephesus, he says, "Be imitators of

God, as dear children." Try to copy the ways of God as children copy the ways of their parents.

1. *Be imitators of whom?* of God.

But we have never seen God. "No man hath seen God at any time." Quite true: but finish the text. "The only begotten Son which is in the bosom of the Father, He hath declared Him."

But we have never seen Jesus the only begotten Son. He is in heaven out of sight. How can we imitate one whom we have never seen?

True: but you have read about Him. The four stories of His life by Matthew, and Mark, and Luke, and John, are so full and so beautiful that we might call them "word-pictures" of Jesus; and, through the mercy of God, we have a better description of that greatest of all lives, than of any other life that ever was lived in this world.

2. *Be imitators of God.* How?

How do you learn writing and drawing at school. Three things are necessary.

The first thing is *to have a good copy.* There is a beautifully written sentence in copper-plate on the top line of your copy book, or a well executed picture or engraving propped up before your drawing board.

The second thing is *to look at your copy.* Sometimes I have noticed that the lower lines in a copy book are not so well written as the upper lines. What can be the reason of this? The writer has been careless, and if he has been copying anything at all, has only been copying his own ill-written lines; and the writing master looks over his shoulder and says to him, "Look at your copy."

The third thing is *to try to imitate the copy.* You will never copy a drawing by looking at it ever so hard, without trying, and trying with all your might, to imitate it. You will often have to try again and again, and to rub out and to alter, till at last you succeed in making your copy something like the original.

Now we must be imitators of God, and of His dear Son Jesus Christ, in much the same way as we are imitators of the drawing and of the copy. There, in the four gospels, is the perfect life. We must look at it constantly and steadily; and read and think about Jesus every day. And then we must try to be like Him. "What would Jesus say, and what would Jesus do, if He were in my place; with hard lessons to learn in the school-room, or teased by companions in the play-ground, or told by parents to do one thing, when it would be much easier and pleasanter to do another? let me try to do the very thing which I imagine He would have done." But you must never forget to pray to God for help. We can never get on without that.

And while we are told to strive and fight with all our might, Jesus says, "Abide in me; for without me ye can do nothing."

3. *Imitators of God in what?* In everything.

Try to do everything which you believe Jesus would have done had He been in your place. But there are some things which Paul especially refers to in our text. Look at the last two verses of the previous chapter, and read straight on, without dividing the chapters, which should not have been divided at that point. (Revised Version) "Let all bitterness, and wrath, and anger, and clamour, and railing, be put away from you, with all malice: (Do you ever feel tempted to any of these ugly things when you are out of temper?) and be ye kind one to another, tender-hearted, forgiving each other, even as God also in Christ forgave you. Be ye therefore imitators of God, as beloved children; and walk in love, even as Christ also loved you, and gave Himself up for you, an offering and a sacrifice to God."

Through that great sacrifice, our sins may be forgiven. How can we thank Christ enough for making it? Let us show our gratitude by trying to please and to imitate Him. Learn this verse, and try to live it.

"Be Thou my pattern; make me bear
More of Thy gracious image here;
Then God the Judge shall own my name
Amongst the followers of the Lamb."

Notes.

On Passing Events.

IN his farewell sermons to the Church at Perth, Mr. Chambers after giving an account of the various pastors which preceded him, referred to the history of the Church in this mournful tone —"But there is one question we may all ask. Have we been faithful to Jesus Christ, to each other, and to our opportunities? I fear we have not always been so. Yea, as a confession of our sin, may I not say, we have not been faithful. There have been in the past lost opportunities which will never come back again. Lost advantages which will never be within our reach. Plans and purposes which some of us thought were of God, have been hindered, thwarted, and successfully destroyed, by apathy or active opposition, and there is a settled feeling of deep and sad regret as we look back upon the past." Alas of how many of our Churches it is possible to speak in the same strain. In how many opportunities have been lost that can never be recalled; and from the same causes which have operated in Perth—divisions among the members, and such a want of fidelity to our principles as admits of men drifting off to other communions, and thus draining us of our strength. When will Baptists learn the duty

of mutual forbearance—mutual concession in order to efficient co-operation, and fidelity to their Lord in bearing testimony to the principles they hold. Until then there will be too many occasions for looking back upon the past with feelings of deep and sad regret, and realising the doleful significance of the words "MIGHT HAVE BEEN!"

A STRONG desire is now cherished and expressed for a closer Union between the General Baptist, and what is known as the Particular Baptist denominations. With this desire we cordially concur, but are just a little at loss to know what it is our friends contemplate. We fear the notions of some are rather nebulous, and unless some more definite conception is formed of what they want, by those who are now pleading for Union, there is some danger that all their talk may end in the bodies standing further apart than they are now. One difficulty which prevents itself at the outset is that while the General Baptist connection is a tolerably well organised body, Particular Baptists have no representative body except it be the Baptist Union, which can act or negotiate in their name. And we do not see, for our part, how the Union can do anything more than it has already done. It admits General and Particular Baptists both to membership and office on perfectly equal terms, recognising in fact no distinction between the two. Then what about the Baptist Foreign Missionary Society? Is not that a Society composed simply of those who contribute so much to its funds? There is nothing that we are aware of, to hinder any General Baptist doing that. Neither is there anything to hinder, so far as our knowledge goes any General Baptist being elected to act on its Committee, or even to form part of its Mission staff. The General Baptists have their own Foreign Mission. It is open, we presume, for the Baptist Foreign Missionary Society, if requested to do so, to embrace that in its operations; and it may be wise for it to do so, provided it would not be burdening itself with extra work, without any prospect of a corresponding increase in its funds If more than this be required—if it be sought to have a contingent of the General Baptist Committee, as such, admitted to its management, the proposal may possibly be objected to as introducing a new principle into the Baptist Foreign Missionary Society, and creating a kingdom within a kingdom, which would preserve the denominational distinction it is sought to obliterate, and probably lead to such differences and jarrings, as would create division instead of Union. Then there is the Chilwell College to be disposed of. But why should not that be allowed to remain just as it is? No college in England can claim that it is supported by, or that it represents, the whole denomination. Nor do those which are known as Particular agree altogether in doctrine. They are all independent of everyone except their own supporters. Chilwell would sustain this same relation to the united body although it claimed the same independence as the others. Whether there be anything more contemplated, or whether there be other difficulties to be surmounted we are unable to say. We only express the estimate we have formed of the position with such information as we have; and it is just possible that what we have written

may be of some use in leading the advocates of Union to form definite conceptions of what is at once possible and desirable. Of one thing we may all feel assured—that if the amalgation of these bodies means that Particular Baptists shall embrace General Baptist views, the proposal has only to be distinctly made to secure its instant rejection. And if it does not mean this, seeing that General Baptists are at liberty to join any Society which belongs to the Particular Baptist denomination, it is difficult to see what it means. The alienation of funded property such as that of the *Particular Baptist Fund* from the purposes which the donors intended, is, we presume, out of the question. Will then some of the men of "light and leading" who are pushing this matter, be good enough to enlighten our ignorance by telling us what is really contemplated?

The movement known as *The Boys' Brigade* is now exciting an interest, and giving rise to discussion in some of our churches. It is pleaded for by some, not so much in the interest of the boys as of the churches. Some of its patrons, without noticing what effect it may have on the boys, favour it as a means of preserving their connection with the Sunday school, and drawing them towards the church. Others, on peace principles, object to it as fostering a military spirit. We cannot quite agree with either. The object of such a movement should be the welfare of the boys, and not the increase of the Church. Let the Church fulfil her mission of doing good to all as she has opportunity, and she will not need to employ such means of attraction as Brigades present, or any other kind of amusement. Playing at soldiers, either spiritually as in the Salvation Army, or literally as in the *Boys' Brigade*, whether it affords entertainment, or gratifies vanity by its military grades and titles is not likely to prove a lasting benefit to the Church of Christ. On the other hand we cannot see that the movement necessarily fosters a military spirit. Combativeness is more a natural instinct than the result of drill; and it is very possible that by severe drill it may be very effectually suppressed. We are not aware that the volunteer movement has done much to furnish recruits to the regular army. We should imagine that for one such recruit, there are ten or a hundred who, finding drill too irksome, have severed their connection with the movement. Besides if our peace men were gifted with a little foresight they might see that the best guarantee for peace would be the disbanding of standing armies, such as in the present condition of the world can only be rendered possible by the young receiving such a training as will fit every able-bodied man for bearing arms in his country's defence. On the whole we fancy good rather than evil may spring from *Boys' Brigades* properly conducted. Although the propriety or desirableness of the churches undertaking such work, may be open to question.

The Salvation Army has done good. How often do we hear that pleaded in vindication of its existence and its methods. We admit that it has. We cannot conceive of anything gaining such favour among Christian men, were its influence and results only evil. But

though this were proved to the hilt—to use a common phrase of which we do not profess to understand the meaning—and though it be admitted without reserve, it does not follow that Christian men should give it countenance. Before that is established a previous question must be answered. The New Testament is the Christian's Statute Book. Is the Salvation Army in accordance with that? We take no account of the vagaries of its members, of their titles which are silly enough, or their dresses—although we do not see why at the bidding of any man, women should make themselves look hideous, or of the occasional break down in the character of its members. We look only at its essential principles. The fundamental condition of the Army is unquestioning obedience to the man who has constituted himself its general. Our Lord charged His disciples to "call no man Master on earth; for one is your Master even Christ, and all ye are brethren." What right then can any man claim to appoint men and women to place and office in a religious movement as seems meet to himself, and to bequeath to another the same power after his departure? How can any Christian feel justified in obeying Mr. Booth rather than Jesus Christ? When did Jesus Christ abdicate in favour of General Booth or anyone else? There were armies in the world in the days of our Lord. Why did He not form His disciples into armies instead of Churches? Will anyone impugn His wisdom by suggesting that General Booth understands better than He did, what would best suit His purpose? The Lord instituted the ordinances of Baptism and the Lord's Supper. What right has any man to set these aside as useless or worse? Will some of the readers of the MAGAZINE, instead of being carried away by sentiment, and ringing changes on the good the Army is doing, attempt to answer these questions? The Editor will doubtless afford them space for the purpose; and it is about time they were seriously and satisfactorily answered, in view of our Lord's word in Matthew vii., 21-23.

A BAPTIST CHURCH has been founded in Peebles, on what are known as Scotch Baptist principles. The brethren instead of seeking to have a paid pastor, will aim at mutual edification. Some friends who interested themselves in this matter have expressed their regret at the turn it has taken. For our part we unfeignedly rejoice in it. It is the only way in which Baptist Churches can be sustained in many of our towns and villages. Brethren who cannot support a pastor either with or without help, may thus find Christian fellowship such as cannot be found in denominations which do not make spiritual life a condition of membership; and the testimony they bear to our principles may prove invaluable.

OUR readers will be grieved to learn of the serious illness of our friend Dr. Macnair. As Secretary of the Home Mission, and one of the Tutor's of the Union, we hoped he might render good service to the denomination; and we are sincerely sorry that for the present he is laid aside from all active work. Will our readers remember him and his family in their approaches to the throne of grace.

Brief Notices.

Bible Animals. By Rev. Richard Newton, D.D. *Edinburgh:* Oliphant, Anderson & Ferrier.

We are glad to find that the author of "The King's Highway," "Bible Promises," and other popular works, still continues to provide profitable instruction to the young. The present volume is in the author's happiest style—and as stories of animals are always attractive to young people, this work should be a favourite. It is a new course of sermons for the young by Dr. Newton, who has selected sixteen different beasts and birds mentioned in the Bible, commencing with the lion and ending with that favourite of all boys—the dog. Beside the Bible references to each animal, there are instructive descriptions given, while the numerous well-selected stories form a store of illustrations interesting to children and valuable to Sabbath School Teachers.

Johnnie, or Only a Life. By Robina F. Hardy. *Edinburgh:* Oliphant, Anderson & Ferrier.

Our young friends who commence to read this story will not lay it aside till they reach the last page. It is the story of a young cripple, Johnnie Laidlaw, whose bodily affliction is intensified by the vice of his mother. This scene is laid in the Canongate—(thinly veiled as Friarsgate)—Edinburgh. Through the interest of the student Missionary of the district, and the kindly concern and plans for his welfare by a benevolent lady, a "bit of blue," breaks up for a little the darkness of Johnnie's sky. There are several passages of touching pathos in the book, especially in the closing scene where the poor boy loses his life, at the hands of his mother, in his despairing attempts to keep her from "the drink."

Without meaning to be so, it is a very effective Temperance Story.

Intelligence.

A very interesting work of revival has commenced in a rural district in the north of Ireland, and has been going on for some weeks under the preaching of the Rev. Mr. M'Lean, of Dumbarton. The place is situated between Ballymena and Randalstown, in County Antrim, and is about seven miles from Belfast. Some of Mr. M'Lean's members who belonged to the locality were anxious that he should conduct meetings in their native place, and obtained Caddy National School for the purpose. The word was blessed, and soon the schoolroom became too small for the numbers who assembled, so that, when the weather permitted, the meetings had to be held in the open air. People came from a village three and a half miles off to hear the preaching. After the open-air service inquirers were invited to adjourn into the schoolroom, which was filled to overflowing; and Mr. M'Lean, assisted by the Rev. J. M'Kinstry, of the first Presbyterian Church, Randalstown, and the Rev. Mr. Philipps, Baptist Church, Grange, continued dealing with the anxious every night until nearly eleven

o'clock, and even then had to send the people away. One notable characteristic of the work has been that the meetings were entirely free from that emotional excitement which so often leads, on these occasions, to an undesirable reaction afterwards. Of those dealt with as inquirers there are at least seventy hopeful cases of professed conversion, besides others who were not thus spoken to; and many believers and backsliders have received blessing. The work has been chiefly amongst young men and women. In some families there have been as many as four conversions. Some of the cases have been very interesting. One who had been an elder in the Presbyterian Church for twenty-five years, and a Sabbath school superintendent for eleven years, rose in one of the meetings to tell that he had become a changed man. The whole country side was moved, and numerous invitations to preach in other places were given to Mr. M'Lean. Although Mr. M'Lean has been forced reluctantly to return to his home duties, the work is still going on, and the other Sunday evening the audience numbered not less than six hundred.

LESLIE.—The return of the Rev. T. W. Lister to his pastoral duties, after his long illness, was celebrated by a public soiree in the church on Monday, the 26th August. The gathering was a large and hearty one, and the welcome given to Mr. Lister was most enthusiastic. Mr. James Robertson, treasurer of the church, occupied the chair. In opening the meeting, he said he did not need to assure Mr. Lister of their love to him as their pastor, nor to tell him how proud they all felt to see him again amongst them in something like his wonted health. Though as a church they had been wonderfully guided and preserved amid the trying circumstances of the past months, they looked upon their pastor's return as a call to fresh endeavour in the cause of Christ, and hoped for much success in the near future. Mr. Lister, in replying, said that the sympathy not only of his own people but of very many outside, had cheered him very much indeed. He had also to thank very heartily the many brethren who had so kindly and ably supplied the pulpit during his absence. Now that he had been permitted to return to his labours, he hoped they would one and all be determined to pray for a great outpouring of divine blessing. Stirring and able addresses were also delivered by the Revs. D. G. Forbes, of Tulleymet; R. A. Fleming, of Pitlochry; and W. B. Nicholson, of Broughty-Ferry; as also by Mr. W. Smith, of Thornton.

OUR readers will be grieved to hear that the Rev. J. M. Houston, who not long since was one of the students of the Union, but was last year settled at Southport, died in Glasgow on the 2nd inst. He was well known in our churches, having preached in many. In May last he removed to Furnace, Loch Fyne, for the benefit of his health, and preached until a week before his death. His health seemed to be quite restored, but within 8 days of his death he had a sudden relapse, which took him away suddenly and unexpectedly.

PEEBLES.—On Lord's Day, August 4, a Baptist Church was formed here, when Revs. A. Thomson and H. Fleming, of Victoria Street Chapel, Galashiels, conducted the proceedings forenoon and afternoon under encouraging auspices.

NOTICES TO CORRESPONDENTS.

All communications intended to appear in the Magazine must be in hand not later than the 20th of the month—letters by the 15th.

Communications referring to articles for the Magazine to be sent to the Editor, Rev. Dr. LANDELS, 10 Bellevue Terrace, Edinburgh; those referring to advertisements and the supply of copies of the Magazine, to the Publisher.

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SCOTTISH
BAPTIST MAGAZINE.

The Angels Ascending and Descending on the Son of Man.

JOHN I. 52.

OUR Saviour promised Nathaniel that he would see greater things than he had just witnessed, and among, or as constituting these greater things, he specially mentions the following, "Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of Man." The inferior things with which they are placed in comparison are those mentioned in the previous context—the evidence of superhuman knowledge which our Lord presented when he said, "Before that Philip called thee when thou wast under the fig tree I saw thee," and shewed that from that sight of him, when he was probably pouring out his heart before God, he had discovered his true character.

The "greater things" he was yet to see may not be greater, in a miraculous point of view, than was the evidence of our Lord's superhuman knowledge. But they were greater essentially. As spiritual manifestations they were the greatest and most important with which men could be favoured. For what did it concern men so much to know, as the true dignity of the Son of Man, and the communication which had been opened between heaven and earth through Him? That angels wait on Him, and that through Him heaven is opened for us. Are not these things of greatest moment to us all—the things which we need to know before the heart can be set at rest as to the matters which affect our everlasting destiny? One wearing our nature and standing in our relations, who is the Lord of angels, above whom heaven is opened, and at whose bidding and in whose service the inhabitants of heaven come and go—such is the Saviour we need; and to have Him thus revealed to us, is to see the greatest things which have been unveiled to mortal sight.

I. *Significant testimony is borne to the true dignity of the Son of Man*, when we are thus told that angels wait on, and minister to Him, go and come at His pleasure and in fulfilment of His behests. They are to be seen rising from Him to heaven, and to Him descending from

heaven, as the couriers of a king go to and from his presence to receive from him their orders and fulfil his embassies at some other royal court. This man standing on the earth has communications with the celestial court, and between him and it, angelic messengers pass continually. His equality with heaven's King is thus recognised, just as he is royal who holds communication on equal terms with royalty; and his superiority to those who are the mediums of communicating is recognised also. As a king is greater than his ambassadors—he who commands than those who obey.

And what kind of a being is this on whom holy angels wait not only that they may minister to him as they do to other saints unbidden by them, as guardians minister to their wards; but to receive His commands and to fly on the errands on which He sends them?

A Son of man indeed He is, *the* Son of man emphatically and pre-eminently, a man beyond all other men possessed of all the essentials of manhood. And yet how much more than man, when angels thus recognise Him as their King. Not as one new born, a being of yesterday, whose existence commences with his appearance in our world; but as one whose existence antedates their own, whom they have known from of old, and whose authority they now recognise in His humble guise as much as when He dwelt in His Father's court, sharing the adoration and commanding the services of all sinless intelligence, as well as sustaining every living thing and directing the movements of the worlds! *They* mistook not his nature—these bright eyed and clearly discerning ones who had dwelt in His presence so long, and could best tell who He was. The lowliness of His appearance did not conceal from them His essential dignity. They beheld in the Babe of Bethlehem and the Man of Nazareth, Him whom they had known as the Eternal Word, "the only begotten Son who was in the bosom of the Father." And now that they behold Him on earth they are equally ready to do Him homage, and to receive their orders from His lips, as when they worshipped Him and served Him in heaven. As a king, when he leaves his court or his empire, and doffs his royal robes and travels *incognito*, is to those who form his retinue, and to all his loyal subjects who are in the secret of his disguise, a king still; so the Lord of glory, though He appears as a man, is still to them the Lord of heaven and earth, not less obediently to be loved or profoundly adored than when He sat on His throne arrayed in his visible glory. Hence to him and from him, they come and go with all the cheerful alacrity of the most devoted servants.

II. *Testimony is also borne to the communication which has been opened between heaven and earth.*

It is an open heaven between which and the Saviour the angels pass and repass. And it is with him as the *Son of Man*—the representative man—that this communication takes place, thereby shewing not only that it is open for him, but for those whose nature he wears, and in whose place he stands.

The passage is generally supposed to allude to the ladder which rose above Jacob in his dreams, and on which the angels of God ascended and descended. And doubtless the resemblance of the language to the record we have of that vision may justify our referring to that in illustration of this. To the patriarch that singular manifestation was enough to suggest that he was not forgotten nor forsaken of the Almighty,—that, lonely exile and wanderer as he was, the Divine regard was set upon him, and the Divine Providence watched over him—that his prayers might reach the Divine ear, and the Divine favour be exercised towards him in answer thereunto. The son of Isaac and Rebekah, undutiful and treacherous as he had been to both father and brother, and little sign as he yet gave of any proper change of mind, was an object of interest to the God of his parents, and might by penitence and prayer enter into the enjoyment of His presence for ever.

And so is it with us in consequence of the mediation of our Lord. We have in Him a ladder by which we can rise to God and heaven with surer step than by that which rose above Jacob in his dreams. Heaven is opened to invite our entrance there. He who opened it for us has already entered it as our forerunner—His entrance being the pledge of admission for all who put their trust in Him. Even now we may hold such communication with it as suits our present state, breathing prayers which shall not fail to reach the eternal throne, receiving blessings which come directly from the hand of heaven's King, and are the expression of His generous love even towards those who have been rebels against Himself. For it is a blessed truth that, through the mediation of Christ, God is as accessible to the children of men as if their sins had never offended Him, and equally ready to impart to them the tokens and fruits of his love. It is a fact which can never be sufficiently dwelt upon, because its significance can never be over-estimated—that we have access into the Divine presence, and may at any time present our petitions at the foot of the eternal throne; yea, we may with the confidence of children breathe our desires into our Father's ear, and pour out our hearts before Him. Instead of the heavens being brass as sin would have made them, if left without Divine interposition to work out its natural results—with its doors closed against us for ever—instead of their being a forbidding

frown on the Divine brow, and a flashing of anger in the Divine eye, and the stern word "*Depart*" on the Divine lips, and a thunderbolt in the Divine hand, threatening death to whomsoever might have the temerity to draw near, heaven is as open through the sacrifice and intercession of Christ as if sin had never existed; we may as freely and fearlessly pray as if we had never incurred the Divine displeasure. Angels by our Father's appointment wait to waft our petitions on high, and to bring down gracious answers; and the welcoming smile on our Father's countenance, and the loving look in our Father's eye, and the gracious invitation on our Father's lips, and the golden sceptre of mercy in our Father's hand, all urge us to come boldly to the throne of grace, that we may obtain mercy, and find grace to help in time of need—to "ask that we may receive, and seek that we may find." And he who rightly understands the meaning of all this will see that his sins are no longer a barrier to his salvation—that his legal position in relation to God is such as if he had never offended him—that in the eye of the law his sins are cancelled and can no more cut him off from God—that, being free to pray, he may by availing himself of that privilege, enjoy Divine help and protection, and blessing and fellowship, enter as much into the enjoyment of the Divine love as the unfallen beings who surround the throne on high.

For as the open heaven tells that we may pray, so the open heaven tells that his prayer may through Christ be righteously answered. Not only may man in the exercise of child-like confidence communicate with God; but God in the exercise of His fatherly mercy may communicate with man. Blessings may descend where prayers may rise. The Divine hand is not locked where the sinner's lips and heart are opened. Where angels may go with the petition, angels may come with the benediction. The one ladder avails for the ascent and the descent. The open door which lets prayer in lets the blessing out. God would not permit and invite us to pray if He were not at liberty to answer our prayers. He would not receive and welcome communications from us, if He could not send us communications in return. Nay, our approach to Him is the proof that already we are the subjects of His gracious dealings. That we pray is the consequence of His grace having already reached us—even the grace which bringeth salvation. For it is by grace we are led to form the good desire which finds expression in prayer; by grace that we are led to turn our thoughts Godward. The order in the commencement of the spiritual life is not the human application followed by the Divine response, but the human yielding to the Divine influence. That God condescends, therefore, to hold intercourse with us, shows the advance which He

has already made, and is a proof that the way is open for the communication of all Divine favours. God's angels may come down and bless us, through the door which the Saviour has opened, and by the ladder which the Saviour supplies. From the open heaven—open through the mediation of Christ—God's love already streams down upon us; and into the enjoyment of all the blessings which that love bestows on its objects, we, sinful creatures though we be, are free to enter. Shut out from it legally by our sins, we are shut out no longer when, by the sacrifice of Christ, sin has been put away. For all whose nature He assumed, the Saviour has rendered it accessible. Heaven is opened above Him, that I as a believer in Him may now receive the choicest blessings which Heaven pours down, and that, following in his train, as one for whom He died and who trusts in the merits of His death, I may enter heaven at last.

Such is what we conceive to be the meaning of this vision. Such is certainly the teaching of scripture on this great matter. Notwithstanding that you have sinned, your sins do not shut you out of heaven, because Christ has put them away. Your own feelings may shut you out—your refusal to be reconciled to God may shut you out. But not the fact of your having sinned. Legally considered, the blood of Jesus Christ God's Son cleanseth from all sin. You may have intercourse with God now just as freely as if you were sinless, provided you will go to Him as a sinner who seeks to be forgiven and reconciled. You may, with as much confidence as if you were sinless, ask Him for whatsoever you need. You may ask and receive from Him the forgiveness of your sins, sanctifying grace, help in your struggles with evil, preservation from the dangers which environ you, all that is necessary to bring you in safety at last into His heavenly kingdom. Behold, through the Son of Man, your surety, the heavens are opened, angels come and go, ready to bear your prayers thither, ready to bring you blessings thence, ready to tend your steps and perform towards you their loving ministries, until through the infinite mercy of God you are privileged to enter there, and be presented faultless before the throne of His glory with exceeding joy. This, and nothing less than this is the glorious gospel message. It tells you, not to do this or that, it bids you, not to rely on anything you can do, but to trust in Him who has done all things for you; and to look daily for the communications of the Divine favour which are now free to you through Him.

FINE sense and exalted sense are not half so valuable as common sense. He who carries nothing about him but gold, will be every day at a loss for ready change.

Walking with God.

By Rev. J. M'Lellan, Glasgow.

IN the Book of Genesis the character of Enoch is summed up in the brief but pregnant testimony, that "he walked with God." When we turn to the 11th of Hebrews we find this testimony varied in a very significant manner. There it is said that he "pleased God." The two statements, though different in form, are substantially identical in meaning. To say that the ancient saint "pleased" God, is practically equivalent to saying that he "walked with" Him. The phraseological variation is, however, highly instructive. It opens up to us the secret of saintliness. Most Christians would probably deem it a sufficient explanation of holy living to say that it consists in pleasing God. Now, nothing is truer than that this touches the very essence of the matter. At the same time a very subtle error may creep in here. Many of us too often forget what pleasing God, every day and every hour, practically involves. We sometimes try to make our lives what they ought to be, by a mechanical keeping of commandments. Rules which are good enough in themselves, are conformed to by us as a matter of mere routine; and thus our characters lack the all-important element of life. Our ways are outwardly as correct and proper as are the movements of a well-regulated clock; but they are also as devoid of vitality. The reason is not far to seek. Quite unconsciously, we get into the way of dealing with the precepts of scripture *apart* from God. We quietly think of them as having been inculcated by Him long ago, when He was in personal converse with men; and so they become to us mere dead formulæ. Now, would it not make a vast difference were we habitually to think of God as present with men still, and communicating to them His will, as livingly and really as He did of old to Moses and Isaiah, to Paul and John? Trying to please an absentee God, by the keeping of ancient commandments, is one thing. It is quite another thing to endeavour to please a God who is ever at our side as our dearest Friend, and who discloses to us His will as the days pass. The truth of the matter is that if we would, like Enoch, please God, we must also, like him, walk with God.

This will become evident if we consider what walking with God implies. In the chapter in Hebrews, already referred to, we are reminded, for one thing, that "he that cometh to God must believe

that He is." This is the first prerequisite. If we are to be Enochs, we must, by whatever arguments, be as convinced of the being of God as we are of our own existence. The next thing is to have faith in Him; for without this we are told that "it is impossible to please Him." That He is worthy of all confidence is the uniform teaching of scripture. When He proclaimed His name to Moses His self-testimony ran thus: "The Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty." As revealed in Christ He is "the Father of mercies," whose grace and pity are illustrated for all time in the parable of the Prodigal Son. According to the Epistle to the Hebrews, He is "a rewarder of them that seek after Him." Here, surely, is sufficient ground for implicit trust. What then? We now "come" to Him; sinful, weak, and ignorant; and put our trust under the shadow of His wings. "This God," say we, "is our God for ever and ever: He will be our guide even unto death." We stand at last on the holy ground which Enoch trod. We have found God, and have accepted Him as our Father, and our everlasting Friend. Henceforth, our walk is to be with Him.

This "walk" means, for one thing, that God's presence will be to us a constant and a blessed reality—as much a reality as is the presence of a human friend with whom we are in loving converse. It is not merely that certain doctrines concerning God will be the theme of our daily meditation—He Himself will be with us. It means, further, that we are on speaking terms with God. We can whisper all our secrets in His ear, and apply to Him for guidance, comfort, and strength, according to the exigencies of the passing hours. On the other hand, He will open up His mind to us; for "the secret of the Lord is with them that fear Him; and He will shew them His covenant." Not that we are to expect objective visions or audible voices. These are not needed. The written Word contains all that we require for life and godliness. But the Holy Spirit of our Father will bring to our remembrance, and apply to our hearts, the gracious revelations of that Word, in such wise as to make them to us as living and fresh as when they were first penned. Then, again, this "walk" implies that we are in sympathy with God. "Can two walk together except they be agreed?" His will is now our law, not of compulsion, but of choice. The promise of the new covenant is fulfilled in our experience:—"I will put my laws into their mind, and on their heart also will I write them." Our obedience is therefore spontaneous and living. In other words, we endeavour to please

God, not as obeying the commandments of a task-master who watches us from afar, but as the result of moral sympathy with a loving Father who is at our side.

The practical value of an Enoch-like walk is simply inestimable. If daily converse even with a good man tends powerfully to our moral and spiritual advancement, how much more will "walking with God" purify and elevate our imperfect lives? The realisation of His presence, and the loving contemplation of His perfections will be a constant stimulus to us to "walk worthily of the Lord unto all pleasing." And thus the transforming power of His fellowship will more and more wean us from all that is petty, and selfish, and grovelling, and meeten us for being partakers of the inheritance of the saints in light. With God at our right hand, we shall be calm amid life's troubles, valiant in the day of stern conflict, and successful in all our Christian service. And at last, when the darkness which precedes the eternal day shall fall upon our path, each of us may hope to be able to sing, with the sweet psalmist of Israel: "Though I walk through the valley of the shadow of death, I will fear no evil; for Thou art with me: Thy rod and Thy staff, they comfort me."

Family Religion.

X.

"THE USE OF THE BIBLE."

By the Rev. F. H. Robarts, Glasgow.

THE diligent study of the word of God is absolutely essential to growth in grace in the individual soul, and to the existence and cultivation of family religion.

"*Therefore shall ye lay up these My words in your heart and in your soul, and bind them for a sign upon your hand, that they may be as frontlets between your eyes. And ye shall teach them your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou risest up. And thou shalt write them upon the door-posts of thine house and upon thy gates; that your days may be multiplied, and the days of your children, in the land which the Lord sware unto your fathers to give them, as the days of heaven upon the earth.*—Deuteronomy, xi. 18-21.

"*As the days of heaven upon the earth.*" What music in those

words! What ideas of peacefulness and blessedness they suggest! How is this blessedness to be realised and enjoyed? The enjoyment is made conditional upon the diligent use in the family of the word of God.

Of course not as a meritorious act in itself, but only as a means of grace. There is no saving power in Bible reading as such. There is no sacramental efficacy in family prayer. Life is to be found in Christ alone. Still, we are told that—"These are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through His name." Personal religion and family religion, therefore, depend, humanly speaking, on a diligent use of the Bible.

"*My Words.*" What a world of meaning is wrapped up in that familiar phrase, "the Word of God." What a sanctity it possesses! What an authority! What a variety of function! "The law of the Lord is perfect converting the soul: the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right rejoicing the heart. The commandment of the Lord is pure enlightening the eyes." Even if this wonderful book were regarded as no more than mere literature, should not its power and beauty claim the diligent attention of every one who considers himself an intelligent man?

"*Ye shall lay up these My words in your heart and in your soul.*" That is what every one will do who wishes to form Christian character. The mere reading of our morning and evening portion, with which many of us content ourselves, is better than nothing, and an excellent habit as far as it goes, but is not of very much use after all, unless we "*lay up*" the words in our heart and soul. Reading without meditation is like bolting food without chewing it, and affords little nourishment. If, as Ruskin recommends, we resolved every day to carry away one distinct thought from our morning reading, and to perform one definite act of duty, we should make good progress in the Divine life. Let us sow plenty of Bible seed in the soul, if we wish for a harvest of holiness. Let us give ample time to Scripture study, and if need be make time for it. Let us read leisurely, constantly, and copiously. "As new born babes desire the sincere milk of the word that ye may grow thereby."

"*And bind them upon your hand, that they may be as frontlets between your eyes.*" The Jews took this literally; they bound up sentences of the law inscribed on parchment in small black leathern cases, and wore them as "Phylacteries" upon their arms and foreheads. In this practice, no doubt, there was a good deal of superstition. It is far easier to wear phylacteries on the arm than to lay up God's word

in the heart, and to obey it in the life. But the theory of phylacteries is a fine one. It is good to keep constantly in contact with God's word, and to have it always as it were at your fingers end, as a guide for conduct. Some ladies adopt the fashion of wearing their watches in leathern bracelets upon their wrists, and find it convenient often to look at them. We should look at our Bibles as freely and constantly. We should, as it were, keep time by them, and keep right by them. How often we find ourselves in some perplexity anxiously asking, "Lord what wilt Thou have me to do." Now, if we have "laid up God's words in our heart and in our soul," if the memory is charged with them, and the eye is lifted up in longing looks for guidance, the guidance will generally be given. "The Spirit breathes upon the word and brings the truth to sight." That is His manner of working. "He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you," and so it comes true that. "Thy word is a lamp unto my feet and a light unto my path."

Thus far we have spoken of the use of God's word, by individuals for their own personal edification; it should also be diligently used by the heads of households for the instruction of their children and servants, and of the whole family collectively.

"*Ye shall teach them your children, speaking of them when thou sittest in thine house.*" In the parallel passage of Deuteronomy vi. 7, a stronger Hebrew word is used. It is rendered in the text, "thou shalt teach them diligently," and in the margin, "thou shalt whet or sharpen." How do you sharpen a knife on the knife-board, or whet a razor on the strop? You rub it up and down, again and again, first on one side and then on the other. You use repetition; and we must use repetition in all teaching and training, and above all in the training of children in the scriptures. "Precept must be upon precept, precept upon precept; line upon line, line upon line; here a little there a little." Christian parents permit me respectfully to ask, do you thus train your children, and sharpen their wits spiritually, upon the Word of God? Do you polish and brighten their characters by constant contact with that? Mothers, who have most to do with children while they are young, do you regularly give them a short Bible lesson every day? Fathers, do you give them a Bible lesson for a treat on Sunday, so that the mothers may not monopolize all the privilege for themselves? Do the children learn a new text every day? Do they often repeat the old ones so as not to forget them? Do they sometimes say a text at family prayer? Are they sometimes questioned at home about their Sunday school lessons and the sermons they hear in Church? In olden times in Scotland, I

believe, the repetition of sermons at home was one of the usual exercises of the Lord's Day; and sermons were longer and drier then than they are now. It is probably not true, generally speaking, that "the former days were better than these," but was not the more systematic religious training which prevailed in well ordered households, the religious "drill," if you like to call it so, a more wholesome discipline than the religious dissipation and the multiplication of meetings of which there is so much in the present day.

"*Teach them when thou sittest in thine house.*" Some good people are always on the trot, and seldom get an evening at home. God knows how much work is waiting to be done among the awful crowds of our great cities; and how much need there is for a hundred times as many workers as there are, with meetings and house to house visits every night of the week. But care must be taken of quiet family religion too. That must be cultivated and cherished for it is the backbone of our churches. That must never be imperilled for all the exigencies of evangelistic effort. Piety like charity "begins at home," although it must not end there; and in the matter of training his children as well as feeding them, "If any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel."

"*And when thou walkest by the way.*" A wise addition! Have you never noticed how much easier it often is to talk while walking than while sitting still? Movement quickens thought, softens stiffness, and bridges over many an awkward pause. Parents often long to get the confidence of their children on the highest subjects, but do not know how to begin. Take them out for a walk in the park or along the country lanes; link your arm into theirs. Begin about their work, and their plans, and their hopes, and their fears, and their prospects. Then step by step lead up to the higher prospects. Is the soul at rest? Is the heart right with God? Tell them how you felt at their age when you were seeking the Saviour. Tell them the story of your own conversion, and let them know, what some of us have known, the inestimable blessing of the experimental conversation of warm-hearted Christian parents.

"*Teach them when thou liest down and when thou risest up:*" that is at morning and evening prayer; an institution of incalculable importance. How that can be called a Christian family in which there is not, as a rule, daily family prayer, it is difficult to understand; but where pains are taken to make the service profitable and pleasant, there you generally find a happy home. The name and commentary of Matthew Henry are known to all. He owed everything under God to the training of his father, Philip Henry, whose household seems to have been a model of what a Christian family should be. A beautiful picture of it is given by Dr. James Hamilton. ("Christian Classics," iii. 224). "On all the inmates of the family, the morning and evening worship told with hallowed power. Alluding to the words chalked on plague-stricken houses, Philip Henry would say 'If the worship of God be not within, write "Lord, have mercy upon us" on the door; for a plague, a curse is there.' And as he deemed

it so important, he laboured to make it instructive and engaging to all. In the morning he arranged it so that the bustle of the day should not infringe on it, and in the evening so early that no little girl should be nodding at the chapter, nor any drowsy servant yawning through the prayer. 'Better one away than all sleepy,' he would say if occasionally obliged to begin before some absentee returned; but so much did the fear of God and affection for the head of the household reign, that none were wilfully missing. And with this 'hem' around it, the business of each successive day was kept from 'ravelling.' It was his custom to expound a portion of Scripture, and he encouraged his children to write notes of these familiar explanations. Before they quitted the paternal roof, each of them had in this way secured in manuscript a copious commentary on the Bible, which they treasured up as a precious memorial of their happy days, and of their heavenly-minded father. In the hands of his only son these simple notes became the germ of the most popular English commentary." And thus we are indebted to Philip Henry's family religion for "Matthew Henry."

Is there not room for improvement in our family prayer, and might not the reading of the scriptures at that time be made less of a form, and more of a real Bible lesson for children and servants and all?

It should be short. Length is fatal. Tediousness spoils all. Much can be done in ten minutes. With five minutes for reading and less than five for prayer, there may be a very profitable service. And cannot all find time for that?

It should be suitable. When children are present there should always be a Bible story. What can they make of Jeremiah or Ezekiel or Romans or of the Revelation? The Epistles and the Psalms would be very appropriate for evening worship.

And it should be accompanied with explanation. To explain a hard word, to call attention to some point of wonder or beauty, or to ask a question wakens the interest marvellously. Spurgeon's "Interpreter" is found by some a great assistance in family prayer.

The beautiful picture of family religion drawn by Burns in "The Cottar's Saturday Night" is familiar to all—the bringing out of the big Bible, the singing of the Psalms, and the reverent evening prayer.

> "From scenes like these old Scotia's grandeur springs;
> That makes her loved at home, revered abroad."

Why should not such scenes be witnessed in all our homes? They represent what may, perhaps, be called by some, old-fashioned religion: but is not the fashion a good fashion, a Bible fashion, a fashion which leads to "days of heaven upon the earth?"

But let us always remember that all this Bible reading is no more than a means to an end. It is possible to have Bible reading and family prayer every day, without one single spark of real vital religion. Life is to be found only in personal union with Christ. "These are written that ye might believe that Jesus is the Christ, the Son of God, and that believing ye might have life through His name." May that life be found in all the members of our households, and manifest itself in a cheerful and wholesome family religion.

"Salvation."

O theme for angel's wonder,
O joy of blood-washed souls,
No more Sinai's loud thunder
O'er earth unbroken rolls.
The voice of love far sounding
Its terror now subdues;
And grace to all abounding
Confirms the gladsome news.

No more the flame's swift flashing
Athwart the murky sky,
Adds terror to the crashing
Of crag and mountain high.
But clear through all storm shining
The God-child's star appears,
Soothing our soul's sad pining
And stilling all our fears.

Salvation! O Salvation!
Its fulness yet unknown.
Thy soul's Divine oblation
Makes this, O Christ, our own.
A stream whose fount ne'er faileth,
It sweetly ever flows.
A light whose sun ne'er paleth,
It quick'ning ever glows.

Salvation! O Salvation!
Through Christ who ever lives.
Exempt from all mutation
'Tis thus He ever gives.
Life for our death, and gladness
For penitential woe.
Peace mid earth's care and sadness
And strength to meet each foe.

Salvation! O Salvation!
Meet theme for angel guest;
More wondrous than creation,
It stands by heaven confest.
To lands in darkness groping
Then speed the message bright,
Till all in Jesus hoping
Joy in its radiant light.

J. W.

Our New Churches and their Pastors.

IX.

HELENSBURGH.

THE history of the Baptist church in Helensburgh is not without interest to those who know of its origin, the vicissitudes through which it has passed, and the position it now holds as a religious agency. At no period of its history has its numbers been large; but we are told that in the earlier days of Helensburgh it wielded a great influence for good, especially among the poorer classes of the community. The commencement of the Baptist cause in the town, so far as can be gathered, dates from 1833, when Mr. Robert Dickie, a retired Glasgow cloth merchant, came to reside here. He belonged to the religious body known by the name of Scotch Baptists. Through his efforts he succeeded in gathering around him a number holding similar views to his own. These met Sabbath after Sabbath for worship and mutual exhortation in a small chapel erected by Mr. Dickie at his own expense. During his pastorate the little church appears to have been harmonious and prosperous, but towards the close of his life dissension began to manifest itself, and a few years after his death, which occurred in 1862, the congregation scattered, and the cause became extinct.

In October, 1880, a few Baptists, who had come to reside in the town, joined together in an attempt to resuscitate the cause. They engaged the Masonic Hall in Colquhoun Square, and at the same time secured the services of Mr. Norman M'Leod, a Glasgow student, who was preparing for the ministry. Under his ministrations the little band increased from 11 to 20, and so much were they encouraged by their success that they formed themselves into a church on 1st May, 1881. The services were conducted under Mr. M'Leod's superintendence for a period of two and a half years, when a growing desire expressed itself in the congregation to call a fully-trained pastor. Mr. M'Leod was himself convinced of the wisdom of this step, and readily stood aside to permit this arrangement to be carried out. A call was accepted by Mr. Geo. A. Wilson, Kirkcaldy, a student of the Union, and on the 4th July, 1883, he was ordained to the pastorate. With the settlement of the new minister, a fresh impetus was given to the work, and earnest desires were expressed for more rapid advance. There were, however, many serious difficulties in the way. The hall

accommodation was unsatisfactory. The Templars' Hall was secured, but it could be had only for Sabbath morning and afternoon services, and another hall had to be engaged for the weekly prayer meeting, Bible class, and Sabbath school. Besides, there were no conveniences for the observance of the ordinance of baptism. Through the kindness of the hall committee, however, the church was permitted to fit up a portable baptistry, and on the 2nd Sept. 1883, the first candidate was immersed in presence of a large audience. Since then fifty-two have been received into the church by baptism, and twenty-seven by letter.

The arrangements for the services being deemed inimical to the progress of the church, a scheme was formulated for the erection of a place of worship. In July 1884, a sale of work was held in the town, at which over £300 were realized. With this sum an excellent site in a central position was bought, and thereon in June 1886, the erection of the church was commenced. The memorial stone was laid in September of the same year by James Young, Esq., Rockmount, a gentleman well known to many of our missionaries in India, as well as to many ministers at home, for his hospitality and munificence. While the building was in course of erection practical sympathy was shown by members of the various denominations in the town, one church subscribing privately through its members over £120. And in proof that the Lord's blessing was upon the undertaking, it may be said, that as each instalment of the tradesmen's accounts had to be paid, there was money in the treasurer's hands to meet it. Friends belonging to the denomination in Scotland, appealed to by the pastor, and numerous friends in England, appealed to by Mrs. Sale, gave liberally, a few of them even doubling their subscriptions to prevent the possibility of a debt.

When the erection of the church had been completed, it was opened for worship on April 14th, 1887, by the Rev. F. H. Robarts, Glasgow, then President of the Baptist Union of Scotland. The church was filled in every part, and Mr. Robarts preached an admirable discourse from 1 Cor. xv. 1-4, setting forth the cardinal points in Paul's creed. A few months after the opening services, owing to the building having been re-measured, it was found that the cost would be considerably greater than was at first anticipated. There was practically a debt of £600 resting on the church, a burden far too heavy for the small body to carry with comfort. When this fact became known the prosperity of the cause for the time being was threatened. But, again the Lord showed His goodness in the hour of trial in answer to prayer and faith. The position of affairs having become known to a friend

a promise of £300 was made in March 1888, on condition that the church raised the remaining £300 by the end of the same year. This generous offer stimulated the members, who gave to the best of their ability, and it also provoked others to such deeds of liberality that by November, the whole of the money had been subscribed, and the debt entirely wiped off.

The church with site cost in all £1850. The happy issue of the building scheme filled all with delight, and the tokens of the Divine guidance and blessing so conspicuous throughout strengthened the faith of not a few.

Since the church has been liberated from "bonds," it has given its undivided attention to the development of its spiritual life, and to the ingathering of the lost. The Sabbath services are so arranged as to secure this two-fold object. In the morning service there is a consecutive exposition of the Word of God, and in the evening "the old, old story" of redeeming love is told with ever increasing freshness.

With the view of increasing its influence the church recently localized the small monthly magazine, entitled "Earnest Words," edited by the Rev. Mr. Gillison, Kirkintilloch, and about 400 copies are distributed gratuitously every month by a band of willing workers. A library, containing nearly 200 vols., the gift of a lady, has also been established for the benefit of the young attending the Sabbath school, and the members of the Bible class.

The progress of the church has been slow but sure, and there is a good prospect that before many years have run their course it will have reached a self-supporting condition.

Children's Readings.

By the Rev. F. H. Robarts, Glasgow.

"THE SEVEN CANDLESTICKS."

"The seven candlesticks which thou sawest are the seven churches."—*Revelation i. 20.*

WHO likes riddles? Did you know that there was a riddle in the Bible? Samson gave a riddle. Search in the book of Judges and see if you can find it. And before you look at the answer, see if you can guess it.

Now I will give you a riddle. "Why is a church like a candlestick?" Do you give it up? Because it gives light in a dark world.

The word "church" in the text does not mean a building. Sometimes a friend may ask "What church do you go to?" and in reply you tell him in what street the building is situated; whether it is large or small; whether it is built of brick or stone; whether it has galleries

and so on. But in our text, and always in the Bible, the word "church" means not a building, but a number of Christian people banded together, who trust and follow our Lord Jesus Christ. Joining the church means becoming one of this band.

Now it is in that sense that the word "church" is used in the text. There were seven of these Christian bands in Asia Minor. Get a map and try to find the places where they met. These are their names, Ephesus, Smyrna, Pergamos, Thyatira, Sardis, Philadelphia, and Laodicea. And the little Christian band at each of these places is compared to a candlestick. Perhaps "Lamp" would be a better word. The seven churches of Asia were like lamps, because they gave light in a dark heathen world. The members of them, several at any rate, were like John the Baptist, of whom we read, "He was a burning and a shining light."

Now think of an oil lamp, for that was the kind of lamp, which was used in ancient times: they knew nothing then about gas, or the electric light. Three things are necessary in order to make an oil lamp burn properly.

First. There must be a wick. You cannot light the oil, or make it burn by itself, without a wick. What is a wick made of? It consists of a number of threads of cotton twisted together. And the members of a church, those who are really born again, and who love Christ, and love one another, and cling together in a Christian band, form the wick of the lamp. The bigger the wick, the bigger the flame and the brighter the light should be. Your big lamp in the parlour gives far more light than a bed-room "night-light" with its tiny wick. And so we are glad when more people join the church; not only for their own sakes, but for the sake of the good which we hope they will do, in enabling the church lamp to give a better light. How glad we should be if all you boys and girls would give your hearts to Christ; and when you have done that, would join the church, and help the lamp to shine.

The next thing is the wick must be lighted. You may have a good big wick in your lamp, but it gives no light until it is lighted. How do you light it? You touch it with fire; and then the wick catches fire and burns itself. Only fire kindles fire. Without contact with real fire the wick will never light.

Now, what is the fire which will light the wick? Who was it that said "I am the light of the world?" Who made Peter and John and James and Paul such burning and shining lights? They came in contact with the Lord Jesus Christ, they felt his love, and their hearts were set on fire. Would not you like that yours should be set on fire

too? Here is a verse which you might often say as part of your prayer—

"Come Holy Spirit, Heavenly Dove,
With all Thy quickening powers;
Come shed abroad the Saviour's love
And that shall kindle ours."

The third thing is there must be plenty of oil. You light a lamp, the wick blazes up brightly at first, but soon the flame dies down, and presently goes quite out, leaving only a smoke and a smell. What is the reason of this? The lamp is short of oil. Do you remember the parable of the "Ten Virgins." "The foolish said unto the wise give us of your oil for our lamps are going out." The finest lamp, with the largest wick, will soon go out unless it is fed and filled with fresh oil.

Now what is the oil? The Holy Spirit of God. And if Christian men and women and boys and girls and churches are to shine as lights in the world, they must all be "filled with the Holy Ghost." When a lamp goes out for want of oil how disagreeable it is; there is not only darkness, but an unpleasant smoke and smell. And when a person who professes to be a Christian is not supplied with holy oil and lets his lamp go out, he causes grief and pain to those who know him, and does more harm than good.

How can we get the fresh supplies of oil? Thank God, we can get any quantity for the asking. "If ye then being evil know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask Him." So let us come to Him every day, with the earnest prayer that He would fill the lamp with oil, and keep it brightly burning.

Every church should be like a lighthouse with its big lamp and its big wick, brightly burning, and showing the sailors at sea the way to the harbour; but if you are not old enough yet to be a thread in a big wick, you may be like a little candle shining in some cottage window, and guiding some traveller in the dark.

Brightly beams our Father's mercy, from his Lighthouse evermore;
But to us He gives the keeping of the lights along the shore.
Trim your feeble lamp my brother; some poor seaman tempest tost,
Trying now to make the harbour, in the darkness may be lost.
Let the lower lights be burning; send a gleam across the wave;
Some poor fainting struggling seaman, you may rescue, you may save.

KEEP your conduct abreast of your conscience, and very soon your conscience will be illumined by the radiance of God.

The human voice and eye give a reality to the thought, provided the voice and eye be real and earnest also.

Notes.

On Passing Events.

AN *appeal for funds* has been addressed by the Committee of the Baptist Union of Scotland, to the churches embraced in it, which demands their serious attention, and to which we shall be glad to hear that they liberally respond. There are demands on the General Fund, for necessary expenses, for sums already voted, for a continuation of the help which some of the churches now receive, and for meeting the wants of new applicants, to the extent of £600 or more; and towards this, contributions amounting to something like £25 have reached the treasurer. It is true that the churches do not usually forward their contributions until near the close of the financial year, so that the outlook is not quite so gloomy as may appear from these statements. Still when the fact is taken into account that last year the total of subscriptions received from the churches did not amount to more than £285 13*s.* 3*d.*, it will be seen that unless there is a great increase, the churches that expect help are doomed to disappointment, and the voting by the committee of grants in aid is a mere heartless farce.

WE have repeatedly given warning that this must be the inevitable result of the course which has been pursued; and little heed has been paid to our words. The proposal to raise £5000 in the course of three years for the purpose of helping weak and planting new churches was declared to be "inexpedient and unnecessary" by those whose co-operation was essential to its success. The proposal to visit the churches with a view of increasing the income of the Union was welcomed by so few that nothing could be attempted. And now we approach the close of the year without the means of paying the sums already voted, to say nothing of the new applications that are being made. Hence it is obvious that unless those who have objected, or refused to accede to, the proposals in question have discovered, and are prepared to adopt, some better way of raising funds, the Union is in a very sad plight indeed, and must as a Church extension agency very soon collapse.

THE *Educational Fund* also gives reason for anxiety. The income last year, although it included £50 which a former student honourably contributed to reimburse the committee for the expense of his education, was not sufficient to cover the outlay and adverse balance of the previous year, and but for that contribution would have shewn a considerable deficiency. Since then four new students have been received; and with this additionel liability there is no sign of a corresponding increase of contributions; so that there is every prospect of the year closing with a very considerable debt on that account also. Five young men are now applying to be admitted as students. What will the committee do with them? Decline their application however

well they may be qualified? Or receive them and let the means of their support come from where they may? Or take measures to raise funds so that they may be able to promote this one of the objects for which the Union exists? We submit that the latter is the only course which they can consistently take. To contract fresh liabilites without seeing how they are to be met, and that too when they are unable to meet those they have already incurred, would be simple madness. To decline to receive, in reasonable numbers, well qualified men would be so far to declare the Union incapable of doing its work, and therefore to decree its dissolution. There is a loud call therefore on those who hold that our ministers should be educated under the Union's auspices to bestir themselves and do all they can in order to supply it with the necessary means. Differences of opinion on this matter have exerted a deterrent influence on many for years past, and may be expected to do so still. But where churches have such confidence in the Union's educational work as to commit to it their own young men, it behoves them to shew their confidence in other directions as well, and not send men to be educated in whose support they decline to take their proper share. It is scarcely becoming that churches of two or three hundred members, whose representatives profess to take a special interest in ministerial education, should send one after another of their young men to be educated and supported by the Union, and contribute not more than a few shillings per annum for all educational purposes. Such anomalies would soon ruin any institution; and unless the Union has power enough to purge itself of them and to proceed on more equitable lines, we see not how its disintegration and dissolution can possibly be avoided.

It would be a profitable exercise for the members of the committee to study their Annual Reports and analyse its statistics. They would then see that not more than 17 churches contributed so much as £5 each to all the Union's objects—that three churches contributed nearly half of what was raised for general purposes—fully half of the subscriptions to the Education Fund; and considerably more than half of the total income—that several churches did not contribute one penny, and could not be expected to give more than a nominal contribution, consistently with a due regard to their own wants; and that some churches which are known to be able did next to nothing. Would the committee consider these facts and note who are the men who talk largely and are most ready to vote away money without asking where it is to come from, it is possible that more rational methods of procedure would be adopted than those which now obtain; and that among other things we should see, what some greatly desire, the management of affairs entrusted, not to a committee so large as to be practically irresponsible, but to a select body of men who would recognise their responsibility, and seek to do the work of the Union, in the same careful and intelligent spirit with which they attend to their own business concerns.

What is most wanted is the spirit of union; not a formal union em-

bracing different parties, one of which regards with suspicion everything that another does, and resolves to obstruct the work however laudable in itself, because of the source in which it originates. It were a deplorable thing were a man, who has always been in favour of onward movements, to turn round upon himself and argue against such movements because, proposed by a brother towards whom, in consequence of previous defeats, he cherishes a grudge. Chivalrous combatants can shake hands after battle, and be better friends than before, because the question of their relative strength can no longer be disputed. And religious controversialists ought not to be less willing than others to forgo their animosities. If in the heat of controversy things have been said and done which have given pain where no pain was intended, surely Christian feeling should lead to their being forgotten and forgiven. The mortfication consequent on defeat should not be allowed to swallow up all better feeling, but should itself be swallowed up in a due regard for the great interests at stake. In voluntary associations the majority must rule; and where there is agreement as to the object sought, every member should be willing to work, if not on the lines he himself proposes, yet on the only lines which are possible under existing conditions.

We may further what is good even when we cannot get what we think best. Short of a compromise of principle, there is no concession which we ought not to make, in order to secure united action, unless there be the clear conviction that the proposed action being wrong in itself must prove disastrous in its results. If it be better than doing nothing, and doing nothing be the only possible alternative, fidelity to the cause we have at heart should make our duty plain. The weakness of our denomination in Scotland for aggressive purposes has been not merely the prevalence of a too independent, but of a dictatorial spirit, which requires everything to be done in its own way. We cannot all have that, and unless where differences of opinion exist, there be mutual concessions, and a willingness to fall in with the decision of the majority, union is impossible. We would entreat those who have the interests of our denomination at heart, to forego preferences, to forget personal mortification, to forgive even where they may think they have received just cause of offence, and to unite together for the common good. The cause of Christ ought to be dearer to us than all personal considerations; and greatest honour shall be his, who without condoning wrong—for all union is to be abjured which rests on such conditions—shall draw brethren into close and cordial alliance for the furtherance of the common good.

We are glad to find that the church in Airdrie has resolved on the erection of a new place of worship. Such a movement is by no means uncalled for. It is important that a church of such long standing in the midst of a dense population, should have a commodious and attractive sanctuary; and as the friends appear to have entered on the work in a large hearted manner, it is to be hoped that they will receive

the sympathy and help of their brethren. We bid them Godspead in their onerous but commendable undertaking. For further information, we would draw the reader's attention to the advertisement in the present number.

THE Rev. John Urquhart has made a discovery. After waiting for two years, he has found what he thinks a specific case, establishing the charges of the Down-grade. In a letter to *The Baptist* he thus writes :—

"'The Down-grade' has been scouted as a myth. Brethren, who are nothing loth to bewail in private the declension of the times, and the baleful influence of certain men and certain seminaries, assure us publicly that they have looked carefully around, and have seen no sign of 'the Down-grade' anywhere. They have asserted their zeal as loudly as their ignorance. They have called for

SPECIFIC ACCUSATIONS.

Let them only have 'cases' stated, and they will soon show how they will deal with them. What, then, if Dr Clifford, their warm champion, and one of their brightest ornaments, has told them plainly that he will do his best to revolutionise present teaching regarding the inspiration and even the authenticity of the scriptures? Will they deal with him? Will they withdraw from him? Or will they even suffer 'the case' to be stated? If they will not, what becomes of their boasting, or what place can there be in such a 'Union' for men who fear God?"

It is amazing that such an acute man as MR URQUHART should assume, as he appears to do here, that a discovery which he has only now made, should have been made the basis of the Union's action two years ago! If such specific cases existed then why were they not adduced when called for? Why could they not have been adduced then as well as now?

Intelligence.

OUR COMMITTEE MEETINGS.

THE Quarterly Committee Meetings of the Union were held in Glasgow, on the 10th September, and a good deal of business was expeditiously got through.

GENERAL FUND.—It was pointed out, in the report of the officials, that the weaker churches cannot continue to be aided unless the churches give more liberally. Ten churches are getting aid, and the money promised these churches is in excess of probable income. Last year the churches gave £285 13*s.* 3*d.* to this fund. But this year over £500 will be needed to meet grants already promised; and other churches that might be aided will just have to wait. The income of the Union must be doubled at least if its work is to go on. Some churches do well, others fairly. Some next to nothing. These last might do more than double their gifts.

GRANTS.—£30 was granted to Pitlochry church, £25 to Cambuslang, and £30 to the new church at Motherwell.

OFFICIALS.—It was unanimously agreed to recommend the Council to elect as Vice-Pres dent, Rev. Oliver Flett, D.D.; Treasurer, Mr. J. C.

Graham ; Secretary, Rev. George Yuille ; Auditors, Mr. David Lockhart and Mr. Alexander Young.

On proposing the nomination of the Vice-President, Dr Landels, after apologising for the unusual course of proposing a nomination from the chair, said he had a gentleman to propose as Vice-President, whose name would be received with general acclamation. His claim to any honour involved in the office no one would question. His qualifications he would not attempt to enumerate. He had known him long, although he was not so well acquainted with him as some of them, and had admired his zeal, his indomitable will, his dauntless courage, his splendid fighting qualities. He had sometimes had those qualities turned against himself, and perhaps had not thought them so admirable as when exercised in other directions. To speak frankly, they had not always been on the best of terms. Their relations were not always so pleasant as is desirable between Christian men. He had not thought him right in all he did, and had endeavoured to show him wherein he was wrong. He might find it his duty to do so still; for his own experience told him that even the chairman must not expect to have things all his own way. This however was not the time to accuse or excuse ; and he referred to these differences only to express the hope that they might now be buried in oblivion, and that in future they might work together as with the heart of one man for the advancement of the common cause. The gentleman he wished to propose was capable of rendering the Union great service. He had worked hard for it in time past, not always on lines of which they all approved, but which he thought the best, and in that matter he had a right, as they all had, to form his own judgment. He was capable of rendering the Union good service still. He had zeal ; happily, notwithstanding his recent illness, he had a good amount of strength ; he had sense beyond a great many. It would not be doubted that, but for their unhappy divisions he would long since have been chosen to fill the chair. And it now gave him (the chairman) great pleasure to perform an act which had been so long delayed, by proposing that this committee nominate to the council for the office of vice-president, the Rev. Dr. Flett of Paisley.

ANNUAL MEETINGS.—It was arranged that these be held in Edinburgh, on the 22d, 23rd, and 24th October. The opening sermon will be preached by the Rev. T. H. Martin, of Adelaide Place, Glasgow. The President of the English Union, the Rev. J. T. Wigner, is expected to take part in several of the meetings.

RULE REVISION.—Three years have been spent in committee at this work, and, if it is not perfect, it ought to be. Let us hope no one will think of going over all the Rules again in Council. If two or three dominating principles are settled by the vote of the Council, the details may very well be left as they stand, or referred to the new General Committee.

EVANGELISTIC WORK.—It was unanimously agreed "that we recommend the Council of the Union, at its next meeting, to appoint a committee to carry on Evangelistic work in connection with the Union. That the work of this committee be to arrange Evangelistic meetings in suitable centres of population, and to assist Baptist churches in Evangelistic efforts. That this committee have power to employ one or more Evangelists, should funds be subscribed for the purpose." We fancy the only objection to this will be to the last clause. It is obviously going too far to take the power of appointing salaried officials of the Union out of the hands of the Council. If men are to be set apart to do work under the auspices of the Union, they will have to be chosen by the Council, just as tutors are chosen.

EDUCATIONAL COMMITTEE.—After formal business, intimations, and

reports, it was agreed to nominate Rev. John M'Lellan and Rev. Robert Macnair, M.A., M.D., again as Tutors. Dr. Landels, who has taken the Homiletical department for some years, does not see his way any longer to give the time necessary. The sub-committee on students were asked to find a successor, and to report to next meeting.

APPLICATIONS.—There were five applicants to become students of the Union, but the committee saw their way to pass only one of them through the first step, viz., Mr. Samuel Lindsay, Dreghorn, Ayrshire, a member of the church at Kilmarnock.

CASH.—Last year the churches gave £214 18*s.* 10*d.* to the Educational Fund. Since then the Council have appointed a salaried Tutor, the Rev. John M'Lellan, and this of course adds to the expenditure. This year the expenditure is about £290, to which must be added the salary of the Tutor. So that a large increase of this fund is also needed, which the churches will kindly note.

FALKIRK.—Services celebrating the induction of the Rev. Alexander Paterson, M.A., of the Theological Hall of the Baptist Union of Scotland, to the pastorate of the church at Falkirk, was held on Sunday last. The audiences were large, and the building, which had been closed for two or three weeks for renovation, presented a very attractive appearance. The Rev. W. H. Elliott, of Maryport, Mr. Paterson's former minister, delivered the charge to the pastor, and the Rev. Jervis Coats, M.A., of Govan, the charge to the church. Mr. Paterson himself preached in the afternoon, and the Rev. Jervis Coats, M.A., in the evening. On Monday evening a soiree was held, at which Mr. James Wilson, of Bantaskin, presided. Speaking in the name of the church, he gave Mr. Paterson a hearty welcome. The invitation had been hearty and unanimous to Mr. Paterson, and the church was full of confident expectation in relation to him. Mr. Paterson, in course of a vigorous speech, asked for liberty, sympathy, and co-operation. He had come full of hope and with a determination to apply himself to hard work. Addresses of congratulation and welcome were delivered by Dr. Flett, of Paisley, the Revs. J. M'Lellan ; Jervis Coats, M.A. ; W. H. Elliott, and others. In the course of the evening Mr. Archibald Rae presented Mr. Paterson with twenty-three valuable volumes from the student's book fund under the care of Mrs. Charles Rose.

IRVINE.—On Sunday the 8th Sept. services were held in recognition of the Rev. John Elder, son of the Rev. Andrew Elder, U.P. Church, Paisley, as pastor of the congregation. The Rev. J. Crouch, Paisley, officiated in the forenoon, and the new pastor preached in the evening. A soiree was held in the chapel on Monday evening, the Rev. J. Crouch occupying the chair. The meeting was addressed by the Rev. A. Elder, Paisley ; the Rev. John Elder, E.C., Cambuslang, uncle of the pastor ; Rev. J. B. Gillison, Kirkintilloch ; Mr. Martin, Paisley ; and Mr. Brown, Ardrossan.

NOTICES TO CORRESPONDENTS.

W. M., Glasgow.—The terms *General* and *Particular* do not represent open and close communion, but doctrinal differences, which were at one time clearly defined, but are now almost obliterated.

All communications intended to appear in the Magazine must be in hand not later than the 20th of the month—letters by the 15th.

Communications referring to articles for the Magazine to be sent to the Editor, Rev. Dr. LANDELS, 10 Bellevue Terrace, Edinburgh ; those referring to advertisements and the supply of copies of the Magazine, to the Publisher.

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SCOTTISH
BAPTIST MAGAZINE.

Lessons from the Autumn Season.

By the Rev. T. S. Campbell, Airdrie.

We all do fade as a leaf.—ISAIAH lxiv. 6.

HEN Spring was with us we drew lessons from it that told of hopefulness and promise. We saw the young buds on the trees and in life, and we indulged the hope that there would be fruit-gathering some day. When Summer came the lessons were those that told of joyfulness and strength. We saw the trees clothed in all their wealth of leafage, and a foundation being laid for the fruit that was to be. We saw young manhood strong in truest manliness laying the foundations from which the physical, mental, and moral natures were to be developed. Looking back from where we stand to-day we can see that once again in our experience Nature—the handmaid of our God—has done her part and fully justified our hopes. The buds of spring in due time became the leaves of summer. The strength and vigour laid up in Summer have given the fruit of Autumn. We see all this, and we are glad because it reminds us of the faithfulness of our God.

Autumn gives us the reapers joy, but it is a joy that is not unmixed. When we look abroad on the trees, where abundant foliage waved but a month or two since, when we look on our flower-beds, whose gay colours and pleasant perfume gave such joy, when we look abroad on nature, and see the struggle between life and death being decided, meanwhile in favour of death, we are reminded of the fleetingness of all things earthly; that our earthly part has life only in common with the herbage; and a tinge of sadness moderates our joy as we take home to us the words of the ancient prophet:—"We all do fade as a leaf."

In our lessons to-day therefore you will be prepared to find a tone of soberness rather than of hopefulness and joyfulness. Life is a blend of sorrow and joy, of shower and sunshine, ascent and descent. We climb by spring up to summer only to come down again by autumn and winter. We climb by childhood and youth up to manhood only to come down again to old age and the grave.

I. Note the fact that we all do fade as a leaf.

Our text is intensely personal. *We* all do fade. *We*—the people shut in here in this chapel. Not the generations of people who lived in the time of the prophet Isaiah, not the promiscuous community outside known by the name of the present generation, not the old men and women with gray hair and faltering step, but *we*—the people shut in by these four walls. *We* all do fade as a leaf.

But not only does our text cut us off by the four walls of the chapel from all others, and say to us as a congregation :—"I mean you." It comes closer still. It steps into the pulpit and it says :—"Minister, I mean you." It goes down to the precentor's desk and it says :—"Precentor, I mean you." It goes down to where the deacons are sitting and it says :—"Deacon, I mean you." It singles you out as individuals, and it sits opposite to each, and it looks each of you full in the face, and it says this :—"I mean you. Don't look round on your neighbour. I mean you yourself, as if there were not another being in existence. *All* do fade as a leaf."

Take your stand in a shady grove in mid-summer, and as you enjoy the cool shade look up at the myriads of leaves rejoicing in their strength of green sapful life. Go back to the same spot in midwinter. Where are the myriads of happy smiling leaves? Can you find a single green leaf on the bare, gaunt arms, stretched forth in all their nakedness, as if appealing to heaven for help? Not a solitary green leaf left. And as you stand amid the desolation let Isaiah the prophet come along and speak in your ear, pointing with his finger to the leaves strewn in death :—"We *all* do fade as a leaf."

Then take your stand in the middle of last century. Name over all the prominent names that came to the surface in history. Take the huge masses of people in bulk, from the statistics of the world's population, and sit down and ask yourself :—"Where are all these kings, and queens, and statesmen, and soldiers, and scholars? And the huge masses of people who filled the world then, where are they now?" In hollow sepulchral tones the grave answers—"I have them all." And as you listen to his hoarse voice you will better understand the prophet when he says:—"We *all* do fade as a leaf."

Take your stand where you are and look forward a hundred years, and you can say with almost absolute certainty, that every one who is present to-night will have found a grave, and it will make still clearer to you the prophet's meaning when he says :—"We *all* do fade as a leaf.

Not a green leaf on the trees in winter. Not a solitary living voice from the middle of last century. Not a soul here will speak forward

a century. Winter and winter storms do their work effectively; not a leaf left. The sickle of death does its work in the same unerring fashion; the board is swept absolutely clean every generation. "We *all* do fade as a leaf."

"We all *do fade* as a leaf." I saw a fine illustration of this on the street the other day. An old man was creeping along bent over two sticks. Stiffness in all his joints The wrinkled face, the toothless gums, the sunken eyes, the white hair, the sapless frame, all got tongue and preached me a sermon and it was this:—"We all *do fade* as a leaf."

"We all do fade *as a leaf.*" How does a leaf fade? A leaf has not a long history; every leaf has practically the same history. It bursts forth; it flourishes for a month or two. In obedience to a fixed law of its own being, sap begins to recede. It droops and dies; it falls and is soon lost to sight.

A man has a short history; every man has roughly the same history. He bursts forth; he flourishes for a few years. In obedience to a fixed law of his own being sap begins to recede; bit by bit the tabernacle falls to pieces. He droops and dies; he drops into the grave and out of sight. Thus the history of every man is roughly summed up in the words:—"We all do fade *as a leaf.*"

II. Draw some lessons from this solemn fact.

Let me say first that I do not wish this to be the last sermon you will hear this season from our text. You will all be seeing falling leaves everywhere. You will see them brown on the trees. They will rustle under your feet. The wind will blow them against your cheek. I wish these to preach to you. I will try to put thoughts in your minds which the fading leaves will recall.

And first of all I would have the fading leaves to speak a word of warning to the young people. I wish them to bring this fact to your notice. The great bulk of the leaves remain on the trees till the autumn; the bulk of the leaves fall from the tree of life in spring and summer. This may not be apparent to you. You look around you and you see what you consider a good proportion of middle-aged people. But how many have gone? Ask any middle-aged person how many who started life with them have dropped out of the race, and they will tell you that the majority have died. The proportion is said to be something like this. Suppose a thousand children born in Scotland to-day. Five hundred little graves would be made near the outset, because half the number born into the world die in infancy. Two hundred and fifty more graves would be scattered up to forty-five, probably more, because the average of adult life is only thirty

three. Only something like a quarter of the whole world would remain on the tree of life till sixty or seventy, while at eighty or ninety there would be left on the tree only a few solitary, almost sapless leaves. What lesson has this for us? This. The youngest amongst us has no more guarantee of life than the man with white hairs. Let the fading leaves sound this warning in the ears of you young people: "Be *ye* also ready: for in such an hour as ye think not the Son of Man cometh."

Another lesson I wish the fading leaves to convey to you is this: and it is a lesson for every one. Don't take too firm a grip of this world; it will soon be wrested from your hands. But a short month ago and the leaves were full of sap; now it is all gone. You may be full of fleshly and worldly sap; the autumn is coming. Don't take too firm a grip of this world. Get a grip of something that will not fade when the autumn comes. Take into your inmost being the everlastingly green, the eternal-life-begetting Christ. "Lay hold on eternal life."

The third lesson I would have you learn is this. Fading is not loss; fading is gain. Death has not the victory in this world. Let me illustrate.

Some years ago I stepped into an orchard in the beginning of winter. The leaves were lying thick on the grass. A black mound of fine vegetable mould lay in a corner against the wall. I picked up a leaf from the grass and said to myself as I looked at it, "This leaf has a past history, and it has hopes for the future if it could only speak to me." And then the thought came to me, "Why may not this leaf speak to me? Why may not any of God's works speak to me? If a flower, or a faded leaf, or a cloud, or a bit of blue sky suggest thoughts to my mind, do they not in the most real way speak to me? Most assuredly yes." And the leaf did speak to me, and this is what it said:—"Yes," said the leaf, "I have both a past history and hopes for the future. My life has been very short and very happy. There were a few storms, but there was much sunshine. In early life I was ever ready to receive all the help of sun and rain and air. In mature life I did my duty, and although I am now almost worthless and dead, I have the satisfaction of knowing that the fruit is safe gathered into the storehouse. And I have hopes for the future too. You may laugh at the thought, but it is true. Even a faded leaf may have its hopes for the future. Listen. Do you see yon black mound of mould in the corner?" "Yes," said I. "Well," said the leaf, "I hope one day to be gathered and put in yon black mound; and I shall rot and become rich vegetable mould. And one day the gardener will come along and carefully pack me in a flower-pot round the roots of a beautiful flowering plant; and he will moisten me with pure water. And one day the plant roots will come out in search of me, and will suck me up into itself to become part of its own life. And I shall climb up through its stem, and live again in the warm sunshine in the form of a beautiful flower. And I hope to be carried one day into yonder mansion and put in the brightest room,

and be the joy and the admiration of its owner. These are the glorious hopes which even a poor faded leaf may cherish."

This was all it said; and then it slipped from my fingers back to its place on the grass to await the gardener's rake. Happy leaf, thought I, you have hopes without a doubt, and your hopes will be realised too. Everything in this house of our Father is like you, struggling after and climbing up into a higher form of life. And shall we who are of the human species be less aspiring and less hopeful than you? Assuredly No.

With mind full of the thoughts suggested by the faded leaf, I turned me to a human leaf about to fall from the tree of life—a young man, faded, thin, dying. I said to him, Friend, you have a history of the past and you have hopes for the future; have you strength for a word or two regarding these? The head turned towards me; the large white eyes sought mine; the pale lips moved. His look was one of sadness bursting into joy. There had been sin, but there had come salvation. There had been deep stains, but there had come cleansing blood. There had been much of his life wasted, but God's mercy had triumphed over all. There was a young wife and a child to leave behind, but God's faithfulness was strong and sure.

"Yes friend," said he, "I have a history and I have hopes. My history is short. My life was full of sin; but blessed be God, there came pardoning, cleasning, redeeming blood, and my sin was taken away, and eternal fruit was begotten within me. And although my poor body is fading away and will soon be dust again, blessed be my Saviour, the eternal fruit is safe—my soul will soon be gathered safe into the eternal garner. And for my body too I have hopes. Although it will moulder and return to dust the Heavenly Gardener will one day come and quicken it with His own life, and transform it into the image of His own glorious body, according to the working whereby He is able to subdue all things unto Himself: and it shall shine in all the glory He possesses, because, although it doth not now appear what I shall be, I know that when He shall appear I shall be like Him, for I shall see Him as He is; and gazing upon Him I shall be turned into His image from glory to glory. And in my glorified body I shall be carried into the eternal mansions, and be the joy and the satisfaction of the Father and of the Son and of the Spirit for evermore."

I turned me from that bedside with joy and gladness. And I said this to myself. Fading is not loss; fading is gain. Death is not a victor; death is a conquered foe. His is only a seeming triumph; he cannot destroy even a faded leaf. And with assurance of triumph I looked at the faded leaves and I looked into the gaping, cruel-looking grave, and Paul's unanswerable challenge came to my lips:—"Oh, death! where is thy sting? Oh, grave! where is thy victory?" Speak, death! Speak, grave! Aha! they are silent. I am conqueror through Him who loved me. Death! I have that in me which you cannot touch. Grave! I have that in me which you will never fold in your cold embrace. For I know that if the earthly house of this tabernacle were dissolved, I have a building of God, an house not made with hands, eternal in the Heavens."

A few Weak Points of our Denominational Policy.

Presidential Address at the Autumnal Session of the Baptist Union of Scotland, by CHARLES A. ROSE, GLASGOW.

I CONSIDER it a great honour to be allowed to address you from the Presidential Chair of the Baptist Union of Scotland. My fear is, that, coming as I do, after so many honoured fathers and brethren, whose words still linger in our memories, and which, I hope, have influenced our lives, anything I may say to-night will appear rather common place.

It is no easy matter, I can assure you, for a simple layman like myself, to step into the shoes of a Boanerges, like our friend Dr. Landels, so you will please bear with me if I fail to give that satisfaction, which is expected from the occupant of this chair.

I have thought I could not do better than draw your attention, for a short time this evening, to some of the weak points of our denominational policy, and humbly offer for your consideration, some suggestions how these may, at least to a certain extent, be rectified.

Few here will deny that the Baptists of Scotland are but a very small and insignificant section of the Church of Christ,—in fact, we are so small, that when the secular press, has occasion to allude to the various Christian bodies in our land, we are often ignored altogether, or included in the general term of "other denominations." We have certainly little reason to be proud of either our members or our influence, and the question comes to be—are we not acting the part of schismatics, by insisting upon remaining a denomination by ourselves? To this we are quite ready with an answer, and that answer is emphatically, *No.* We believe our principles to be thoroughly Scriptural. They were, without doubt, the principles of the Primitive Christian Church, and we sincerely believe that they will be the principles of the Church of the Millenium.

This being our firm conviction, we would be failing in loyalty to our conscience, and our God, were we not to assert our individuality, and to do everything in our power, to propagate what we believe to be the truth. Of course, this ought to be done in a way that will not injure the feelings of our Christian friends, of other denominations, whom I, for one, will will ever look upon as fellow-soldiers, fighting under the same glorious Captain, against the same deadly foes.

> "One army of the living God,
> At His command we bow."

Though differing from each other, on many a minor point, let us not become the laughing stock of Satan and his friends, by fighting with those who are as much the enemies of the kingdom of darkness, as ourselves. With infidelity and immorality stalking all abroad, we can surely find employment enough, that will bring more profit to ourselves, and more glory to God. Let us at all times, regard the conscientious convictions of others with that respect, which we claim for our own, and never let us find fault with work done for Christ, simply because it is done by those who do not see eye to eye with ourselves. Many of those friends extend to us sympathy of the most practical kind, and to all such I would to-night return, in your name, and my own, our grateful thanks.

I read some time ago an extract from a book called "Church and Chapel," written by a clergyman of the Church of England, in which he

stated that to his mind, the Baptists were the only logical Dissenters—and while he could conceive of a church being formed, which would embrace all other evangelical Christians—Baptists must, and would, remain a denomination by themselves to the very end. I quite agree with him, and would only add, that if other Christians have not adopted our Scriptural views, as to who only should form the membership of the Church of Christ, and who alone should be baptised into His name, before the glorious second coming of our Lord, they are certain to do so then.

In the meantime, let it be our earnest endeavour, to make our communion so pure, and the lives of our church members so exemplary, that it will be a real pleasure for friends, who now differ from us, to throw in their lot with us. To become a Baptist, even in this enlightened age is, in some measure, to take up the Cross, and a heavier cross, it may be, than that which other Christians have to bear, but light as air, compared with that which was borne for us.

When visiting the city of Richmond, in Virginia, many years ago, I remember asking one of the negro waiters at our hotel what church he attended. He replied, "I belong to de Baptist denomination, sah. I believe dere be good and bad in all denominations, but I believe dere be de least bad in de Baptist denomination." Whether this is the case or not, in America, I cannot tell, though I hope it is, but if we in Scotland can only manage to make our denomination the "*least bad*," or in other words *the best*, we will have far more additions to our number than we can boast of now. I think the name we have adopted, or rather the name by which we are known, is very much against us. Many ignorant people do not know what the word means, and many people who would be very angry were you to call them ignorant totally misunderstand our principles.

I will never forget an incident which occurred in my own experience. When Dublin Street Church was being built, and when I myself was quite a lad, I came down to Dublin Street, with a boy's curiosity, to see how things were getting on. I saw an old woman looking over the boarding, and shaking her head in a most ominous manner. For the sake of saying something, I asked her if she knew what kind of a church this was to be. They tell me, she said, it is for a strange sort of folk called the Baptists. Baptists, said I, Baptists, what are Baptists? "Eh, man, she replied, in her old broad Scotch, "dinna ye ken, they are perfect deevils." I hope that worthy old lady is, by this time, in a better world, and that she has, long ere this, discovered her mistake. The name Baptist seems to suggest to many minds the idea, that we put cold water in the forefront of our church order, and that we think more of the difference between the sprinkling of an infant, and the immersion of an adult, than we do of a change of heart and life. The very opposite is really the case. Of all evangelical denominations, saving the Society of Friends, who ignore both believer's baptism, and infant sprinkling, altogether, we put water in the very last place, and insist upon an intelligent confession of faith in Christ, with a corresponding desire to live the Christian life, before we ask a man to approach the Baptismal Font at all.

But now I fancy I hear some one say, "If you are so very sure that you are right, how comes it about, that, in such a Bible-loving country as Scotland, you are such a few and feeble folk?" This is just the question I would like to ask the Members of the Baptist Union of Scotland, and brings me to the more immediate subject of my address—the weak points of our Denominational policy. I would divide these weaknesses into two classes. 1*st*. The weak points of our individual Churches, and 2*nd*. The weak points of our Scottish Baptist Union.

And first, as to the weak points of our Churches, many of which, I fancy, are the weak points of other churches beside our own.

We do not include in our membership many of the mighty and noble of

the earth, at least of what the world understands by such terms, but in this respect, we are not one whit worse off, than was the early Christian church which we take as our model, and which we profess to copy. We know what that church has done, and how from it has gone forth a mighty power, that has shaken the world to its very centre. We profess to have the same Lord, the same faith, and the same baptism. We have the same God and Father of all, who is above all, and through all, and I hope is in us all; we have the same Holy Spirit promised to us, to lead and guide us aright, as was promised to them. Let us try, then, to discover how it arises, that they were so strong, while we are so weak, and how in their case, the little one became a thousand, and the small one a strong nation, while we, in this nineteenth century, in Scotland, can do little more than hold our own. Brethren, I fear there is a screw loose somewhere, or rather, I should say, there are many screws loose. These we will do well to tighten, or if useless, take out of the way altogether.

The questions then come to be—Do we go about our religious work in the same way as they did? Do we preach the same unadulterated gospel which they preached? Is every member of our churches, an earnest Christian worker as it was with them? Do we each try to live over again in our own individual life, the spotless life of Jesus Christ, as they tried to do? Do we realise our dependence on God's Holy Spirit, for everything worthy of the name of success, as they did? If we can answer all these questions in the affirmative, then, all I have to say is, that the Word of God is not true. He has promised that those who honour Him, He will honour. But alas! I fear that few of us can even say, "We are unprofitable servants we have done that which was our duty to do." Had we done so I am certain that our denomination in Scotland would have been in a different position from what it is to-day.

The early Christians, while earnest Christian workers, were pre-eminently men of prayers. Part of our unwritten creed is—that we believe in the Holy Ghost; but let me ask, do we really do so as we ought, and has the Third Person in the blessed Trinity as exalted a place in our thoughts and prayers as God the Father and God the Son. I sometimes fancy that we consider the success of some new undertaking secured, if we can find a popular pastor, backed by a few influential men, but though the pastor was the most popular man in the country, and his friends the most influential men in the land, all would be in vain, so far as real spiritual progress goes, unless they were men of prayer, who believed that "unless the Lord build the house, they labour in vain, that build it; unless the Lord keep the city the watchman waketh but in vain."

Popular pastors and influential men, are much to be desired, and let us thank God for them, and pray that their numbers may be largely increased, but never let us forget that God can do His work without either the one or the other, for do we not read "God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen; yea, and things which are not, to bring to nought things that are; that no flesh may glory in His presence."

As an instance of this, I may mention the case of the large church in London, presided over by our friend Dr. Clifford. That gentleman told me himself, that his large and prosperous church, was the outcome of the zeal and labour of a poor laundress. She had been a member of a little Baptist Church, in the midland counties of England, and removed to Paddington, which, at that time, was a very different place, from the Paddington of to-day. Finding the district, to a large extent, very destitute of the means of grace, she hired a couple of small rooms, the rent of which she paid herself, out of her own hard earned gains. In these rooms, evangelistic

services were held, from time to time, by London friends who admired the poor woman's pluck and devotion, and the ultimate result was Westbourne Park Church, which to-day is one of the busiest hives of Christian industry in the whole Metropolis. Truly that poor laundress, though dead long ago, still speaks, and with a very loud voice indeed.

I think this case very clearly proves that the weakness of our churches cannot be traced to the fact, that they are largely composed of those who cannot boast of much of this world's wealth.

Possibly one of the causes of the weakness of some of our churches is, that those in our large cities, do not take sufficient interest in, and know comparatively little about, those in the smaller towns and villages of the country. Our Presbyterian friends have, I believe, the advantage of us in this respect, and if so, we might do well were we to take a leaf or two from their book.

We are great sticklers for the independency of our churches, but while holding, as we unhesitatingly do, that each Church should have the entire control of its own affairs, I hope none of us believe in the blessing of isolation. I feel sure, that many of our smaller churches would become much more prosperous and useful, if they had more of the practical sympathy, as well as the prayers, of their fellow Baptists in larger towns. Some of them have a hard battle to fight, and are doing so, uncomplainingly and well. Many of them are the spiritual birthplaces of men and women who are a credit to our Denomination, wherever they go, and on that account they have a claim on those who are able to help. Let us then do what we can to strengthen their hands, remembering the apostolic injunction, that it is our duty to support the weak, and above all, the words of the Lord Jesus, when He said, "It is more blessed to give than to receive."

Another cause of our weakness may, I think, be traced to the fact, that as church members, many do not use the talents, with which they have been endowed, for the benefit of the church, and for the glory of God. No doubt we have amongst us many who conscientiously do so, and to these the Master will say on the great day, "Well done, good and faithful servant," but there are many others, who join our churches only for the purpose of what they call being well-fed. That done, they seem to sink into a state of blissful repose, and never dream of engaging in active Christian work. Plenty of food without plenty of work may possibly make a prize pig, but it will never make a prize Christian. Paul, in writing to the Thessalonians, says, "when we were with you this we commanded, that if any would not work neither should he eat." This, I know, had reference to another kind of work, and another kind of food, but I think the same rule may be applied in both cases. If all the latent talent of our church members, and especially of our younger members, were developed and properly directed, weakness in our churches would become a thing of the past, and we would know what Isaiah meant when he said, "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary, and they shall walk and not faint."

Let all our Baptist Churches work with renewed effort, in the first place, for the salvation of souls, and in the second, for the propagation of our Denominational principles, and I am sure we will, before long, have a more honourable place amongst the Churches of our land.

I should not wonder, and I would like to say this in a whisper, if another cause of weakness is, that we often have a far too high opinion of ourselves, and are apt to look with indifference upon much good work that is being done by others, because they follow not with us. I know some may object to this statement, but nevertheless, I believe it to be the case. Because, forsooth, we have discovered and act upon a truth which, to my mind, is as clear as daylight in the New Testament, we sometimes are tempted to think ourselves, *par excellence*, the servants of the Lord Jesus Christ. If

we wish to commend our principles to those who differ from us, we must get rid of all such narrow-mindedness, and self-conceit. Those who find themselves at last in the most exalted position, we may rest assured, will be those who have made the best use of the talents committed to them by God, and they themselves will be the very last to think that they ever deserved such honour. "Humble yourselves, therefore, under the mighty hand of God that He may exalt you in due time." Let us think as generously as we can of our fellow Christians, reserving for ourselves the last place of all, and when occasions arise, as arise they will, when it would be treason for us to hide our principles, let us always try to speak the truth in love.

While all this is quite true, we must take care to be true to ourselves. If our churches are to be strong *Baptist Churches* they must be far more aggressive than they are, that is to say, if our principles are scriptural, as we all believe them to be. While making it our first concern, to bring sinners to the Saviour, as faithful servants, we are bound to impress upon all believers, not only that it is desirable, but that it is their *bounden duty*, to follow out our Lord's command regarding baptism. We have a truth to proclaim, that other Christians have either neglected, or strangely misunderstood. Let us beware of that false charity, that would lead us to hide our light under a bushel, and look with complaisance on a system, which we believe to be totally unscriptural, and opposed to the distinct teaching of the New Testament, and which is responsible for much of the merely formal religion which we find in our land to-day. Error always dies hard, but die it must, and die it will. If we have not the courage of our convictions, we have no right to expect Denominational progress, and will only give just cause for outsiders to ask, why it is that we remain a Denomination by ourselves.

Some friends, for whom I have great respect, tell me that a great cause of weakness in our churches is, that many of them are far too strict in their communion, and admit none, either to the Lord's table, or to the membership of the church who have not been baptised by immersion, on a profession of their faith in Christ. Others, who are equally entitled to their opinion, would have me believe that the very opposite is the case, and that the churches in our Union that are the greatest hindrance to the propagation of our principles, are those who practise open communion and open membership. Others again, equally sincere, believe and declare, that those who practise open membership, are quite as great a source of weakness as those who are thoroughly strict in both communion and membership, that both are wrong, and that the only safe and scriptural course is the middle one, namely, that the government of Baptist Churches should be exclusively confined to Baptists, that the door of membership should not be thrown open any wider than it was by the apostles on the day of Pentecost, and that the communion table should be open to all who love our Lord Jesus Christ in sincerity and truth. With such a diversity of opinion, conscientously held by so many honoured brethren, it would be presumptuous in me, were I to say that the following out of any one of these particular courses, is a greater hindrance to Denominational progress than another, but of this we may be sure, that the greatest hindrance of all will be, if we fail to respect the conscientions convictions of one another. On one point I know we are all agreed, and that is, if we wish to be stronger, we must be brimful of Christian enthusiasm. It is this after all that we all need; the same intense desire to save the perishing, and the same burning zeal for doing good, as was found in Christ Himself. This, combined with implicit reliance on the help of the Holy Spirit, is surely the secret of all true Christian progress.

Before leaving the subject of our churches, I would like to say a few

words to our pastors themselves. It is not often that the pew has an opportunity of speaking candidly to the pulpit, but owing to the very democratic nature of our constitution, I have that privilege to-night. I would say then, to you, my ministerial friends, that if you wish to be the pastors of strong and aggressive churches, don't try to do all the work of the church yourselves. We live in an age of strikes, and if I were a pastor, and especially a *country* pastor, I would often feel very much inclined to strike against many of the things you are expected to do just now. How is it possible, for instance, for you who are bishops, in the truest sense of the word, and who are expected to bring some good fresh food to your flocks every Sabbath, to say nothing of week days, to do so, if you are to be worried with many things, which should be done by your deacons and church members? You have a great work to do, when you have to feed the flock of God, but how can you do so properly, if you are not allowed to spend much of your time in your study, and on your knees? How is it possible for you to attend properly to things spiritual, if you are constantly to be harassed with the care of things temporal? I have sometimes found a worthy country pastor who, after spending weeks in collecting money for some chapel building case, was almost at his wits end, because, in addition to collecting what money he could, he had to do the lion's share of looking after masons, joiners, slaters, plasterers, and plumbers, who, in their turn, looked to him for prompt payment of their accounts. How could such a man be expected to be ready for his work, and in a proper state of mind, when Sunday morning came? No, no; the very idea is preposterous, and my advice to you is, stick to your own business, and if you are not allowed to do that, then *strike*, and I think you will have the sympathy of all right thinking men if you do.

In even the smallest of our churches, there is, as I said before, much latent talent. One Christian man may not be able to write a sermon, but he can keep accounts; a second cannot teach a class in the Sunday school, but he can tell when a tradesman is scamping his work; while a third may not be able to pray in public, but he makes a splendid beggar, and, in that respect, will put even you yourselves to shame. All these, and many more, are talents which it is your business to draw out, and get consecrated to God, and if you do so, you will find many among your own church members, who have acquired the Christian virtue of self-sacrifice, and who are quite able and willing to help you in many ways, and who, at least, will be able to attend to many of those secular matters which distress and annoy you just now.

These remarks I address principally to our country pastors, but even in our cities and large towns, I know that many of our ministers are often expected by their church members to attend to matters, which have nothing whatever to do with the ministry of the Word, and which seriously interfere with their comfort and usefulness. To all such I would say, Follow the example of the apostles, who, you will remember, deliberately struck work themselves, and say like them, "It is not reason that we should leave the Word of God and serve tables."

And now let me draw your attention, for a few minutes longer to some of the weak points of our Scottish Baptist Union. In the first place, I make rather a paradoxical statement, and say, that in this Union of ours, the first and greatest cause of weakness is, want of union. Article No. 2 of our Constitution says, "The Union shall consist of Baptist churches and individuals holding Evangelical doctrines, as distinguished from Rationalism and Socinianism on the one hand, and Ritualism and Roman error, on the other." So far so good. We all profess to be members of Baptist churches holding evangelical doctrines, thus described, otherwise we have no right to be here. We have formed ourselves into a Union, but is that Union a reality or merely a name? You will please excuse a

passing allusion to the burning political question of the day, but I really think, that our Baptist Union of Scotland bears a remarkable resemblance to that other Union, about which we hear so much, and which is supposed to exist just now, between the kingdoms of Great Britain and Ireland. In the latter case, there is a union on paper, but not a union of hearts, and I fear it must be said, that this is very much the case with us. There is much less reason for complaint in our case, as we have already got, what the vast majority of our friends across the Irish Sea would move heaven and earth to get—a most complete system of Home Rule, with an executive in every church. Each church manages its own affairs, and the Council of the Union, has neither the power, nor the wish, to interfere in any way whatever. Behold, then, a company of professed followers of Him who prayed so earnestly for the union of all who should believe in His name, all at sixes and sevens in many cases, about what is to be done for the advancement of His kingdom! In the words of the Apostle James, I would say, "Brethren, these things ought not so to be." Unlike the ancient people of God, we have neither the pillar of cloud by day nor the pillar of fire by night, to go before us in the way. We can consult no Urim and Thummim in cases of difficulty, and learn from these mysterious oracles the will of God. We cannot confide our troubles, like them, to prophets, who spake as they were moved by the Holy Ghost, and who could give the answer required. We cannot go, in the same way as the beloved John did, direct to the incarnate Saviour, and ask a question, and receive an answer, from His human lips, as he leaned upon His breast at supper. But this we *can* do; we can ask the Holy Spirit, who is ever with us, and who is here for the very purpose of guiding us into all truth, to show us the way wherein we should walk. Let us do so in earnest, and with an intense desire to know what the will of God really is, and, having thus acknowledged Him in our ways, let us expect that He will direct our paths. So far as I know there is only one way, in which God now-a-days makes His will known to an assembly of Christian men, and that is *through the voice of the majority*. Having, therefore, prayed as we ought, let us, as in the presence of the Searcher of hearts, take the opinion of our Committees and Council, and loyally abide by their decision. Let the minority generously fall in with the majority, and present an unbroken front in our attacks upon the the common foe. This, I take it, would be real union. If we cannot agree to follow such a course, then our meetings here, from time to time, are a farce, and the sooner we shake hands with each other, and go home, the better for our churches and ourselves.

And now for another weak point. I think we are far from being strong in our Educational policy. As most of us here know, we have in our Union three distinct parties, who all think differently as to how we should proceed with the education of our students. There are first those who will be satisfied with nothing short of a completely equipped Theological Hall of our own, with all its accompaniments of competent, and well paid, professors. Then we have those who would continue to do as we are doing just now, and give what education we can, with the means at our disposal, or rather, after reading Treasurer Graham's circular, I should say with means which are *not* at our disposal. Lastly, there are those who, while sending our students to a Scottish university, for their Arts course, would send them, for the prosecution of their theological studies, to one or other of the Presbyterian Halls, or perhaps to Bristol, Regent's Park, or Rawdon. I quite sympathise with party *No. 1*, and only hope they will live to see our denomination large enough, and wealthy enough, to carry out their programme. In the meantime, this is not the case. With party *No. 2* I cannot say I am so much in sympathy, but after preaching that the majority in our Union meetings should rule the day, and that the minority should gracefully coalesce, I can only say that I for one, and I hope all of us, will

do what we can to strengthen their hands. With party *No. 3* I am quite at one. Our young men would not be one whit the worse, but a great deal better, were they allowed to rub shoulders with students of other denominations. They would get a much more thorough theological training than we can possibly give them, under existing circumstances, and if we are frightened, that they would not be able to hold their own, when called upon to defend their principles, then, all I have to say is, the less we have to do with such young men the better, as they are certainly not the men for us. Personally, I have no such fear, but believe that having truth upon their side, they would have a Baptist leavening influence, amongst their Pædo-Baptist fellow-students. In any case, let us have thoroughly educated Christian men as pastors, and teachers, or we shall be weak indeed.

There is no doubt about it, that one great cause of weakness in our Union is want of funds. I am sorry that this should be the case, and as a man's pocket, and what he brings out of it for the cause of God is often a very good test of his being earnest in the Christian life, I would like to see large contributions, finding their way into Mr. Graham's hands. I think it was the venerable Dr. Joseph Brown who was quite indignant, when he heard a minister in the pulpit begin the service of the day with the words :—"Let us begin the public worship of God." The public worship of God began, sir, he would say, at the plate at the church door. We have amongst us not a few who are both able and willing to give largely, and all can give a little. There must be therefore something wrong, if they do not give, and I believe the simple reason is, that we have not given satisfaction, in the way we have been dealing with the funds, that have been committed to our charge. I must say that I quite sympathise with many friends whose character for generosity, and whose willingness to advance the kingdom of Christ, is above suspicion, when they say, "We will not give money to be frittered away in the way it is being done by our Committees. We *can* make, and we *will* make far better use of our money ourselves, by giving it to cases of which we approve, and which, we know, are doing much more real good than you can show." "You cannot surely suppose," they say, "that we are quietly going to hand over our money to a body of men, who show themselves so utterly wanting in common-sense, as to continue, year after year, to support hopeless causes, which are only drags on our Denomination. If anything else is required, they add, to show their lack of wisdom, it is their apparent insatiable desire to vote away money which they have not got." I know that many of the best friends of our Union, are talking in this way, and I see breakers a-head, if we continue to go on, as we have been doing. So far as I can see, there is only one way out of this difficulty, and that is, to refer all matters involving the payment of money, to a small committee of thoroughly business men, who have the confidence of the Denomination, and who have proved by the successful way in which they manage their own affairs, that they are able to manage ours. I would also heartily endorse our new rule, that no man to be put on such committee, who does not contribute personally to all the funds over which he has control. Such a committee would, I think, be of immense value. We would never be in debt, as I am very sure these men would never vote away a penny unless they had it on hand, or knew from where it was coming. This is peculiarly the business of laymen, and ministers should have very little to do with it. I have not the slightest wish to give offence to any of my brethren, lay or clerical, but I really think, the less the majority of our ministers have to do with voting away money the better. In the kindness of their heart they often say *yes* to a grant, when common sense would say *no*. I could give a number of illustrations of this weakness, but will not do so just now. Some say—Oh, but often laymen are in the same box, and do the same. That is quite true, but, as two blacks will not make one white, I would simply remove all such laymen, to a place, where they would not have the

chance of doing us any harm. I know, on the other hand, that a number of our pastors can vote wisely and well, and realize the value of the money, which has been committed to their care. We owe much to many of them, for the help they give us in raising funds, and perhaps it is only right, that all of these should be represented, on such a Committee as I propose. In any case, let it be very small, perhaps not more than fifteen in number—say three ministers, and twelve laymen; and I believe our worthy Treasurer will have reason to bless the day in which it was appointed. We have each our individual sphere of usefulness, and each our niche in the temple of God. It is a very great mistake, when the square man gets into the round hole, or vice-versa. By following out such a system as I have attempted to suggest, I think the Union will soon regain the confidence of the churches, so far as the management of its funds is concerned.

In the last place, I would say, and I know that many here will not agree with me, that another cause of weakness is our attempt, *as a Union*, to establish and maintain churches in the larger towns, where there are not Baptists enough to do so for themselves.

I know this is quite in accordance with article No. 4 of our Constitution, but nevertheless, the stubborn fact remains, that the Fund from which grants to such churches must be made, is very poorly supported indeed. This proves to my mind very conclusively, that this particular kind of work does not meet with the warm sympathy of the Denomination. To attempt to carry it on, without sufficient money, would be simply suicidal, and as the means required, to multiply and maintain such efforts, are not forthcoming, we may take for granted that God intends us to work in some other way. My own ideas are, that before long we shall have a plethora of Baptist Churches, in Scotland, or rather of Presbyterian Baptist Churches. I understand that our friends of the Free Church, are about to commence a revision of their standards, and to overhaul their venerable Confession of Faith. Venerable it may be, but it is not so venerable as ours, and when they begin again to compare the Westminster Compilation with the Acts of the Apostles, and the Epistles of Paul, who knows that before they have finished their work, they will have discovered, what to them has been the long lost ordinance of Believers' Baptism, and resolve that from henceforth, the command of Christ in this matter, will be carried out in its simplicity and truth, and that the membership of the Christian church, shall be exclusively confined to those who have made a credible and intelligent profession of their faith in Christ, and their obedience to Him.

If we are to have a new fund at all, I hope it will be one from which could be paid the salaries, and travelling expenses, of thoroughly qualified evangelists, who could itinerate Scotland, preaching the gospel of Christ, especially in large centres of population, and teaching the people throughout our land, to study the Bible for themselves, apart altogether from any human creed, confession, or catechism. This, to my mind, is the best way to make ourselves felt as a power in both town and country, and Baptist Churches will follow, as a matter of course.

And now, my friends, I have said to-night, what I have long wished to say in committee or Council, but being a man generally speaking of few words, although you may think I have belied my character on this occasion, I have never summoned up sufficient courage, to declare my views. You may think I have been a little hard upon our Union, but I think it is just as well to look at things straight in the face, and anything said to-night, I can assure you, has been said with a sincere desire for its prosperity and success. I know that perfection cannot be found, or cannot be expected, in anything here below, but that will be the great characteristic of the "General Assembly and Church of the First Born, which are written in heaven." God grant that each of us, may be a member of that great and glorious Union, where we shall see eye to eye, with each other, and with Christ our Lord, and where all we think, and say, and do, will be pleasing to his sight.

Annual Meetings of the Denomination in Scotland.

THE denominational meetings in Edinburgh commenced on Tuesday, October 22nd. Committee meetings occupied the greater part of the afternoon, from 4 till nearly 8 o'clock. In the Beneficiary Fund Committee the only business was voting a grant of £10 for one of our aged ministers. In the Ministers' Provident Fund, the only noticeable thing was an announcement by the Convener that there were no new applications for membership. The General Committee agreed to recommend to the Council, for admission into the Union, the church at Cowdenbeath. The Draft Report was also, after some alterations, approved of. The Educational Committee accepted Mr. Lindsay, of Dreghorn, Ayrshire, as a student of the Union. It was agreed to nominate to the Council the Rev. W. P. Grant, of Perth, as Tutor in place of Dr. Macnair, whose serious illness was deeply regretted, and a resolution of sympathy with him and Mrs. Macnair was ordered to be prepared. Dr. Landels being unable any longer to give the time required for Tutorial work, it was cordially agreed that the Rev. F. H. Robarts, B.A., should be requested to undertake the work, without being designated Tutor, to which designation he strongly objects. The Treasurer's statement was submitted, and the Draft Report approved of. At 8 o'clock public worship was conducted in Dublin Street Chapel, and an excellent sermon from Psalm xxvii. 4, was delivered by the Rev. T. H. Martin, of Adelaide Place, Glasgow. We hope we may yet see this sermon, or the greater part of it, in the pages of the magazine.

Wednesday opened well with a Prayer Meeting at Bristo Place, in connection with the Home Mission. The meeting was largely attended, and characterised by a devout and earnest spirit. At the business meeting which followed, presided over by Mr. R. Lockhart, the Report and Treasurer's statement—the latter not so favourable as could be desired—were read and adopted. The venerable Mr. Charles Anderson, who has been so long devoted to the interests of the society, was appointed Treasurer, and with him as co-Treasurer, his son-in-law, Mr. W. O. Gibb, who has kindly undertaken the more onerous duties of the office, for which Mr Anderson's advanced age renders him not so capable as he has been. The serious illness of Dr. Macnair unfitting him for the work of Secretary, Mr. Percival Waugh was unanimously chosen to that office. A resolution, of which Mr. Elmslie had given notice, that the Committee be appointed for three years, instead of one year as now, was deferred for consideration till next year. Dr. Landels moved a resolution, which was seconded by the Rev. W. Tulloch, and unanimously carried, to the following effect :—"That it be an instruction to the incoming Committee, to review at

as early a date as possible, the various stations of the Society, their history, state, and prospects, with the view of ascertaining whether by any changes or modifications its object may be better secured, and its resources more economically and usefully employed; and that the Secretary be requested to procure, as far as possible, and submit to the Committee such information as may aid them in their deliberations; and further, that for this purpose the Committee shall appoint deputations to visit the stations where it may be thought desirable."

The Council of the Union assembled in Dublin Street, at 2 o'clock. There was a good attendance, and a considerable amount of business was got through. The churches at Hutchesontown, Glasgow, Alexandria, and Cowdenbeath, were received into the Union, and Mr. Percival Waugh as a personal member. The chief business was the adoption of the Revised Rules, as recommended by the Committee. After a good deal of discussion on the question of the ballot, the Revised Rules, with a few amendments, were finally adopted. The principal changes are, (1) that instead of each church having a right to send to the Council, its pastor and three delegates, the representation shall be as follows:—"From each church of 100 members and under, two Delegates; 150 members and under, three Delegates; 250 members and under, four Delegates; 350 members and under, five Delegates; exceeding 350, six Delegates."

(2) The General and Education Committees, instead of being appointed as now and composed of an unlimited number, shall be elected by ballot from a duly scrutinised list of nominees, containing not less than 100 for the General Committee, and 70 for the Educational. "The members of the General Committee shall not exceed 80—20 to be a quorum. The members of the Educational Committee shall not exceed 60—15 to be a quorum."

(3) Instead of nomination of Tutors being confined to the Educational Committee, any member of Council may add to the Committee's list; and from that list the requisite number shall be chosen by ballot.

(4) Last, but not least, members of churches, and personal members who contribute not less than half-a-guinea, and pastors of churches which contribute to the fund or object for which the appointment is made shall alone be eligible for membership in committee.

These changes, it will be seen, are of very great importance to the work of the Union; and one may hope that they will not fail to increase its efficiency as is desired and anticipated.

The Temperance Meeting was held in the Hall of the chapel, at 5 o'clock; and, as might have been expected, under the presidency of Mr. Robarts, the speaking, while spirited and good, was temperate in an unusual degree. The meeting was good in every way; but the most interesting meeting of the day was

The public meeting of the Home Mission, held in the Chapel, at 7.30, under the presidency of Mr. Crichton of Aberdeen, who made an excellent chairman. The size and spirit of the audience both testified to the interest taken in the Society's work. The speakers did their part well. The speech of Mr. Milne of Lerwick, scene of

the labours of the late Sinclair Thomson, whose memory is still fragrant in the Society, and the churches he annually visited, was specially interesting, as testifying to the Lord's blessing on his work, and showing that Mr. Milne is a worthy successor of a noble man.

The Prayer Meeting on Wednesday morning at 9.30, was rather too early for a good attendance, and the time allowed for it (half an hour) was too short. The business of the Council, which met at 10, was disposed of smoothly and expeditiously. In addition to the usual routine business, the election of Vice-President (Rev. J. Crouch, Paisley), Treasurer (Mr. J. Graham), and Secretary (Rev. J. Yuille, Stirling), and the revision of the Committee, two resolutions were passed, one relating to evangelistic work, and the other to visitation of the churches, both of which are likely to yield good fruit.

The Public Conference of the Union was devoted to the consideration of the question—How best to promote the spread of denominational principles; and was perhaps the most interesting and profitable of all the meetings. It was fitly followed, however, by the evening meeting in Marshall Street, when the new chairman delivered his inaugural address, and the Rev. J. T. Wigner, London, W. Stevenson, Kirkcaldy, and J. Glendening, Elgin, delivered stirring addresses. On the whole the meetings were among the best and most profitable ever held in connection with the Union, and felt to supply a healthful stimulus to all who were present.

Children's Readings.

By the Rev. F. H. Robarts, Glasgow.

"THE FOOD OF THE SOUL."

"It is the Spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you, they are spirit and they are life."

IF you read the verses which come before our text you will find that Jesus had been talking about Himself as the Bread of Life, or the Food of the Soul. He said "I am the living bread which came down from heaven; if any man eat of this bread, he shall live for ever;" but then he added some very strange and puzzling words, "the bread that I will give *is my flesh*, which I will give for the life of the world." Think of that! What do you make of that? The Jews were puzzled, and no wonder; they strove among themselves saying, How can this man give us his flesh to eat?

And yet when we come to think about it, the words are not so puzzling after all, for they are plainly to be taken in what we call a figurative sense. Let me explain the meaning of that hard word,

Now think, *how do you feed your body?* By putting food into your mouth, bread and butter, porridge, beef, and mutton, whatever the food may be, chewing it thoroughly, swallowing, and digesting it. So you feed your body.

How do you feed your mind? You go to school to feed your mind; and you feed it on history by reading the history book, and thinking about it, and asking and answering questions about it, till you feel that you have got history into you, and made it a part of yourself and that you know it by heart. You feed your mind on geography and arithmetic in the same way. Sometimes you get a new story book, and you enjoy it so much that you say you *devour* it, and you ask to sit up an hour later to finish it. When you say that you *devour* it, do you mean that you put it into your mouth and chew the paper into pulp and swallow it? You do not mean anything of the kind; what you mean is that you swallow the thoughts and enjoy them with your mind, just as you swallow a good dinner and enjoy it in your body. So when you say that you *devour* a story, you use the word *devour* in a figurative sense.

Now how are we to feed our hearts and souls? by devouring what Jesus says about His death upon the cross for us, about His flesh "wounded for our transgressions and bruised for our iniquities," and about His precious blood "shed for the remission of sins." When he says that we must eat His flesh and drink His blood, He uses the words in a figurative sense, for He afterwards says Himself, "It is the Spirit that quickeneth; the flesh profiteth nothing; *the words* that I speak unto you, they are spirit and they are life."

Our Lord often uses figurative language which nobody misunderstands: for instance He says, "*I am the Door.*" Does that mean that He is made of real wood? We all know better than that. It means that, as we enter in by a door or a gate into a sheepfold, so we can come into the Church and at last into Heaven only through Jesus, who is the "new and living way."

"*I am the Vine, ye are the branches.*" Does that mean that Jesus is a real root buried in the earth, and that grapes grow out of us as from the branches of vines? Nothing of the kind. It simply means that we cannot be good, and be full of love and joy and peace, unless we know and love Jesus and abide in Him.

"*I am the good Shepherd,*" and ye are the sheep. Does that mean, that men and women are real sheep, and that boys and girls are real lambs, and that they have wool upon their backs, and bleat instead of talking? No wonder you smile at such an absurd idea. In all these cases you understand the meaning of the figurative language, and see

quite well that the "Door" and the "Vine" and the "Good Shepherd" are only figures or pictures to help us to understand what Jesus is and does for us. And in the same way we may easily understand what He means by our eating His flesh and drinking His blood. Was it not foolish of those Jews to misunderstand Him as they did?

And yet—would you believe it? there are many people still who so misunderstand the Scriptures, that when they come to the Lord's Supper, and eat the bread and drink the wine, they believe that they are eating the real flesh and drinking the real blood of the Lord Jesus Christ who died on the cross for us, and whose body is now in heaven.

No; when Jesus says, "He that eateth Me even he shall live by Me," He just means that we are to read what the Bible says about Him, and especially about His dying love, and that we are to believe it and think about it and "mark and learn and inwardly digest it," and so by believing in Him our souls will be saved and strengthened, and made holy and happy.

Now here is something which I want you to do. Take your Testaments, and pencil and paper, and try how many "emblems" or figures, or pictures, of the Lord Jesus Christ you can find; how many different things which He is compared to. I have given you three already, but there are many more; and when you have made a good long list read it over very slowly and carefully, and then kneel down and turn it into a prayer.

"O Lord Jesus be all this to me: and may I be all that I ought to Thee; a fruitful branch in the true Vine, and a loving lamb of the Good Shepherd."

Notes.

On Passing Events.

THE attendance at our annual meetings in Edinburgh was very encouraging, and the spirit excellent on the whole. It was pleasant to see dear old Mr. Wigner from London, representing our English friends. As Dr. Landels said, in moving a vote of thanks, his appearance itself did us good; and his excellent stimulating address at the closing meeting produced a profound impression, and was highly appreciated by the audience. Such youthful fervour and activity, combined with such rich experience, are not often to be met with. It was no less pleasant to see, one who may be called the "father of the Union," being, as we suppose, the oldest member now able to take part in its proceedings, present on two or three occasions; and the pleasure was enhanced by the fact that no less than three of

his sons were found taking part in the work, in which he has been so long interested. There were some familiar faces, however, whose absence was much regretted. Death had removed one; ill-health or the infirmities of age deprived us of the presence of others. Some were absent from causes which we can only conjecture, possibly because of the contentions which have recently prevailed, and the result in which they have issued. Some of these brethren—one in particular, who has held more than one office in the Union, and rendered it most valuable service in the past—would be gladly welcomed at its meetings. And if all things have not gone as they wished, it may be hoped that though they dislike being outvoted, yet, recognising the principle that in all free communities the majority must rule, they may soon see their way again to co-operate cordially with their brethren.

One thing which has been very definitely settled by the meeting is, that this principle must prevail. The pleadings of some that the minority should be allowed their way in order to secure peace and co-operation, were very effectually answered by the vote which followed the discussion on the ballot, and are not likely to be heard again. It will scarcely fail to be understood after what took place, that if any will not work with their brethren on this principle, their co-operation will certainly be dispensed with, notwithstanding any loss of help which may thus be incurred. Happily the Union means work whether it gets their help or not. It does not mean to spend its time in wrangling over questions which have been sufficiently discussed, but to do some work for the denomination and the cause of Christ. The resolutions relating to evangelistic work, and the visitation of the churches express what the great majority feel, and show what they mean to do by the help of God. And if a minority choose to stand aloof, and try to draw off attention to disputed questions, we trust the answer will be, "We are doing a great work and can not come down."

The most noticeable feature in the closing meeting was the Chairman's address. It was gratifying to see in the chair the bearer of a name so honourably associated with the denomination in Scotland; and as might have been expected, the meeting gave him a hearty welcome, not only for the name he bears, but for services he himself has rendered. His address was telling, and bristled with points, some of which might perhaps be deemed contentious. It was well received nevertheless. We noted with special satisfaction what he said about the employment of Evangelists, and hope his words may be followed by the inauguration of a movement in that direction. If wisely conducted, not on too rigid lines, but left free to expand as circumstances may require, it will supply all that we can desire in the way of machinery for church extention purposes, and substantially nearly all which was proposed in the address of last year, and the resolution which was submitted to the November meeting of Committee; and leave no pretext for some of the objections which were then raised. The smaller churches throughout the country will be

encouraged by the visits of such evangelists. Places of meeting in which to conduct their services will have to be provided where no such places exist. Large centres of population will, we assume as a matter of course, receive their first attention; and their visits to such places be prolonged or shortened as may seem most wise under the circumstances. If because the agents are called evangelists they are to be hurried off from towns in which their labours are producing fruits, without being allowed to baptise the converts, and form them into churches, and remain with them a sufficient length of time to set them in order, when the evangelist may be succeeded by such a pastor as the church may be able to secure, there will be so far a departure from Scriptural lines, and the good effects of the movement be greatly neutralized. All such questions should be left to a judicious committee carefully chosen; not too large, and composed of men who have had some experience, and are sincerely and warmly interested, in evangelistic work. Under such a committee free to exercise its discretion we augur from the movement the greatest good, and we hope Mr. Rose may be able to signalise his year of office by its inauguration. Money is, of course, an indispensable prerequisite; and Mr. Rose, as a layman accustomed to deal with pounds, shillings, and pence, knows as well as any one how it may be obtained. It is to be hoped that no other layman will attempt to place obstacles in his way, as was done with the proposal of last year.

THE Annual Meetings of the Baptist Union of Great Britain and Ireland, held at Birmingham last month, showed no falling off in numbers or interest compared with the meetings of the previous years, The agitation which threatened to destroy the Union, has proved beneficial rather than injurious, by drawing the members nearer to each other, and inspiring them with a greater determination, to render the Union serviceable to the cause of Christ. The programme of the meetings gave unusual prominence to pressing social questions; and the address of its venerable President, on "The duties of Christian Citizenship," was to some extent a fore-shadowing of what followed. The doctrinal soundness of that address will not be questioned by the most orthodox member of the body; nor can any charge of heresy be fairly made against an organization, by which such an address is not only tolerated but enthusiastically approved as its own manifesto to the world. The best answer the Union can give to such charges is simply to ignore them, and proceed with its work on the lines of the Birmingham meetings. There has been enough of controversy; it is now time for quiet persistent work. Burning social questions were very vigorously handled by Dr. Clifford, Mr. Glover, and others. The speeches of these two brethren were worthy of themselves; and it is difficult to say more in their praise. Some of the early morning sermons, seem also to have been of unusual excellence.

A CORRESPONDENT, who signs himself A. O. S. A., which we suppose means an officer of the Salvation Army, has sent the editor "a copy of *Great Thoughts*, containing a life of General and Mrs. Booth,

which, taken with Ezekiel xxxvii., he says, "will go a long way to answer the questions propounded in the paper edited by you, concerning the Salvation Army." The paper speaks of the personal qualities of General and Mrs Booth, and their family, and the work the Army is doing—matters to which we abjured all reference. But it contains, of course, no answer to our questions, any more than does the Scripture referred to. Our correspondent, in so far as our questions are concerned, might as well have referred us to 1 Chron. i. 1. The only thing which his communication makes manifest is, that he —officer though he may be—has no Scriptural reason to give for the office he holds, or the organization with which he is connected. The editor will be glad to receive other communications from members or friends of the Army; and we can only hope that they will be more to the point than A. O. S. A.

Correspondence.

THE AYR CHURCH.

We have received a letter, signed by four gentlemen in Ayr, containing exceptions to some of the statements made in the sketch of the church which appeared in our September Number. The discrepancies are of no great consequence, but as it is well to be accurate, we give the statements of these gentlemen as fully as our crowded space will allow.

The first exception taken, relates to the date at which the church was formed, which date was not in September, as the sketch says, but in June. The following extracts from a speech of Pastor Horne, at an anniversary meeting of the church, held on the 26th of September last, will show how the discrepancy has arisen :—

"According to the minutes, some friends met on June, 21st, 1886, and '*resolved* to constitute themselves into a Baptist Church;' on July 7th they again met and took the first step of putting their resolution into practice by electing deacons; a week afterwards they reached another stage by meeting and appointing a secretary and treasurer; the following month (September) they again met and decided upon rules; during the same month he was asked to become pastor, and entered on the pastorate September 26th, 1886. The place of meeting, hours of service, hymn book to be used, &c., were decided upon after his arrival. Thus, while it might be said that the good ship was launched on June 21st, it was not until September 26th that she left the harbour on her voyage, full rigged and fully manned. This accounted for their holding two anniversaries—one in June and one that night."

A second point the four take exception to relates to the connection of Mr. Spurgeon with the church. We give their statement on this matter, in which we can see nothing materially at variance with what was said, either in the sketch or the editorial note—"Mr Spurgeon had no hand in the formation of the church. The church had no

thought of communicating with him on any matter, until after it began to negotiate with Mr. Horne to become its pastor. But the church is deeply indebted, and cannot be too thankful to Mr. Spurgeon for contributing so liberally to Pastor Horne's salary, also to the Building Fund of the church."

The four gentlemen deny that the members of the church are all total abstainers. We have communicated with the author of the sketch on this matter, and he affirms that though not all *pledged* (which the sketch does not say they are), they are all *practical* abstainers. Which is right, we are unable to say, and must leave the question where it is. We would only remark that the alleged exclusion of some members for intemperance does not prove that they are not all abstainers who are now in fellowship.

We think it a pity that the sketch did not mention what had been done previous to the settlement of Mr. Horne, such as the baptisms that had taken place, the meetings of the brethren on the Lord's day in the house of one of their number, the resolution to form themselves into a church in June, 1886, the appointment of deacons and a secretary and treasurer, their removal to a hall because of their increasing numbers, their negotiations with, and their offer of a salary to Mr. Horne. But as we do not suppose there was any intentional suppression, we hope our correspondents will be satisfied with the more detailed statement now given.

Intelligence.

ABERDEEN.—GEORGE STREET CHURCH ANNIVERSARY SERVICES.—The Rev. R. E. Glendening, Elgin, preached on Lord's Day, the 20th, at 11 and 6.30 p.m. Both services were well attended, the evening specially, when every available space was occupied, and the preacher was listened to with wrapt attention and evident appreciation. On Monday evening, the 21st, a social meeting was held in the large hall belonging to the Northern Friendly Society, tea being served at tables beautifully decorated with pot-plants and cut flowers, which were presided over by ladies of the congregation. The chair was occupied by the Rev. A. Bisset, M.A., the esteemed pastor, who was accompanied on the platform by Rev. R. E. Glendening, Elgin; Rev. W. D. Scott, South Parish Church; and Messrs. G. Brown, G. C. Fraser, James Crichton, S. Garriock, and the deacons of the church. The chairman gave a brief outline of the work in which the church engaged in, and stated that the membership now reached 216. Suitable addresses were delivered in the course of the evening by Revs. W. D. Scott, R. E. Glendening, and Messrs G. C. Fraser, James Crichton, and S. Garriock.

CLYDEBANK—FORMATION OF A BAPTIST MISSION.—For some time past Christian workers belonging to Clydebank have been in the habit of coming to the Dumbarton Baptist Church for baptism. As their numbers increased, and the district being a rising one, it was deemed desirable to have either a Baptist Church or mission planted in the place. Accordingly, on Sabbath, October 13, the Rev. J. M'Lean, Dumbarton, preached in the committee room of the public hall on "The Leading Features of a New Testament Church," and thereafter formally constituted those present willing to identify themselves with the new movement into a Baptist Mission, to be connected with and under the supervision of the church at Dumbarton. About twenty have cast in their lot with the new cause, and there are others on the eve of joining. The Gospel Hall, presently occupied by the Christian Brethren, has been purchased for the use of the mission, and will be occupied by

them in a few weeks. In the interval service will be conducted in the committee room of the Public Hall. The Rev. Mr. M'Lean conducts a meeting on Thursday nights, and has agreed to preach once a month on the Sundays. The other Sabbaths will be supplied by well known ministers and laymen belonging to the denomination, who have kindly consented to aid the young cause.

EDINBURGH.—An interesting meeting was held at Dublin Street Church on Monday, the 21st October, with the view of uniting the various workers connected with the church into what is to be called a Christian Endeavour Association. It has been felt for some time that those who are engaged in different branches of effort have too little mutual intercourse, and know too little of each other's work. Although the weather was very inclement, between 60 and 70 workers, representing the various branches of work, assembled in the hall. After tea, the pastor stated the object of the meeting; and after a free conference it was unanimously resolved to form an Association, having for its objects—I. To form an intelligent acquaintance with the teaching of God's Word, as an essential qualification for work. This end ought to be sought—(1) By private study. (2) By the use of all available helps. (3) By fraternal intercourse among the members.—II. To bring our own lives into conformity with the requirements of the Word.—III. To promote the extension of the kingdom of Christ.—(1) By efforts for the diffusion of the truth, such as conversation, tract distribution, domestic visitation, the instruction of the young, evangelistic work, and such other things as may from time to time appear advisable. (2) By seeking the prosperity of the church of which we are members. (3) By filling our own places as regularly as possible. (4) By inviting others to attend. (5) By shewing attention to those who do attend. (6) By inducing our fellow members to take part in such work. The meetings are to be held on Monday evenings. A portion of the time to be spent in devotion and Scripture study, and part in hearing the reports of different workers. The meeting was enthusiastic, and it is hoped that great good will result.

KIRKINTILLOCH.—On Tuesday, the 17th September, a social meeting of the members was held to bid farewell to Mr. James Stark, a deacon of the church, on the occasion of his leaving for China as an agent of the China Inland Mission. On Thursday, 3rd October, a public valedictory meeting was held in the Temperance Hall, the Rev. J. B. Gillison in the chair. Short addresses were given by the Rev. F. W. Baller, of the China Inland Mission Training Home, Ngan-king, and two other missionaries home on furlough; by five fresh recruits on the eve of going out; also by Provost Colville, Motherwell, by the Chairman of the Gospel Temperance Union, and by the President of the Young Men's Christian Association. Towards the close of the meeting a purse containing a cheque for twenty guineas, subscribed by friends in the district, was presented to Mr. Stark, who made a feeling and appropriate reply. The hall was densely crowded, many having to stand.

WISHAW.—At the quarterly meeting of the church here, held on Wednesday, 9th October, a presentation was made to Mr. T. R. Lambie, who has led the singing in the church since its commencement. The presentation consisted of a handsome marble time-piece, and a beautifully bound Oxford Auxiliary Bible, with a case of silver jelly spoons for Mrs. Lambie. The time-piece bore the following inscription on a silver plate:—"Presented to Mr. T. R. Lambie, by the members of the Baptist church in Wishaw, as a token of their gratitude and appreciation of his services in leading the praise in the church for so many years, 9th October, 1889." Mr. Whittet made the presentation on behalf of the members, and Mr. Lambie replied on behalf of himself and Mrs. Lambie, gratefully acknowledging the kindness shown to them.

NOTICES TO CORRESPONDENTS.

All communications intended to appear in the Magazine must be in hand not later than the 20th of the month—letters by the 15th.

Communications referring to articles for the Magazine to be sent to the Editor, Rev. Dr. LANDELS, 10 Bellevue Terrace, Edinburgh; those referring to advertisements and the supply of copies of the Magazine, to the Publisher.

Printed and Published by ROBERT SYMON, 8 St. James Square, Edinburgh, on the 7th day of November, 1889.

SCOTTISH BAPTIST MAGAZINE.

Editorial Note.

IN issuing the last Number of the MAGAZINE for the year 1889, we venture to appeal to our readers for an increased amount of support during the ensuing year. They can do something to increase the circulation and extend the influence of the MAGAZINE by recommending it to others; and they can also render important help by forwarding early their own subscriptions. To those friends in the churches who have taken charge of the circulation we owe a debt of gratitude, and we respectfully request them to continue and extend their services. We do not hesitate to say that the MAGAZINE is worthy of all the help its friends can render. It is the only medium through which the churches can learn what is done by the denomination in Scotland; and the items of intelligence, and the carefully prepared reports of denominational meetings, and the notes on passing events supply a lack which the churches must feel. In addition to this, many of the articles on doctrinal and devotional and practical subjects are worth the whole price of the MAGAZINE; and when to all is added the *Missionary Herald*, the selling price of which is a penny, it is safe to say that of all religious magazines it is the cheapest that can be had; and that it would not be creditable to the denomination were it not well sustained. It might claim, perhaps, to have done something to bring about through its discussions the state of peace and harmony which prevailed at our late meetings, through the right of the majority to rule being at length recognised. It is too early for us to be able to say what new feature will be introduced next year. But we may assure our readers, that while we retain what is good, we shall do our best to increase its attractions and usefulness. Mr. Robarts will continue his interesting Children's Readings. Some of our Home Mission stations will be passed in review—their history, state, and prospects. And our enlarged staff of writers, and carefully selected Gleanings will, we hope, make the MAGAZINE a welcome guest in most of our Baptist families. Our ambition is to be of service to the denomination; and in such a laudable object we may fairly ask the co-operation of its members.

Communion with God the Strength of Earnest Living.*

"One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to enquire in his temple."—PSALM XXVII. 4.

PROBABLY to most of us the expressions that David uses in his Psalms about the fellowship he desires with God, seem high-flown and unreal. There is something about their intensity and fervour which is foreign to us, they not only shock the decorous proprieties, but sound like the utterances of one who cannot have experienced the sordidness and littleness of common life. But about the reality of David's experience we can have no doubt, when we consider that his songs have been cherished by so many generations because they have awakened echoes to his thoughts and feelings in the hearts of men of every kindred when they have been placed in situations similar to his own. Because some are strangers to the longing after fellowship with God which David desired is no proof that such longing cannot exist; it only proves that there are too many who habitually live on the dead level of a prosaic existence, and never attempt to climb the mountain heights where God draws near to man.

There was a time when the men from whom we are spiritually descended sought this communion with God more earnestly and persistently than we do who seem so content to live low-thoughted lives. There is a lack of that deep earnestness of spirit which will face God alone, and draw from Him sanctifying grace and power. The signs of the times point in many ways to the encroachments of the outward upon the inward life, and there is a danger lest there should be an irretrievable loss of depth and reality in our personal religion.

It may be that *some aspects of the change* which has taken place are to be welcomed rather than deplored. If the old habits of devotion which characterized our fathers have been discarded, it is doubtless for this reason, that they have become largely untrue and have therefore lost their sanctity. To urge a hasty and unconsidered return to old forms and methods would be unwise, because it would largely

* Notes of a Sermon preached before the Baptist Union of Scotland, on Tuesday, October 22d, 1889, in Dublin Street Church, Edinburgh, by Rev. T. H. Martin, of Glasgow.

partake of affectation. The reason for the intensity of devotional life among the Puritans was the fact of their living so near to the great Protestant Reformation. The revolt from the authority of the Romish Church, and from the formalism and falsehood which characterized her life, made men foster the inward religion of the soul to such an extent, that it often became too introspective and exaggerated, and sometimes even selfish and forgetful of outward interests and human duties. We may be thankful that religion has in our time, in some senses, a healthier and sweeter tone. It is quite possible to know too much about ourselves, our spiritual analysis may be too fine, producing a morbid self-consciousness within which paralyses the power to do the duty without. We believe nowadays in less inwardness and more outwardness. The claims of manifold philanthropies, the necessities of vigorous Christian enterprise seem to us of deeper moment; and we turn more eagerly to the urgency of social needs, and listen more intently to the cry of our fellows out of the darkness, to bring them some light of God, or to the calls of the heathen that we would "come over and help them," out of the misery and despair of a life "without God and without hope in the world."

So far so good. But is it not possible that we in our turn may be exaggerating what we consider to be the better and healthier aspects of religion, and in our anxiety to be faithful to the calls of far spreading duties *forget to nourish the divine earnestness within*, which can alone empower us to serve God truly and effectually in the world. Is it not true that in this rushing modern world, and in the imperious demands of the life we live, the outward exercises a fatal despotism over the inward, invading the privacy of the inner spiritual life, and dragging it out from the natural conditions of its growth, till it shrinks and shrivels in the frost of custom, or withers under the fierce glare of publicity; a despotism which is narrowing our modes of thought and views of life, since it tends to benumb our consciousness of a spiritual nature, and to impair to us the reality of the nearness of God. Is not this subtle influence causing us to neglect those hidden springs of action which lie far back in the spiritual nature, and which alone fit us to take our place as Christian men and women in business and society, desirous of interpreting our Master's mind to men by the lives we ourselves live. To neglect them is to become narrow in sentiment, sordid in spirit, worldly in tone.

I. There seems to me to be a *very real communion with God which we need reviving in our religious life*, and which would make us altogether purer, and healthier, and stronger. It is not necessarily attained by study of God's word, though no man who desires to

know God would dream of neglecting those records of God's revelation to men which we have in the Scriptures. It is not necessarily reached by prayer, though that is necessary, for no man can hold faithful speech with God without discovering that in the silence there is a listening, in the vacancy a power, that he is speaking to the living ear of an answering God. It is not necessarily gained by self-scrutiny, though the man who would know God, must know all that is essential about himself. But, it is to be possessed by earnestly and assiduously cultivating the habit of *being alone with the truth of things;* constantly seeking to pass behind the shows and shadows of Time, into the abiding realities of that Eternity which is as present with us as the passing hour; desiring to have immediate perception of things divine, to be in perpetual living sympathy with the righteousness and love of God, and, therefore, with the great and mighty purposes of the Eternal Mind, with regard to this world in which He has placed us to work out the problem of our existence.

The Psalmist sums up all his desire in one passionate petition, that he may live in communion with God, a communion which he defines as *the beholding of God's beauty, and the enquiring after God's truth and will.* He will be satisfied, if only he may contemplate the beauty of God's holiness and grace; he will be at rest, if amid the perplexities and duties of life, he can only ascertain the mind of God. *This is the sum and substance of all fellowship with God:* the sympathetic contemplation of God's character, which leads us to desire not only to worship God for his holiness and goodness, but to be like Him in these very qualities, and to seek to reproduce in ourselves what is so worshipful in Him; and also the eager searching out of God's truth that we may have it accomplished in us and by us. To behold God's beauty of character with the intensest worship and love of our whole being, and to seek to know God's mind; to make the one our own, to submit to or do the other, is to have fellowship with God, real, sincere and practical.

1. Is not the one attitude of the Psalmist expressed by the word *Reverence.* Yet how few there are who seem to have a deep-seated reverence. Is there not abroad a fussy religiosity, which as Matthew Arnold said, "speaks of God as if He were a man in the next street," and which has not the faintest glimpse of the majesty of God? Is there not too often an easy and too familiar handling of the august and immortal realities of God's being and life, as if they were mere philosophical abstractions or the common talk of the work-a-day world, instead of being the only substantial things in the universe? It is because men have not seen for themselves the beauty of God.

And that is not seen until a man discovers for himself that the infinite God is "not very far from any one of us," that

"He is closer than breathing,
Nearer than hands and feet,"

and that his own poor human life is of immeasurable interest to the Divine mind and heart. While a man is merely impressed with the traditions of what other men have seen and known of the Eternal, reverence will find no home in his soul. But, when he discerns for himself that God's inspirations are perennial, that God is as near to men to-day as ever He was to past generations; that the revelation of God in Christ, in all the majesty of his holiness, in all the winsomeness of his love, was not only made to Peter, and John, and Paul, but is made also to himself; when he has felt that the Cross of Christ is the sacrifice for his own sin, and the motive power of his own reconciliation to God; when in a word he is conscious that in Christ he has finally and for ever found God—and God has found him; then he passes into a new world, a world by which he has all along been environed, but which his eyes were not opened to see, a world in which his spirit will be awed into profoundest worship by the splendour of its revelations, by "the power of the endless life" which will seize upon, and mould, his character into the image of the Divine.

2. In the phrase "*enquire in his temple*" we find another attitude of the Psalmist's mind—it is that of *earnest search after truth.* This is a sure mark of true fellowship with God and of earnest living in the world. There are men who seem to imagine that their little minds have grasped all that can be known of God and man, of the meaning of life and the universe. But surely it is evident that truth must be as infinite as God, and if we believe in immortality we must believe that our beginnings here are but beginnings—the merest alphabet of knowledge. Therefore it is necessary that we should always keep an open mind, into which God may pour his light as we are able to bear it. God is one and eternal and his truth is immutable, but every generation, like every new child, must go to school for itself. Every age of the world must relearn and restate the old truths, no matter how thoroughly they may have been studied, or how well they may have been stated in by-gone centuries. The wise seeker after truth will link together the past and the present, determined to get what light he can from the former, but never forgetting that he lives in the latter. He will not throw aside the help that comes from the wisdom of the past, but he will remember that God has placed within him the inalienable heritage and responsibility of a free mind, which must be satisfied for itself, and realize for itself, in form and fashion of its own,

the eternal verities. Our education is co-extensive with the whole range of our own life, it goes on in every fresh combination of place and circumstance and company, though it is based on the accumulated lore of past generations and is largely impelled by the forces they have sent down into our lives. While thankfully accepting what the past has to offer, we are bound to acknowledge that the present century has as good a right to its forms of thought and methods of culture as any former centuries had to theirs—else why were we born into new conditions or into a *moving* world at all—and that the same sources of truth and spiritual power are open to us as were ever open to humanity in any age of the world.

This is communion with God :—Reverence, growing into likeness, earnest search after truth, culminating in the assimilation of truth with the best life and endeavour of the soul. Prayer, devotion, adoration, worship, these are the means to that end, but must not be mistaken for the end. They are the soul's helps to fellowship, not the essence of fellowship—for fellowship means nothing less than moral sympathy with God in relation to His character and His truth.

II. But if this has in any measure been attained, *it will have certain palpable effects on a man's life and bearing and work.*. What are they? Consider three of them.

1. Such communion with God will *brace the moral nature.* Amid the sordid cares and selfish competitions of the world, the clear eye of conscience becomes dimmed and the vigour of moral courage is relaxed. The great facts and truths of the spiritual realm which the soul meets when it tries to approach God, feed all that is best in its moral life. Inevitably it grows into a certain wholeness of character, which imparts wisdom to its estimates of things and decision to its judgments of all moral issues. In that calm presence a man is no longer carried about by every wind of men's opinions, but thinks only of what will meet the requirements of the eternal law of righteousness and command God's benediction.

And as the moral nature is braced, we shall find a new zest in life, and our efficiency for work will be increased. Duty will be attempted with fresh energy and inspiration. Where the soul is alive to God, to the beauty of His character and the demands of His truth, enterprise will be the great characteristic of life. Fellowship with God helps us to acquire a greater and more vigorous being, throwing as it does a wealth of meaning into every duty, a sanctity into every toil.

2. Such communion with God *will give calmness of spirit amid the troubles and distractions of life.* There are times when the heart is torn by passion or worn by anxiety, or disturbed by conflicting am-

bitions, and the burden of life seems almost too great to bear. Obstacles to duty cause our heart to sink within us in dismay, petty annoyances distract us beyond their wont, sorrows deprive us of energy. But if at such times we call back to us the thought of God, creep wearedly yet hopefully into his sacred presence, we shall find ourselves at once in a region so calm that we shall know the passions and conflicts of this world cannot enter there. The thought of Him, who "unhasting yet unresting" is calmly working out His wise and and righteous will, will give us renewed confidence. For communion with God being, as I have indicated, in its essence moral sympathy with God, will so ripen character as to give us that patience and quietness of spirit in which truth sinks deeply into our minds and brings us into subjection to itself. Instead of keeping step with God in our life and work, we are too often lifted off our feet and carried recklessly onward by some hasty desire of our own. Our supreme prayer should be for repose in the divine purposes—a repose which brings insight into the quiet, sober yet thorough nature of the methods of God's kingdom. Then we shall learn to follow in the path of our own prayer, not by running backward or forward before we are sent, nor by standing still, but by walking with God according to his own will in His service.

3. Lastly, Communion with God—the beholding of his beauty and the enquiring after His truth—*will fit us to meet and influence our fellowmen.* For it will do these things for us, it will reveal to us our common relationship to God, our mutual relationships to each other, and give us a true knowledge of ourselves.

In God's presence, individual, and temporary interests are subordinated to the universal and enduring; all that is selfish dies down before the thought of God's love for men, we become humaner, we feel more intensely the heritage of our common humanity. Then our mutual relationships stand out all the clearer. It gives us humility, develops our sympathy, calls out the energies of our love. We get also to understand ourselves, our own possibilities in the divine life, how great and beautiful the soul of man might be, how lofty in spirit and wonderful in action, if it were only thoroughly purified and possessed by the beauty and truth of God, and became the free channel of His power.

Thus, when we come to see what we ourselves truly are, and what our enduring relations to our fellows are, in the thought and purpose of God, *we understand* as we never did before, *the value of the human soul, and the essential dignity and worth of our work in the kingdom of God.* In our day, scientific study tends to belittle man in the pres-

ence of the vastness of nature. Our wide philanthropies too often treat the individual as subservient to the mass, and tend to destroy the sense of responsibility. In the face of these tendencies, we need to point men constantly to the enduring moral issues of human life, and to reiterate the inviolable responsibility, and worth, and possibility of the individual soul. But before any man can value the souls of other men and do them any good, he must have learned to value himself. And that he can only do by constantly gazing at the vision of God's character, and by constantly assimilating God's truth with his own life. He must endeavour to realise intensely the Revelation of God in Christ for the redemption of the human race, and as he becomes increasingly conscious of God's love to himself, and of the discipline and teaching of God's spirit for himself, he will become conscious also that through the wistful eyes of the men and women he meets, there looks out a soul which God loves and which Christ has died to redeem.

This seems to be *the great need of the church to-day, that it should revivify its own inner life*, throw itself back from all its outward machineries on those eternal spiritual forces which are continually playing on human life. For lack of this is there not a great restlessness abroad, revealing itself in some quarters in the feeling that there is nothing doing unless there be an eternal fuss, unless noisy and worldly methods of work are put into operation, unless new little societies for this, that, and the other are being founded, as if we had not enough of them in all conscience. All this is born of a want of faith in the *spirituality* of religion, in the fact of Christ's permanent relation to the wants of human nature, in the irresistible force of truth energised by the Spirit of God, and made operative on men's hearts and consciences by His still small voice. We need to believe unhesitatingly in the power of the vision of God in the face of Jesus Christ, in the power of the truth of God in Christ, as eternally adequate to all human need. And then we shall return from our worldliness of method and aim in our endeavours to influence our fellowmen to a settled faith in the quiet, vital, divine forces on which Christianity relies; forces which in their sphere are as true and potent as those of nature,—character that is rooted in Christ, devotion that impresses by its persistency, quiet fidelity to principle that tells in the long run better than any shifting policies of the moment, prayer that waits on God without slackness and despair, faith in Christ's eternal presence in His Church as its inspirer, and in the world as its King—these are the forces that really move men to some purpose and bring to the world a lasting benediction.

Our New Churches and their Pastors.

X.

HILLHEAD CHURCH, GLASGOW.

LTHOUGH Hillhead Baptist Church, Glasgow, cannot properly speaking be called one of our new churches, it has, at the same time, not been very long in existence, and may well be cited as one of the most remarkable, and successful efforts, of the Baptists of Scotland, in recent years, in the way of denominational extension.

A few friends residing in the suburbs of Hillhead and Kelvinside, had long thought it very desirable to have a Baptist Church, nearer their own homes than that meeting in Adelaide Place, to which they all belonged. Dr. Culross, the esteemed pastor of that church, having accepted the principalship of Bristol College, had intimated his resignation of the pastorate, and before another minister had been appointed to the important charge, the friends above alluded to, thought that the proper time had come, for carrying their wishes into effect. The result has proved that it was a step in the right direction, and one that has been largely blessed by God. It was not without much anxiety, and a feeling of great responsibility, that a meeting of the few friends interested in the matter was held in one of their houses, and arrangements made for starting the new cause. It was felt that if the effort was to be successful, humanly speaking, they would require, in the first place, to secure the services of a thoroughly competent pastor, who would throw his whole heart and soul into the work, and who would from experience be able to organise, and develope, the various agencies, which, from time to time, would be necessary for the growth of an active Christian church. The question came to be, where was such a man to be found, and when found, was it likely that he would be willing to leave a flourishing sphere of usefulness and throw in his lot with the infant cause?

One name only, was suggested to the minds of all present, and it was that of the Rev. F. H. Robarts, of Richmond Chapel, Liverpool. A deputation from the little meeting was accordingly appointed to wait upon Mr. Robarts in Liverpool. Before calling for him at his house, they attended a service at Richmond Chapel, and when they found him surrounded by a large and attached congregation, they felt their case was a hopeless one, and that the minister of such a church, would never think of leaving Liverpool, where he had been for about 24

years, and where he was much beloved, for Glasgow, where he would require to begin again, at the very beginning, and that, to a large extent amongst strangers. The friends composing the deputation had, however, the courage of their convictions, and did their work wisely and well. After much prayerful consideration, Mr. Robarts, believing that the call was one from God, saw it to be his duty to accept the invitation, and after a lapse of six years, he is now doing as good a work in Glasgow as ever he did in Liverpool.

On the 19th of September, 1883, 21 individuals formed themselves into a Baptist Church, in the Burgh Hall, Hillhead. A formal invitation to become their pastor, was given to Mr. Robarts, and accepted by him, a temporary board of management was appointed, and the following constitution was adopted—"We, whose names are hereunder written, after mature consideration and earnest prayer, do hereby constitute ourselves a Christian church, of the congregational order, of which the pastor shall always be a Baptist, and in which the ordinance of Baptism shall be administered only to believers and only by immersion, but in which communion at the Lord's Table, and full membership, shall be free and open to all who love our Lord Jesus Christ in sincerity."

"And we do solemnly promise, and pledge ourselves, by the help of God, to live with each other, and with those who may be hereafter united to us, in unity, and brotherly love; to strive together for the faith of the gospel; and under the direction, and by the power of the Holy Spirit, to do all that in us lies, for the extension of the Kingdom of Christ, and for the glory of our Heavenly Father."

One of the most pleasing features of the first regular prayer meeting, was the appearance there, of a number of friends from Mr. Robarts' old church in Liverpool, who came to wish Godspeed to the young church, and to show by their presence, that they had quite forgiven the sinful act of shepherd stealing, with which it had begun its career. They joined heartily in the prayers, and it was felt to be a good time for all.

From that day till now, the church has steadily increased in numbers, and in influence. A comfortable place of worship, with hall, vestries, and classrooms attached, has been erected in Elliot Street, Hillhead, at a cost of about £11,000. Every sitting has been appropriated, and the membership to-day is about 350. Two Missions, one at Partick, and another at Port Dundas, are being actively carried on, in connection with the Church, while various Sunday Schools, Bible Classes, and other useful agencies, all testify that the bulk of the Church members are active workers in the Master's service. We hope that there will be many such efforts, to spread abroad the knowledge of the gospel of Christ, and to extend our denominational principles, and that all will have an equal blessing from God.

What is a Christian?

SUCH is the title of the now notorious sermon preached by Professor Marcus Dods, in St. Giles Cathedral, in connection with the Edinburgh University gathering, Sept. 29th, 1889, and published by request. The great notice which it has attracted is not owing to the amount of ability which the sermon displays; for it cannot be called a great sermon in any sense of the word, and does not bear comparison with other productions of its accomplished and distinguished author; but rather to what some would call its catholic, and others its latitudinarian sentiments, all the more remarkable as coming from one who has long been a leading minister, and has recently been appointed to fill a professor's chair, in what has commonly been regarded as one of the most orthodox of Presbyterian bodies. This is what has caused it to be condemned by some of his own ecclesiastical associates, and quoted with approval by Unitarians. We cannot say without reason in either case.

The sermon is very brief; its language very simple and clear as is nearly all that Dr. Dods writes; its spirit all that can be desired; its thought, as we conceive, and will yet shew, illogical and self-contradictory, insomuch that we cannot imagine how a clear headed man like Dr. Dods should ever have written it, not to say delivered it on such an important occasion, and afterwards committed it to the press.

And yet the sermon contains much important truth—truth moreover which is too much ignored or neglected by some of the rigidly orthodox. It is excellent so far as it shews what a Christian ought to be. It is in saying what he need not be—that it is weak and incoherent.

Unitarians, as we have said, quote it with approval; and no wonder, for it recognises their Christianity. And yet the Christianity it attributes to them is not that of Dr. Dods. He does not understand how they can rest in it—how it is that they do not rise to something higher. His own views of the person and work of Christ are sound enough. It is only in the latitude he allows to others that he can be charged with error.

On the very first page we meet with ill-considered and inaccurate statements—"The supremacy of Christianity, that which constitutes it the true religion, and fits it to be the universal religion of mankind, consists necessarily in its perfectly performing the two functions of religion—it reveals the true God, and it effectually unites us to Him.

. . . . *This revelation of the true God, and this real union to Him, Christ accomplished by living a human life and dying a human death on earth.*" The statement we have printed in italics, is most absolute, as the reader will perceive. Our union with God is a fact accomplished by the death of Christ. It is not dependent on any conditions in us. Is Dr. Dods then a Universalist? Or does he teach that any man may say, whatever his state may be—"I am united to God. Christ united me to Him by His death." By no means. For he adds in the next sentence—"He Himself is the revelation of the Father, and *drawn to Him by what He is* men are united to God." But if this is not what he means, why where accuracy is so important, does he use language which conveys this meaning?

Passing by other parts of the sermon which we should like to notice did time permit, we come to that which has caused the greatest amount of talk, the most startling to his orthodox friends, and the most satisfactory to Unitarians—"We must not too hastily conclude that even a belief in Christ's divinity is essential to the true Christian." Startling as this statement is to some, it does not mean that Dr. Dods repudiates the doctrine of Christ's divinity, for he immediately says that to the mature Christian a belief in it is essential. And in fact when he proceeds to illustrate his statement, he virtually explains it away, and shows that what it means is that true Christians practically regard Christ as divine, though they are unable to understand the divine nature or how that nature dwells in Jesus Christ. "I do not understand,' he says, "how any one who thinks that Christ was merely man, and that now He lies in His grave 'in the lone Syrian town' can at the same time trust Him to lift us to fellowship with God; and I cannot think that any one who earnestly strives to live as Christ lived will long retain such an opinion." Neither can we. And moreover, we say plainly that he cannot. No one who thinks of Christ as a mere man, or even as a being conditioned by creature limitations, can regard Christ as Dr. Dods throughout his sermon shows Christians must regard Him, or believe what Dr. Dods says Christians are required to believe concerning Him. And it is a marvellous thing that so acute a man does not see the impossibility.

His theory is not that of some Unitarians, that the reception of Christ's teaching, and the contemplation and imitation of Christ's example makes us Christians, without His continued personal action. His continued personal action is assumed throughout the whole sermon. If we are Christians He rules us, cares for us, helps us. We are to look to Him, live in fellowship with Him, give ourselves to Him, depend on Him, obey Him, pray to Him, worship Him.

Take the preacher's own words—"If we make Christ practically our God by looking to Him for spiritual life, and by giving ourselves to Him as our absolute Lord." We might pause here to ask how, if Christ be not divine, we can do this without being guilty of practical idolatry, and how that will help to unite us to God? But we proceed with quotations—"We are asked to believe in Christ as able to accomplish within us, by continued fellowship with Him, the great change that must pass upon our character. We are asked to believe that Christ does mediate between God and us, that in Him we have the forgiveness of our sins, and constant aid in the attainment of holiness." Again, "We are asked to believe in Christ, because before adopting His methods we must believe that He is the power of God unto salvation, that in Him we have all that God can do for us in this matter, that in Christ we find all the blessing and all the benefits that our God can confer upon us." Again, "We must go to Him as His disciples, not merely to apply to Him for a gift, but to abide with Him. We must put ourselves at His disposal proud to be of any service, and glad to be under such leadership." Yet again, "What you have to do is to accept the forgiveness God offers you, and to choose Christ as the real guide of your life, and to ask His help in following Him."

Now we would like to ask, how all this is to be done, "by any one who thinks that Christ was merely man, and that He now lies in His grave in the 'lone Syrian town,'" nay how it can be done by any one who thinks of Him as a mere creature, limited therefore by finite conditions. If Christians in various parts of the earth, are to live in fellowship with Him, and pray to Him, and depend on Him, they must regard Him as possessed of certain divine attributes, they must regard Him as Omnipresent, for how else can He hear their prayers? They must regard Him as Omniscient, for how else can He know their case? They must regard Him as Omnipotent, for how else can He render them the help they require? If He be destitute of these attributes, how can their trust in Him be intelligent and efficacious?

It thus appears to us that according to the teaching of the sermon, a man in order to be a Christian must believe that Christ is possessed of divine attributes, whether he profess to believe in His divinity or not.

What we find in the sermon then, is not so much unsound teaching as loose thinking, and ill-considered, and therefore inaccurate, expression. And we cannot but express our regret that the important teaching it contains should be thus neutralised, and that the sermon should have been preached and published at a time when, more than ever before, men are eager to find countenance for their unbelief in the utterances of prominent Christian teachers.

Having said this much we feel bound to express our conviction, that notwithstanding this ill-advised publication, Dr. Dods' reverent spirit, large-hearted Catholicity, rare Christian candour, fine character, and extensive erudition will make him a mighty power for good among the students of the Free Church of Scotland, and that that Church is to be congratulated on having such a man to fill one of her professor's chairs.

Children's Readings.

"MEMBERS OF THE BODY."

By the Rev. F. H. Robarts, Glasgow.

"For as we have many members in one body, and all members have not the same office; so we, being many are one body in Christ, and every one members one of another."—ROMANS xii. 4-5.

WHAT are the members of your body? Could you tell me some of them? Think! Eyes, and ears, and nose, and mouth, and hands, and feet. Yes; and besides these many which are out of sight; bones, and muscles, and nerves, and veins, and arteries; all these are members of the body. And everyone of them has got a use, has got its own little bit of work to do, and the whole body suffers if that work is left undone.

How do our bodies come to be in this church this morning? All the members helped. How did we wash and dress? That we did with our hands. How did we eat our breakfast? Our teeth chewed the food, and our stomachs digested it. How did we walk here? With our feet. How do we read the Bible and Hymn Book? With our eyes. And how do we listen to the sermon? With our ears. So you see all the different members have different work to do, and all are servants of the whole body.

So it is also with the members of a family. All should help the whole family. The father goes to his business and earns the money; and when anything happens to the bread-winner, as he is called, you know what trouble there is. The mother stays at home and manages the house, and makes and mends the clothes, and minds the children. The servants cook the dinner, and sweep the rooms, and scrub the floors; and when all know their work and do it, the family life goes on smoothly and well.

And so it is with the Church. I do not mean the building, but the Christian people who are banded together for work and worship in it. One has to open the doors, another to stand at the plate, another to play the organ, another to lead the singing, another to teach in the Sunday School, and another to preach in the pulpit. Some work for everybody, but work of different kinds. Perhaps the minister could not play the organ, and perhaps the organist could not preach. But everybody could, and should, do something, and so help the whole body.

Now there are things which boys and girls can do. True; they are

little members: but so are fingers and toes, and the body would be a great deal poorer without them. Was it not little Samuel who ministered to the Lord before Eli, and to whom God gave a message for the High Priest? And was it not a little maid who waited on Naaman's wife, who told her mistress how Naaman could be cured of his leprosy? All boys and girls should ask their fathers and mothers to appoint them some little service for the family, and to tell them of something which they might do for Christ and for His church.

Is it not wonderful that when anything whether good or evil is done to any who belong to Christ, to any who are the members of His body, Christ counts that as done to Himself? When Saul of Tarsus, before his conversion, persecuted the Christians, he heard a voice saying unto him, "Saul, Saul, why persecutest thou me?" And if we feed, or clothe, or visit, or do any other kindness to any of Christ's people He will say, when He comes in His glory—"Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." When anybody hurts my hand, my head feels it; and when anybody binds up my wounded hand, and treats it kindly and tenderly, my head feels that also, and is pleased and grateful. Now remember that Jesus Christ is the Head of the Church, and all who trust in Him and follow Him are His members. Who would not wish to do some little deed of love for Him who has done such great deeds of love for us? The way to do this is to be kind to His members.

It is wonderful how much we can help one another by everybody making a good use of the gifts which God has given him, for the benefit of some body else to whom they have been denied.

Two hundred years ago there was a poem written on this subject, with a curious picture at the top of it. A blind man was represented carrying a lame man on his back, so that the lame man was eyes to the blind, and the blind man was legs to the lame. Underneath were these lines—

"The blind did bear the lame upon his back,
The burthen did direct the bearer's ways:
With mutual help they served each other's lack,
And every one their friendly league did praise:
The lame lent eyes, the blind did lend his feet,
And so they safe did pass both field and street.

So without poor, the rich are like the lame;
And without rich, the poor are like the blind;
Let rich lend eyes, the poor his legs will frame.
Thus should it be. For so the Lord assign'd,
Who at the first, for mutual friendship sake,
Not all gave one, but did this difference make.

Whereby with trade and intercourse in space,
And borrowing here, and lending there again;
Such love, such truth, such kindness, should take place
That friendship with society should reign.
The proverb saith, one man is deemed none
And life is death, where men do live alone."

Correspondence.

THE SALVATION ARMY.

W. R. D. sends us a long letter on this subject which is dated November 22nd, and did not reach us till the 23rd, although according to our standing Notice to Correspondents, letters ought to be received by the 15th. Moreover the letter contains much about the success of the Army, &c., which has nothing to do with the Note to which it professes to reply. Nevertheless we gladly, although it is so near time for going to press, make room for such portions as are relevant, with remarks on them by the writer of the Note in question. Referring to the Note W. R. D. writes—

"In apparent eagerness to condemn Mr. Booth, a misquotation from Scripture has been fallen into. It is stated that 'our Lord charged His disciples to call no man master on earth, for one is your Master, even Christ and all ye are brethren.' This so-called saying of the Saviour is not in either the Authorised or Revised Versions, but in Matthew xxiii. 8-9, we read, "But be not ye called Rabbi, for one is your teacher, and all ye are brethren, and call no man your father on the earth, for one is your Father which is in heaven," a passage not peculiarly applicable to the Salvation Army. As regards the authority exercised by Mr. Booth, it should be observed that the paid officers of the Army are under no vows, and can leave its service any day. They can do so, moreover, with good prospects of obtaining employment as city missionaries or Bible women, at higher renumeration than they have received. In respect to the mass of the Army it is simply impossible for Mr. Booth to obtain *unquestioning* obedience from hundreds of thousands of men and women united by purely voluntary ties to his organization. His commands are as a rule readily heeded because they commend themselves to the enlightened consciences of his followers, who see in them calls to Christian energy, and uprightness of life. He is no Pope, and does not claim any spiritual power over the souls of his soldiers. He is merely a much loved religious leader. If it is implied (as it seems to be) that his orders are contrary to the New Testament, the allegations ought to be supported with definite instances. Let the precise passages in the Hand-book of 'Orders and Regulations for Field Officers' be quoted which are contrary to the Scriptures. If in its 640 pages none can be given, the accusation must fall to the ground.

"As regards the Sacraments it must be remembered that the Army is primarily a missionary organisation, their great object being the conversion of men. Their views on the subject, as stated in an official communication, are as follows: 'Our decision in regard to the Sacraments is just this, that we will not interfere with anybody's views, that we will dictate to no one's conscience, but in order to keep ourselves entirely free of the whole controversy we see no plan but to abstain as an organisation entirely from the use of the Sacraments, whilst as we think fully carrying out the Lord's purpose in connection with them *by demanding of every soldier the most open possible profession of*

allegiance to Christ, and the most perfect communion and fellowship with God and all who love Him." The writer then proceeds to quote the opinion of the Rev. H. G. C. Maule, as to the place of Sacraments in the New Testament, with which opinion we have nothing whatever to do.

The author of the Note writes as follows—W. R. D's letter adds little to our information. What it does add only strengthens my case. He corrects my quotation from memory of the substance of the passage Matt. xxiii. 8-10. But his correction does not better his case, nor justify him in saying that my mistaken quotation is made in apparent eagerness to condemn Mr. Booth. Had this been my object it would have been better gained by quoting the passage as it stands. W. R. D. quotes from the Revised Version; but not the whole passage. For reasons known to himself he leaves out the following which appears to me to bear more powerfully on General Booth than my own inaccurate quotation—"NEITHER BE YE CALLED MASTERS, FOR ONE IS YOUR MASTER EVEN THE CHRIST."

That the officers of the Army are free to leave its service is of course not questioned. We presume that as British citizens they cannot be deprived of that freedom. Neither is it imagined that Mr. Booth can "obtain *unquestioning* obedience from hundreds and thousands," &c. But the question is would known disobedience in any case be tolerated? Is not one reason for Army organisation being preferred to that of the Church, the fact that it secures to the commander the exercise of despotic power?

Passing by these and other points in W. R. D's letter as unworthy of serious notice, we come to his challenge—"Let the precise passages in the Hand-book of Orders and Regulations for field officers be quoted which are contrary to the Scriptures. If in its 640 pages none can be given the accusation must fall to the ground." In reply to this I may frankly acknowledge that I have not looked through the 640 pages to see if they contain passages contrary to the Scriptures or not; nor is it my intention so to do. W. R. D., as will be seen presently, has saved me that trouble. I refrain, however, for this simple reason that the question is not whether General Booth's orders are opposed to Jesus Christ's. But whether General Booth or Jesus Christ has the right to command? And to which of the two should members of a Christian Society look for their orders? I asked this question—"*What right can any man claim to appoint men and women to place and office in a religious movement, as seems best to himself, and to bequeath to others the same power after his departure?*" I now ask further, *Are Christians right in supplying Mr. Booth with the means of assuming such authority?* Surely the fact, to which W. R. D. does not hesitate to give prominence, of any man, however wise, issuing 640 pages of *Orders and Regulations* which he requires numbers of his fellow Christians to obey, is the most significant and damaging commentary on the movement which could possibly be supplied.

The relation of the Army to the ordinances of Christ is settled by the language quoted from the "Official Communication." THEY MUST AS AN ORGANISATION ENTIRELY ABSTAIN FROM THE USE OF THE

SACRAMENTS. It is not denied that the Lord instituted the Sacraments, or in other words commanded them to be observed; for the official communication speaks of the Lord's purpose in connection with them." Now the commission of our Lord requiring His followers "to go and make disciples of all nations," as the Army professes to do, contains this clause, "teaching them to observe all things whatsoever I have commanded you." But the Army is allowed to do nothing of the kind. The ordinances of the Lord's appointment are allowed to have no place in it. Is this or is it not an instance in which the "orders are contrary to the New Testament?" Query. How would General Booth deal with an officer who treated the Orders and Regulations as he in his capacity of commander treats the ordinances of Christ?

Intelligence.

OUR COMMITTEE MEETINGS.

THE NOVEMBER MEETINGS.—The first meeting of the new Committees after the Meetings of the Union, took place on the 19th ult., in Glasgow. The business was got quickly through. At noon the General Committee met, Mr. C. A. Rose, Glasgow, in the chair. The attendance of country members was very good.

EVANGELISTIC WORK.—For many years the Union had done work of this kind among the churches, the pastors helping each other. This had been dropped as Union work, but a few had gone on helping each other. At last meeting of Council it was unanimously agreed to appoint a Commmittee "to arrange Evangelistic meetings in suitable centres of population, and to assist Baptist Churches in evangelistic efforts." The naming of the Committee was left to the General Committee, who appointed at their last meeting, the following gentlemen to see the work done—Revs. Wm. Landels, D.D., F. H. Robarts, Wm. Grant, T. W. Lister, John M'Lean, Messrs. C. A. Rose, Alex. Young, Arch. Rae, G. W. Elmslie, and P. Waugh, with Rev. W. J. Millar, as Convener, to whom all applications for such aid should be sent by pastors and churches. Mr. Millar's address is 61 Roselea Drive, Dennistoun, Glasgow. It is important to note that one member of the Union has offered £100 a year for five years towards the salary of a thoroughly capable evangelist, who would be able to work among all classes of people. Another has offered a gift of £50 towards evangelistic work.

QUICKENING, STRENGTHENING, AND ENCOURAGING CHURCHES.—The work of evangelising is already a sign of these things, and its faithful carrying out will result in them. But there is another scheme in hand. The office-bearers of the Union, Mr. C. A. Rose, Rev. John Crouch, Mr. J. C. Graham, and Rev. George Yuille, along with Rev. D. W. Jenkins, Glasgow, have been appointed to arrange for deputations to visit churches "to quicken, strengthen, and encourage them in their work." Churches who would like such deputations should at once write to Rev. Geo. Yuille, Stirling, or to the Rev. D. W. Jenkins, Glasgow, who will find able brethren willing to visit for these ends.

GRANTS.—Applications for grants from Churches at Broughty Ferry for £25, George Street, Aberdeen, for £40, and Peterhead for £25, were agreed to. The grant to Aberdeen church last year was £60, but the church has this year asked £20 less. There is a strong feeling that the churches should themselves annually reduce the sum for which they apply, in order that other and newer fields may be helped.

SUGGESTIONS.—Two suggestions were made for future consideration. One, that the opening sermon at the Annual Meetings of the Union should be displaced by a large temperance gathering. Another, that the first evening should be a purely social meeting, at which brethren from all parts would be free to move about, talk, shake hands and generally "make friends." Both are worthy suggestions. The Temperance friends already have a place. There is no place on the

programme for the social element, and is it not really necessary? The annual gathering is just meeting, meeting, meeting, some lively, some dreary, but never a time for quiet friendly, easy, social talk—which shall it be? What do our readers think?

EDUCATIONAL WORK.—This meeting was the shortest on record. The Revs. John M'Lellan and R. W. Grant accepted their tutorial appointments, and Rev. F. H. Robarts agreed to meet the students on the subjects of Homiletics and General Pastoral Work. Mr. Arch. Rae was re-elected Convener, and the following were appointed to act as sub-committee on students, Mr. C. A. Rose, Rev. John Crouch, Mr. J. C. Graham, Rev. George Yuille, Rev. John M'Lellan, Rev. P. W. Grant, Rev. F. H. Robarts, and Mr. Arch. Rae.

SUNDAY SCHOOL COMMITTEE.—This Committee met, and was remarkable for the absence of most of the superintendents and Sunday School officials, who had been appointed members. After a long and interesting conversation on the raising of the quality of the teaching, especially as to its spiritual results, and other points, a sub-committee was named to consider this matter, and to report in February. Officials of Sabbath Schools who wish information, or who have suggestions to make as to the work of this new Committee, ought to write to the Convener, Mr. Alex. Young, 2 Whitehill Gardens, Dennistoun, Glasgow.

ALEXANDRIA.—Anniversary services were held in the Evangelistic Hall, the use of which had been kindly granted for the occesion. The Rev. J. M'Lean, Dumbarton, preached morning and afternoon, and Rev. M. L. Camburn (Wesleyan), Alexandria, in the evening, Lord's-day, October 27th; all the services were well attended. On Tuesday evening the 29th, a social meeting was held in the same place, the hall being filled in every part, about 330 being present. The chair was occupied by the Pastor, J. Campbell, and he was accompanied to the platform by Revs. J. M'Lean, Dumbarton; G. Whittet, Wishaw; W. Donald, Kilmarnock; M. L. Camburn, Alexandria; each of whom addressed the meeting. Mr. M'Donald, organist of the U.P. Church, Alexandria, very kindly volunteered to supply a little music, whilst he himself presided at the harmonium. The beautiful singing added very much to the enjoyment of the meeting. Votes of thanks to all those who had taken part in the meeting brought to a close what was felt to be a most profitable and pleasant gathering.

ALLOA FELLOWSHIP ASSOCIATION.—Anniversary services in connection with this Association, were held in the Church on Sunday, Nov. 10th, the services being conducted by Rev. J. R. Chrystal, B.D., Hamilton. There was good attendances at both diets of worship. On the following evening a soiree was held. The chair was occupied by Mr. H. B. Drysdale, who was supported on the platform by the Rev. Mr. Chrystal, Hamilton, Rev. D. W. Laing, Alva; Mr. M'Donald, Edinburgh; Mr. Robert Dawson, Alloa; Mr. James Hunter, Fishcross; &c. There was a large attendance. After tea and devotional exercises, the Chairman said they all deeply regretted that their deeply beloved pastor, the Rev. Mr. Forbes, was not with them that evening, he having been unable to be present through indisposition, and he took upon himself to say that they all wished him a speedy recovery. Proceeding, he said, the morning Fellowship Association had peculiar claims upon the Church, as it existed for the purpose of bringing sinners face to face with Christ, and also for the study of the Word of God. With such objects he would urge the claims of the Association upon all, and he trusted that a resolution would be come to that evening, that all who could would attend the meetings. Like a large family they gathered round the Bible on the Sunday mornings, and by doing this they received fresh power to follow their guide—Jesus Christ. Mr. James Fraser, the secretary, then submitted the sixth Annual Report of the work of the Association. In looking over the past year, Mr. Fraser said on the whole their work had been better than the previous year, and the meetings which were held in the summer and also their weekly evangelistic meetings had been very successful. Their numbers were better than last year. In 1888 they had 16 members, 27 associates, and 12 honorary members—total 55, with an average attendance of 18. This year they had 24 members, 30 associates, 12 honorary members—total 66, with an average attendance of 24. Their financial matters were also in a satisfactory condition, and although they had no balance over, they at present show a clean sheet. The meeting was also addressed by the

Rev. J. R. Chrystal; Rev. D. W. Laing, Alva; Mr. M'Donald, Edinburgh, and others.

CRIEFF.—The annual soiree of this Church was held on Thursday the 7th of November, in St. Columba Guild Rooms. The Rev. W. R. Simpson presided. Mr. Fletcher, senior deacon, in his address referred to the progress made during the year, and the work then going on. He stated that there was a clear increase of six in the membership. The Guild Rooms had to be taken as the little chapel could not contain half the number that turned out. The smallness of the chapel for evangelistic work is a great hinderance to success here. It is getting too small even for Sabbath School work.

DUNDEE—LONG WYND.—On Lord's day, 3rd November, interesting services were held in connection with the induction of the Rev. David Clark, as pastor. At the forenoon service the Rev. President Edwards, of Pontypool College, preached, but before doing so, he asked Mr. Clark to give an account of his conversion, and his reason for believing that he had a call to the Christian ministry. To these queries Mr. Clark responded, giving an interesting account of God's dealings with his soul, and of various things in God's providence which led him to devote himself to the Lord's work. Mr. Robert Anderson, then on behalf of the church, renewed their invitation to Mr. Clark to become pastor, the members showing their concurrence by standing up. President Edwards delivered a charge to the pastor from the last clause of 1 Cor. vii. 25. In the afternoon Mr. Clark preached from 1 Cor. ii. 2.—"For I determined not to know anything among you, save Jesus Christ and Him crucified." In the evening President Edwards preached. There were large audiences at all the services. On Monday evening, 4th November, a social meeting was held in the Kinnaird Hall, when the Rev. David Clark presided. After tea had been served, interesting and practical addresses were delivered by the pastor, and the Revs. President Edwards, F. H. Robarts, Glasgow, John Horne, Ayr, and the Rev. Wm. Smolden, Lochee. Mr. Bennet, a fellow student from Pontypool College read a letter from Mr. Clark's fellow students highly commending him, and the Rev. John Reid, Tay Square, U.P. Church, spoke words of welcome as a neighbouring minister. During the evening Mr. Robert Anderson was presented with a silver inkstand and gold pencil case.

PAISLEY—GEORGE STREET.—The annual social meeting of the Church was held on Tuesday, 12th November. About 180 sat down to tea. The Rev. Joseph Farquhar stated in the course of his address, that 23 had been added to the membership during the year, of which 18 had been by baptism. He also mentioned that an efficient Sunday School had been started with 8 teachers, and one of the deacons as superintendent; that about 30 were in attendance at the Wednesday evening meeting, and that over 70 young men and women were attending the Bible Class. Addresses were afterwards delivered by Rev. John Crouch, Vice-president of the Union, Dr. Flett, Rev. A. Paterson, M.A., Falkirk, and Mr. Thomas Watson, M.A., Glasgow. On rising Mr. Crouch remarked that they had present a true representation of the Baptist Union, it being pleasant to see the three Churches in town fraternising on such an occasion. The usual votes of thanks brought a hearty meeting to a close.

IN THE month of October Rev. E. J. Parker, one of Mr. Spurgeon's Evangelists held a three weeks' Mission, in the Hall of Duncan Street Church, Edinburgh. Mr. Parker, who is a good singer, sang several solos with much effect. The meetings were fairly well attended, and excited considerable interest—several professing to have derived spiritual benefit from them; but the results have not yet been fully realised.

NOTICES TO CORRESPONDENTS.

All communications intended to appear in the Magazine must be in hand not later than the 20th of the month—letters by the 15th.

Communications referring to articles for the Magazine to be sent to the Editor, Rev. Dr. LANDELS, 10 Bellevue Terrace, Edinburgh; those referring to advertisements and the supply of copies of the Magazine, to the Publisher.

Printed and Published by ROBERT SYMON, 8 St. James Square, Edinburgh, on the 7th day of December, 1889.

THE REV. ROMANATH RAY CHOWDHERY, ALLAHABAD, N.W.P.

(From a Photograph by the Rev. Geo. Dunnett.)

THE MISSIONARY HERALD

OF THE

Baptist Missionary Society.

THE NEW YEAR

AND THE MISSIONARY SECRETARIES IN CHURCHES AND SUNDAY SCHOOLS.

THE service rendered the Missionary Society by the above-mentioned officers is in its value beyond all estimation, and deserves the most grateful recognition. As upon a continuance of that service and the results attending it will depend under God to a considerable extent the prosperity of this New Year, we feel constrained to address to these helpers of the Mission a few observations.

But, before doing this, we cannot refrain from expressing the wish that in every church and every Sunday-school a missionary secretary were to be found. Christian communities surely exist, not merely for their own edification, but as much for the sake of the extension of the Saviour's Kingdom throughout the heathen world; and experience proves that the latter function is most effectually discharged when the superintendence of missionary interests is specifically entrusted to some particular individual. Should these lines be read by any friend of the Mission who may be associated with a church or school where no such officer has been appointed, we would respectfully suggest whether with the New Year steps might not be taken to effect an appointment. In some churches one of the members of the diaconate is entrusted with the congregational oversight of this department of Christian work. Dr. Stanford used frequently to refer with pleasure and thankfulness to the helpfulness of his "missionary deacon." But whether the secretary be in the diaconate or not we plead that each church should, in the spirit of the first Christians, select one of their brethren who shall be appointed over this business. The propriety of such

an appointment applies as well to the Sunday-school as to the church. We trust that, in the following remarks addressed to those friends who are now acting as secretaries, the usefulness of their position will abundantly appear.

In the first place we would indicate to you, our fellow-helpers in the cause of the Gospel, certain ways in which you can render important service.

1. We ask you to correspond with the Mission House as to the missionary spirit in the church and the school. It is our desire to be in very close relation with our constituency, and such correspondence may be a means of securing it. How often have the hearts of the Executive of the Society been cheered by communications testifying to earnest self-denying efforts for the furtherance of the Gospel in heathen lands! And how often have communications of a different nature given occasion for urging the Saviour's claims, and awakening sympathy with His gracious purposes! You will readily believe the correspondence—home and foreign—at this house to be considerable, but it is not so heavy that we should not welcome letters from you, our secretarial brethren, however frequently you might desire to write in the interests of the Society. We cordially invite such communications.

2. We must largely depend upon you to keep the claims of the missionary enterprise in due prominence.

There are some of your brethren who are more especially associated with other departments of Christian service, and with commendable zeal they endeavour to inspire sympathy on behalf of the objects they respectively have in view. Could any cause be more worthy, more deserving of support, than this missionary cause? Can any be dearer to the Saviour's heart or more intimately and essentially connected with His glorious triumphs? Will you not consequently be rendering most important service when you endeavour to keep the spiritual condition of the heathen before the minds of your fellow-members or fellow-teachers; and when you do what may be in your power to prevent the church or the school becoming indifferent and apathetic as to the Lord's great commission? At deacons' and teachers' and church meetings, at social and more public meetings of the congregation, seek suitable opportunities to refer to the work of the Mission; and press that it may receive the sympathy which from its very character it claims. Especially endeavour to maintain the monthly missionary prayer-meeting.

3. Be on the alert to obtain fresh and increased contributions. When new members are received into the church, or when new families or individuals come to the chapel, let their aid be sought on behalf of the Society. Either speak or write to them yourself personally, or endeavour to reach

them through one or other of your collectors. If the presentation of a copy of the HERALD might in this direction be serviceable, do not fail to apply to the Mission House for a few extra copies; and if there be individuals outside the congregation whose interest might be secured, copies for this purpose will be readily forwarded. We are persuaded the more widely the work of the Society is known, the more widespread will be the sympathy it will command; therefore use, as your discretion may dictate, the published information.

And are there not amongst the present subscribers some who might increase their contributions were they asked to do so?

As to the Sunday-school—when a new class is formed or a new teacher enter the school, what more fitting than that the missionary secretary should refer to the subject of Foreign Missions, and suggest the introduction, if one be not already in use, of a missionary box?

4. Then as to the annual or special meetings. Upon you to some extent, no doubt, depends the success of the annual visit of the missionary deputation. Do not fail to have the services well announced; speak about them as opportunity permits; ask friends to attend; where practicable see that ministers and members of other congregations be invited.

And over and above the annual meetings, let other meetings be arranged. If you are of opinion that a special visit to the church or school would be helpful, apply to the Mission House to ascertain if a deputation can be sent. Perhaps such an arrangement would not be possible or practicable, but no harm would be done by applying, and circumstances might allow a favourable response. This special meeting might with advantage be held in the drawing-room of some kind friend of the Society rather than in the chapel; but this circumstances must determine, though we venture to express an opinion that gatherings of a more social character might more frequently be convened, and might prove occasions of consecration and blessing.

Such are some of the ways in which we conceive our official helpers in the churches and schools can render the Mission most valuable service.

We trust that none of our friends will think we are too dictatorial or too frank in our suggestions. If any of our readers should so think, we must plead the incalculable importance of the cause we advocate, and the blessedness of the results which may accrue from earnest, faithful efforts.

In the second place, we had hoped to have referred to some of the possible discouragements with which our secretarial helpers have to contend. But our space is occupied. We know that such work for Christ as that which we desiderate is not likely to be prosecuted without difficulty, and in conditions always favourable. It is indeed hard to secure support

where there is little or no missionary sympathy; where the members of a church, and, alas! the pastor, as in some instances appears still to be the case, have no care beyond their own immediate claims. And we must confess it often damps the ardour of fervent souls to find men of substance closing their hearts to all appeals, or contributing in response but a miserable pittance. It is trying, too, when the misrepresentations of a critic are allowed to have more weight than the Master's authoritative command. But whatever influences may discourage, the great enterprise deserves persistent endeavour, and is worthy of, and will eventually repay, all patient, self-denying toil.

As we commence a new year the above practical hints, and, we trust, encouraging observations, may not be deemed out of place, especially in view of the efforts now being made by the members of the Committee to increase the income of the Society. We earnestly and affectionately appeal to our co-workers in the churches and the schools throughout the denomination to do all in their power to sustain the Society in its responsible and ever-extending operations.

JOHN BROWN MYERS.

Does China need Christianity?

BY THE REV. FRANCIS JAMES OF TSING CHU FU.

WHAT do most people in England know and think about China? Perhaps not much more than this—that it is a great country in the far East, about 10,000 miles away; a very populous land where the people speak a strange language, wear a curious dress—almost as curious as some of the dresses worn in this land; that they are a learned and yet exceedingly superstitious people, a proud and yet a dirty people, with sallow skins and almond-shaped eyes, with a very pure classic literature, full of wise saws and moral and political maxims, which after more than 2,000 years of study by the people, have left them a cruel, selfish, covetous, deceitful, and badly governed nation.

What have we to do with them?

We buy and drink their tea, use their silk and satin, their lanterns to enlighten our festivities, their straw braid to make hats, and their beautiful carvings in ivory. They buy our cotton yarn, sheetings and shirtings, needles and cloth, kerosene and glass, and opium, though I am sorry to say that, because the British Government refused to allow them to tax it as they pleased, the Chinese have allowed their own people to cultivate it, so that they can tax and restrict it as they see fit; therefore every year more opium is grown in China.*

What further have we to do with the Chinese?

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* I do not believe the Chinese could, or would, suppress the growth or use of opium if England never sold them another pound. But as in the past we interfered with, and hindered them in, their attempts to check the trade of it, we ought to do what lies in our power now to help their Government in their efforts to diminish the traffic. Missionaries are glad to assist with medicine and advice those who wish to break off

We have the Christian religion and they have not. Of the Chinese people, probably not one in 10,000 understands what the religion of Christ is. There are still many districts containing *millions of people who have never had the opportunity to learn what Christianity is.* It is estimated that the population increases about 4,000,000 per year, and of these children not one in 3,000 is born into or near to a family where they are likely to hear of the way of salvation.

But do they really need the Christian religion?

Some people in England think not. Some say the Chinese are too bad to ever become Christians, so it is of no use to offer them what they would never accept and practise. Others say they are good enough already to dispense with Christianity, especially if they learn a little of Western science and civilisation. Both of these statements cannot be true, but we will leave those who make them, to harmonise them. Why do not those who really believe science would be sufficient for all China's needs, send them a few men to teach them this elevating and saving knowledge? If acquaintance with our civilisationis so beneficial, how is it that as a rule the Chinese, who know the most of it, are the worst men to be found in China? Sir Walter Medhurst, who was Her Majesty's Consul in Shanghai, said, "Most of the Chinese who know English are *insufferable creatures.*" How is it that the contact with Western people and their civilising influences have made the Chinese who live in the ports the most evil and debased characters in the whole Empire? Although for twenty years the Chinese of Shanghai have had lessons of humanity and justice brought before them by the Mixed Court, which have shown them how the law should be administered, yet cruelty, bribery and corruption are just as much practised in the adjacent city as ever they were. The Polytechnic Institution, opened for their enlightenment, to show them the way in which they should go, has been little used and less appreciated. The good clean houses and fine roads have not been much imitated. It has been abundantly proved that every element of Western science and civilisation may be presented to the Chinese in the most attractive forms, and urged on their attention in the ablest and most varied ways, and yet be *almost* entirely neglected and rejected—except so far as they can be used to gratify their sensual propensities, or increase their wealth and power. Awful immorality, horrible cruelty, selfishness, covetousness, and every vice and sin flourish untouched by anything the Chinese possess, or by anything of science or civilisation we have taught or can teach them. They are still in the awful state described by Paul (Eph. ii. 12).

"Christ is the way, the truth, and the life," and as long as the Chinese people are without Him, so long they will be deluded wanderers in the broad way that leadeth to destruction; they will remain deceitful and hypocritical, unjust and brutal, and destitute of the only life that is worth living—viz., a life of trustful dependence on a Father in Heaven, who teaches us to know, and enables us to do the right.

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the habit. Opium does not often make a man violent as drink does, but it is more injurious, both physically and morally, and *very much harder to abandon* The Chinese regard it as an awful curse to their country, and there is no wonder they wish to tax it highly—so, as on the one hand, to get some compensation out of it, and, on the other, to put some restraint on its use.

But some one says:—

"Some of the Chinese themselves affirm they neither *want* nor *need* the Christian religion at all, they can do very well without it." We reply, It is true, the majority do not desire Christianity, for who does until they *know themselves* and *what the Gospel really is?* Not until this knowledge has been given them can they come to any intelligent decision or have any right desires about it. That many educated and influential Chinese refuse to give the least consideration to the Christian religion, I know. I know, too, that their late Ambassador to England wrote in the *Asiatic Quarterly*: "China will steadily proceed with her coast defences, and the organisation and development of her army and navy, without for the present directing her attention either to introduction of railways* or to any of the other subjects of internal economy, which, under the altered circumstances of the times, may be necessary." No intimation of any need of Christianity here, nor in the whole article; the great man's ideas are all summed up in one of his phrases: "China must use Western inventions to help her to maintain her position in the race of nations."

Listen to the last memorial to the throne by the great general and statesman Tso-tsung t'ang, which was his dying legacy to his native land. All his suggestions are in the direction of improving the military and naval power of the country. "China must meet Europe with her own weapons. We have nothing but this to learn from the West; in all other respects we are infinitely superior to her." This man had seen Christian books, travelled to most of the ports in China, seen European officials and Western inventions, and some of our boasted civilisation, and yet he maintained that, excepting Western inventions to perfect her military and naval systems, China is infinitely our superior. No need of our religion! So far superior to us! And this from the man who having captured some rebels had wires bound tightly round their bodies, and then sliced off the protruding flesh, and ordered the torture and slaughter of many poor helpless prisoners he had taken in the Cashgar War! And for his services in this campaign he was applauded and promoted by this "infinitely superior nation," with no word of mercy or regret for those who had the misfortune to fall into his savage hands.

But it is further said—"Look at their high civilisation, their books without end, their good laws and customs, their elaborate system of examinations, their fine buildings and bridges—*e.g.*, the fine marble arch at Peking—their fine carving, the purity of their classics, which were valued so highly as to be all cut in stone in order to preserve the text from error. Look at their elegant furniture, their silks and satins, their mariner's compass, the talent shown in some of their theatrical representations, &c. Are the people possessing all these, and much more, in such *desperate need* of the Gospel?"

Yes, they are. We have looked with profound admiration at all this and much more. But there is another side; and to arrive at a right conclusion we must see every aspect of the life of the people. Nothing helps the cause of missions in China so much as strictly accurate accounts of both the good and the bad existing there.

* Since this was written, the Chinese Government have decided to introduce railways as soon as they are able to bear the expenses.

Partial or overdrawn statements only hinder or injure our cause.

It is for this reason that I wish to dwell on the subject, and not simply for the sake of refuting the assertions of those who criticise missions and yet very rarely trouble themselves to carefully investigate and consider what they talk about. Let us see both sides. *Inquiry is on our side.*

Look at a real picture of Chinese life. The magistrate (Li Chen) of a city I lived in was a wealthy man, a great scholar, a doctor of literature, an able administrator, well acquainted with all the good teachings in the classics; but he would *lie*, and *curse*, and *rob*, and torture people to any extent to gratify his evil passions. One of his concubines ran away; she was captured, brought back, stripped, hung up to a beam by her feet, and cruelly and severely beaten. I could say much more about this man, but this is enough. Does he need the Gospel? "But, surely, he is an exception?" No; Chinese official life is rotten through and through. The vast majority of mandarins, high and low, their secretaries and servants, are opium smokers, cruel,* deceitful, swindling, immoral, unprincipled, scoffers at all that is good, "without natural affection, filled with all unrighteousness and wickedness, despiteful, proud, inventors of evil things, covenant breakers, implacable, unmerciful," who knowing these things are wrong, "not only do the same, but have pleasure in them that do them." Yet all the time a fearful retribution is going on, and the sufferings of such a nation of evil-doers *cannot* be fully described—I fear I have said too much already. And all the time they are growing darker and more hardened, until one—even by seeing a mere fraction of their iniquities—becomes more and more astonished that God does not sweep them away as He did the corrupt nations of antiquity.

"Do they really need the Gospel?"

Look again at the impurity of the Chinese Court. This must not, cannot be described here; but the fact that I am forced to pass it over thus should not lead any one to think more lightly of its iniquity. Is not this silence more significant than words would be? Look at this mandarin's office. A man over fifty years of age receives 500 blows with the bamboo, not for crime, but for failing to catch his master's personal enemies. See the heavy fetters and chains on the filthy and half-starved prisoners in their dark and stinking cells. No attempt is made to reclaim or reform them. Look at the red-hot chains for a man to kneel on to extort confession. Look again at this fat, wily, satanic secretary consulting with his master, the judge, how best to wring most money from a family he has entrapped into a lawsuit. Does he need the Gospel, and clean hands, and a pure heart? Look again at this high and wealthy official, over fifty years of age, in his home—what is he doing? Poring over obscene and filthy books and pictures.

Look at the calamities which have overtaken all the provinces in the last thirty years—floods, famines, wars, pestilences. Christianity, and the industry and enlightenment produced by it, would have prevented the greater part of these calamities, and would have effectually relieved the remainder. How was money raised to relieve the great famine in North China

* "April 23.—Barbarous punishment inflicted upon two old prisoners in the Che-hsien's Jail, Shanghai, for levying black mail upon a new prisoner. After having received 2,000 and 3,000 blows each, their ankles were broken with an iron hammer."—*Chinese Recorder*, May, 1888, p. 244.

a few years ago? Rich men as a rule gave only what they were compelled to give, in order to retain their houses and possessions. The officials said, "If you give nothing or less than so much, we cannot guarantee the security of your property from the starving people." Most of the money was collected in this way. Others gave money for famine relief on condition of receiving some literary degree or official rank. The proportion given out of true benevolence was exceedingly small. Two banks—one a very wealthy one—made all the money they could out of transferring and managing the funds contributed for the famine. One bank put copper-shot in the ingots to cheat the people. Some of the wealthiest families put extra bolts and locks on their doors, shut up their houses, sent away half their servants to starve, allowed people to die of hunger by their gates, and then when they had lived through the famine, said, "Heaven sent this calamity to punish the wicked; they have perished, and we remain."

Do they need the Gospel to teach them compassion or humility?

Look again at the poverty in China. See how it is often caused—by grasping mandarins who, as a Chinese merchant said to me in broken English, "Mandalin, he no care you poor, have got no clothes, no nothing; he *must*, he *will*, have money all same." The peasantry are so poor in some districts that they live on food we should think hardly fit for animals. They are compelled to pawn their summer clothes to tide over the winter, and their winter clothing and bedding to get through the summer. And one bad season invariably brings numbers to beggary and some to death by starvation.

Look at *their cruelty to animals*. See how they kick and beat their dogs. Look at that mule-driver beating a dying mule with a shovel to make it get up! See this train of thirty mules carrying the goods and belongings of the Governor of the province. They enter the inn, their loads are taken off, and every one of them has a sore back—some of the raw places much swollen, and over six inches in diameter

Are all their mules like this?

No—but the majority are. And it never occurred to His Excellency or any mandarin I have ever heard of to "care for any of these things." *Do they need the Gospel* and that sense of God's mercy which makes them *merciful* to their beasts?

Look again at their superstition. Think of the *fear* superstitious people live in, of the anxiety and pain it causes them. A member of the family falls sick. There is no thought of God's providence, no prayer to God to bring support and comfort—none of this, but a priest is called for. He says the affliction is caused by a spirit belonging to a deceased member of the family, or by the sins of the sick one in a previous existence. Well-paid chanting and incantation will put all right. It does—it puts the money right into the priest's pocket, impoverishes the family, and leaves the afflicted one as bad or worse than he was before. Or instead of a priest a geomancer is called in, and this Professor of the Science of Good Luck advises the front wall to be made higher, or some iron skeleton dragon's heads to be put on the ridge of the house to arrest the progress of the evil spirits and noxious influences troubling the family. He pockets his fee and departs, leaving them with less money and as much affliction, darkness, and anxiety as before. My neigh-

bour died of consumption. A learned man and an official solemnly assured me that long before he had warned the family their gate way was in a very unlucky position, but they disregarded his good advice, and hence this sad calamity.

The cry of a bird or animal heard in the night, and many other trivial and accidental occurrences are enough to cause a vast amount of uneasiness, care, and trouble. *Fear, uncertainty, mistrust, anxiety, waste of money*, are all caused by this wretched darkness of heathenism, and not only among the poorer classes, but among the rich and educated.

"But they will soon abandon this when they come into contact with Western light and knowledge?" No; in Shanghai English residents are still often annoyed by the explosion of crackers, let off to drive away evil spirits and to preserve the Chinese from calamity.

Look at that ship in Chefu Harbour. It was built in Germany after the best pattern; the officers have been trained by Western experts; some of them have travelled in foreign lands, and speak a little English, or French, or German. But the flag bears the inscription—"To the Holy Mother the Queen of Heaven"—and incense and prostrations are offered to her by these very men. Civilisation has left them as ignorant and superstitious as ever.

Again, with all the fatherly care of the Emperor and the astronomers in Peking to furnish beforehand minute instructions as to the proper days on which to travel, to wash clothes, to plant the land, to build houses, conduct weddings and funerals, &c., troubles will come. Death comes, as it did to a family living next door to the inn where I lodged. In a very short time the head of the house was taken away, and I well remember how in the early morning, day after day, we heard the bitter, hopeless wailing of his family, uncomforted by the thought of a future reunion, unconsoled by the belief that the loved one had gone to a happy home above. Did they need the Gospel to tell them of the love of the undying Friend who has prepared many mansions, and offers an eternal home in them "without money and without price"? See that woman go and burn paper-money at her husband's grave, and present offerings of food and wine to his spirit; then she weeps and wails. Sometimes this seems to be partly artificial; if so, how awful that she should be in such a debased state of mind as to be hypocritical over his grave! If it is real, and much of it must be real, then how we ought to feel for her, to long, to pray God to send out His light, and truth, and love, to dry the mourner's tears, and give abounding grace in every need, and effectual consolation in every sorrow!

DO THE CHINESE REALLY NEED THE GOSPEL?

Listen to a few scraps from my diary written in T'ai Yuen fu, Shansi, 1880:—

"June 21st.—Attended a young man, nineteen years of age, who had taken opium to commit suicide. He recovered.

"July 11th.—Attended a girl of sixteen who had tried to poison herself. Recovered.

"July 29th.—Attended a girl of seventeen who had taken opium six hours before. She died.

"August 21st.—Attended a woman of twenty-one who lives outside the South Gate. Recovered.

"September 25th.—Attended a woman of twenty-four. Recovered.

"Issued a placard, 'Remedies for opium poisoning.' Afterwards not so many people came to ask me to attend cases.

"Out of the last sixteen cases I saved thirteen. I made a practice always to ask, '*Why* did this person try to commit suicide?' and the invariable reply was, 'Oh, it was through a family quarrel.'"

"Behold how good and pleasant a thing it is for brethren to dwell together in unity." The Gospel produces this happy effect. Give them the Gospel, to bring peace and make happy homes.

See another picture. As I was going home one bitter cold night, I found a poor starving beggar, dying of cold and hunger, near to my house. He could not speak clearly enough for me to understand him, and I asked a policeman who came along what the man said. Note his answer: "Oh, he is too weak to speak; he will die soon." I said, "I'll take him indoors, and see what we can do for him. Will you help get him in?" He replied, "Oh, yes; but you had better not take him in, it is not nice to have a man die on your premises; he will die before morning. Leave him to me, I'll carry him somewhere out of the way, and it will soon be all over with him." We took the man in, however, and did what we could, but he soon died. "Blessed are the merciful." Is the Gospel not needed to soften men's hearts when they are as hard "as the nether millstone"? "But are their educated men as cruel as that?"

A missionary took in a sick and starving boy and attended him for several weeks. Through the neglect of one of his servants the boy caught cold and died. My teacher of Chinese heard of it and said to me, "What was the use of your friend taking all that trouble with the boy? None at all; it was only labour in vain;" and a sneer finished the sentence. This man, Mr. Ho, was sixty-three years of age, a B.A., and highly respected. He had been entrusted with the management of public affairs by the officials for years, and professed to be a very devout man, a first-class Confucianist. I remember his telling me once, "It is absolutely necessary to have some women of bad character, or there would be no one to manage and to beat female criminals," &c., &c. Did he need the Gospel? Would those who say "the Chinese do not need the Gospel" like to go and live among them? How is it that they keep as much as possible away from the Chinese, and live in ports? I could give many more accounts of Chinese life, showing how much they sin and how much they suffer for want of the Gospel; but there is no need, for to any impartial mind there is abundant proof that God made no mistake when He thought the world needed it. The truth is, men are not so good as to need no Saviour, nor so bad that they cannot be saved by the "Mighty to save." The best man on earth needs the glad tidings, and so does the worst. I never read the life of any heathen sage without feeling how great a blank there was in it. The honest and thorough study of other religions inevitably convinces a man of the vast superiority of Christianity. Confucius, Mencius, Laotsz, and Buddha were some of the wisest and best men ever known in Asia; but neither of them claimed that he could save the world. Neither of them said, "I, if I be lifted up, will

draw all men unto Me." "I am come that they might have life." "He that believeth in Me shall never thirst." "I am the bread of life; he that cometh to Me shall not hunger." CHRIST said these words, and He has been doing the work of satisfying men's hunger and thirst from the time He spoke them until now. And "He shall not fail nor be discouraged" till every thirsting, hungering, seeking soul has found eternal life. Like the Prodigal son, China has wandered away from the Great Father, has tried to get satisfaction from husks; but the want has only increased, and will increase, till her millions cry, "I perish with hunger," and say, "Father, I have sinned." Then the Father will forgive and have compassion, and kiss and clothe and take home and say, "This my son was dead, and is alive again; he was lost, and is found." O God, our Father and theirs, hasten the time and help us to hasten it too!

The Rev. Romanath Ray Chowdhery.

THOSE who have had the opportunity of seeing and hearing our Indian brother, Romanath Ray Chowdhery, who is now in this country, will be pleased with the *frontispiece* of this issue. The engraving is from a photograph taken by the Rev. G. Dunnett, when the Coseley district was being visited. A few particulars of a personal character will be read with interest. Mr. Chowdhery's father, who was of the highest caste, the Brahminical, died when Romanath was four years old. He was educated at a military school, and also at the Church Missionary Society's school at Dum Dum, in the latter of which he became a pupil-teacher. Whilst in this institution, that estimable Christian man, Colonel Wheeler, came to conduct an examination. The Colonel, taking occasion to converse with Romanath, asked him why he wished to learn English; the reply being that he hoped to obtain a Government situation. He then gave him this passage of Scripture to think about: "Seek ye first the Kingdom of God and His righteousness." As he meditated, the Holy Spirit convinced him of sin; and for days so terrible was his spiritual distress that his friends believed him to be insane. At length peace came, and seeing baptism by immersion to be scriptural, he was baptized by the Rev. John Robinson, of Serampore. In 1863 he began to help the Rev. George Kerry as a preacher in Calcutta, where he laboured for several years. Afterwards he removed to Soory, his present station being Allahabad. Our good brother has been much engaged in evangelistic labours, itinerating over large districts, visiting numerous towns and villages; and as the result of the proclamation of the Gospel many conversions and baptisms have occurred. He testifies to the ready hospitality with which he has been received by Hindus and

Mohammedans alike. He can preach in Bengalee, his native tongue, in Hindi, in Urdu, and, as many of this country know, in English as well; and he is not unfamiliar with the sacred language of the Brahmins—the Sanscrit.

We fully expect the sojourn of Mr. Chowdhery in this land will greatly help to increase missionary interest in the churches he visits. The presence of such a man amongst us, and the story of his conversion and work, as told by his own lips, constitute a most encouraging testimony to the reality of Christian missions.

Good Tidings from the Revs. Francis James and Moir Duncan, M.A.

WE have received the following letter from Mrs. Francis James, relative to her husband, the Rev. Francis James, and Mr. Moir Duncan:—

BRIGHTON,
December 6th, 1888.

DEAR MR. BAYNES,—I am glad and thankful of the news of the arrival of the *Clyde* at Shanghai. All along the journey of the *Victoria* my husband's letters have been very cheering. Once the coals on board were found to be on fire, but there was no damage done. "Kept by His power and goodness," I thought. The last letter from Colombo contains news which I think you will read with interest. November 9th they had a farewell meeting, which was quite a success—two bishops on board being among the listeners—subject, "Is Life worth living?" After the meeting an address was presented to Messrs. H. Knox, H. S. Phillips, Francis H. James, M. B. Duncan, of which I send you a copy. With my boys I had often asked God that He would teach their father to do good wherever he went. I was glad to point out to them how God had answered our prayers, as you will see by the address. Moreover, £40 were raised to be equally divided between the Church Missionary Society and the Baptist Missionary Society.

Another meeting was held by the missionaries, at which over 100 passengers attended. They had great opposition at first from the worldly passengers, but none at the last. Many were sorry they had to part at Colombo. "Some of the anti-religious spirits," says my husband (October 26th), "drew up a protest against our daily religious services. I had about two and a half hours' argument with some of the chief movers in it, and finally they agreed to withdraw the protest and toss it into the sea. They said, 'People should pray in their own cabins.' I rejoined, 'Yes, and each have his sports, singing, and *dancing* in his own cabin.' This was too much for them, and we gained the day."

May God guide you in everything.

Yours in Christ,

A. H. Baynes, Esq. MARIE S. JAMES.

P. and O. Royal Mail Steamer "Victoria."

NOVEMBER 9TH, 1888.

TO THE REVS. H. KNOX, M.A., OXFORD, AND H. S. PHILLIPS, B.A., CAMBRIDGE,
Missionaries of the Church Missionary Society,
and the
REVS. FRANCIS H. JAMES, CHINA, AND MOIR B. DUNCAN, M.A., OXFORD,
Missionaries of the Baptist Missionary Society.

REVEREND AND DEAR SIRS,—We, the undersigned, your fellow-passengers by the *Victoria*, desire to record our sense of the value your presence and ministrations have been in our midst. Your unassuming example of Christian life and quiet perseverance in upholding the principles of the holy religion you preach have won the hearts and respect of all. It is with great regret we part from you when the journey is far from completed by the majority of us.

We therefore beg your acceptance of this brief address as a slight token that your efforts, to show us what your Master and ours commands us to be, has borne fruit.

We desire to convey to you our most earnest wishes that you may be abundantly prospered and blessed in your self-sacrificing labours, and that at the close of this life you may hear His commending words—"Well done, good and faithful servants, enter ye into the joy of your Lord."

We subscribe ourselves,

Yours very faithfully,

[Here follow the names of ninety-eight passengers, together with the Bishops of Nelson and Waiapu, New Zealand.]

By the last mail we received from our much-valued friend, A. M. Ferguson, Esq., C.M.G., of Colombo, £20 5s., being £10 from J. W. Powell, Esq., a passenger in the *Victoria*, and £10 5s. from other passengers, like sums having also been sent to the Church Missionary Society, Salisbury Square.

Mr. Ferguson writes:—

"On Sunday, the 11th November, we had the great pleasure of a visit from your two missionaries, Messrs. James and Duncan.

"They both gave earnest and able addresses to our evening congregation in the Cinnamon Gardens. They are evidently men of exceptional ability and devotedness.

"Mr. Duncan handed to me the money I now send you."

MISSIONARY LECTURES ON "INDIA," "CHINA," "CONGO," WITH DISSOLVING VIEWS.—There are a few vacant dates in January, February, and March, for which application should at once be made to the Secretary, Young Men's Missionary Association, Baptist Mission House.

The Congo Mission.

A NEW ROUTE TO SAN SALVADOR.

LETTER FROM THE REV. W. HOLMAN BENTLEY.

WE are confident that the following letter will be read by all friends of the Congo Mission with deep and thankful interest :—

"Wathen Station,
"Congo River,
"South-West Africa,
"Sept. 27th, 1888.

"MY DEAR MR. BAYNES,—It is now my pleasure to inform you that the road between Wathen and San Salvador, across country, is open. I have just returned from the trip. As you will know from my last letters, I only left San Salvador on the 25th of July; little did I think that I should be back there again so soon. By the old road *via* Underhill it takes fifteen or sixteen days of hard marching to go from San Salvador to Wathen. The journey across country occupied eight days there and eight back. So at last the thing we tried so hard to do in the early days of the Mission has been accomplished. From the lower river to Stanley Pool *via* San Salvador would be nineteen days instead of the sixteen days spent on the ordinary direct route. It is not likely that we should use the road for transport, but it is a great advantage gained, when the distance between this station and San Salvador has been halved; while the knowledge thus obtained of the people and country intervening is of still greater importance.

"A NATIVE DISPUTE.

"I started September 4th with two chiefs of neighbouring towns as guides, Nlemvo and a Congo, who is trading in the district, and who, therefore, wished to know a better road home, six carriers and three boys. We stopped the first night in a populous district, which has been visited several times; there we met the chief of Nkela, who was very anxious that we should sleep at his town the next night, for he had a daughter married to another chief in his district, and she had been suffering much and long from a terrible ulcer on her foot. I promised to give her some medicine, and he sent next day two of his people to make sure that I found her. Then old Fiuma, the chief of Kitala, where I was staying, wanted me to be present at a big 'palaver,' to which a little later he would call all the chiefs of the district. Mfumu Ntangwa, of Mputu near by, had seized the musical instruments (drums and ivory horns) which were used at the great funerals of his clan; he considered it a most unjustifiable action, for he had done nothing to Ntangwa; it was spite because some other town had caught and tied him up, over some other palaver.

"It was a long story; it seemed strange that anyone should be so unreasonable. I told him that I was no judge or magistrate over them, but if they wanted to settle the matter and have their market re-established, I would come over to the palaver if they called me. I could teach and advise. This gave me a good opportunity to talk of our work, and to explain the message of salvation to him, to Makwala of Nkela, and to the other people gathered round. They listened with

DRIVEN AWAY BY A FETISH FROM NTUMBA.—*(From a Sketch by W. H. Bentley.)*

interest. In the evening one of my guides told me that it was all very well for Fiuma to make out such a good case for himself; for the reason that Ntangwa had seized the musical instruments was this, that in reference to some previous 'palaver' Fiuma had caught a man belonging to Ntangwa's town and killed him. I had strongly suspected that there was another side to Fiuma's story, and here it was. So this whole country is distracted with innumerable palavers, the rights and wrongs of which would be most difficult to ascertain. It is astonishing, too, how completely these people forget or ignore the wrongs which they have committed, and which have led up to some very natural act of retaliation. They are perfectly indignant and thirst for revenge, when really and truly they have not had half of what they deserve. I have since heard that the palaver has been settled among themselves. Fiuma pays three slaves for the man he killed, and he is to receive the musical instruments; in another town, too, four guns wrongfully detained are to be given up, and the market is to be re-established.

"THE CONGO RAILWAY.

"Next day we passed through a good number of villages, a fine field for future work, and at evening came to the edge of the great plateau upon which we live. 750 feet below lay the townships of Luvituku, Nkela, and Kikandikila; and beyond Makuta, Kinsuka, and the towns which dear Tom Comber tried so hard and often to pass. There was a light blue haze over the country, caused by the grass fires, which were burning in many directions, which curtailed the landscape. The view, when in the rainy season the air is perfectly clear, must be very fine. We were within two days of Makuta, but it would be much out of the way to go there. I must fulfil my promise to Kusakana of Tungwa some other time. Up this valley at the foot of the plateau the Congo railway is to be laid. A grand thing it is that such a valley exists to simplify the undertaking, and a grand thing it will be when the railway is made. The men were so wearied with the march that we had to stop at Luvituku, half an hour short of Nkela, so not until the next morning could I do the medical work there. The people were all expecting me, and I had to attend to four or five cases. It was nine o'clock before we got clear of the township. Nkela is a cluster of villages rather than a town. There were two roads to Kinsuka; one across the plain of Baula, the other along the foot of the plateau to Kimpeshi, and then at right angles; we decided to take the direct road across the plain. We had been warned that there was scarcely any water about, so at twelve o'clock we turned aside to some towns for lunch.

"NTUMBA.

"Starting again in the afternoon, we intended to sleep at Ntumba, but did not reach the first village until sundown. I hurried on with the guides to the village of a chief they knew well, but it was dusk before we reached it; the medical work had so much delayed us. A caravan of native traders from near Wathen was camping there. I stayed to talk with them while the guides went to announce my arrival to the chief. To the surprise of everyone he was very angry, and said that we should not sleep in his town. What were we to do then, it would be dark in a few minutes?

The guides explained that we had been delayed by giving medicine to his neighbours at Nkela; but he was very angry, so nervous and excited, and fingered his gun in such a nasty manner, that they were glad of an excuse to get out of his presence, so they came to tell me. The native traders said that it was a shame to turn me out of the town like that, but it was no use. Every one said, 'Go away, you must not sleep in the town.' While we were discussing as to what we had better do, the wife of the chief became very excited and took her fetish to curse us. 'Eh, Fwatete (one of the guides), take away your thing. Eh, Manzanza (her fetish), break their arms and legs if they do not clear off. Eh, Fwatete, take away your thing.' I was the thing thus delicately referred to. Everyone was getting excited, and things were becoming serious. Nlemvo and others with me said that we might be attacked at night if we persisted in disregarding these protests; at the same time it was whispered that there was small-pox in the next town, and that it had carried off thirty people, and that, therefore, there was some excuse for an extra amount of superstition and fear.

"A NIGHT JOURNEY.

"We asked the people to take us to some place outside their town, near to the water, for it was then quite dark and no moon. They said that there was no water near, they had to go very far for it; their streams had all dried up. They agreed to let us have two men to lead us out to the plain beyond the town. With these two men before us we slowly filed out in the darkness through a wood, then another town, but no one had anything to say; on again through another dark wood down into a deep gully; fallen trees and roots made it difficult to pick our way. I asked whether we were clear of towns; our guides said that only the small-pox town lay before us, so we waited outside for all our men to come up and follow closely and quickly through the town. The guides took us past the end of it, only we did not go near any houses; then out into the open and round the town outside of it, so there was only the danger of crossing the wind from the town. Presently we struck the main road, and well away from the towns on the open plains. Our guides wished to return.

"But where was the water? None anywhere! Next morning we should have to walk far before meeting any. It was so dark that we could not even look for any firewood. We gave a little present to the guides and they left us. There we had to sleep hungry and thirsty with our long walk in the afternoon sun. I lay down, but could not sleep for a long time, and when I did succeed in forgetting my thirst, a jackal came barking close to us. It was a very wakeful, wretched night. Happily such experiences are very rare, only once before in all my journeying was I landed without firewood, never without water.

"KINSUKA.

"Next morning we walked an hour before we saw any water; when we did we made up for past deficiencies, a good plate of porridge making the first course. Starting again we reached the Kwilu River, and crossed it by a very fine suspension bridge. The banks are very deep and steep; the bridge was hung from two opposite trees, a good thirty feet above the water. There we had again some food, for we were within half-an-hour of Kinsuka, and

did not know what might await us there. I noticed that the guides tucked a large piece each of kwanga in the folds of their clothes, and we chaffed them about it. After the refreshment I went on in front with the guide-chiefs. Ngudi-a-nkama Veya is the great chief; he has two towns, the Mbanza (chief town), and Elamba, which is his home. We went to Elamba. On arriving at his compound there were very few people about; they told us that the chief was away. We took our seats in front of his house and waited for someone to come. Presently the *locum tenens* arrived. He said that the chief was away at Matadi. We were sorry, but as we were going on to Matadi the next day we hoped to see him there. He said that we could not sleep in the town. We said that we had fully intended to sleep there, and wondered what earthly objection Kinsuka people could have to a white man sleeping in their town; surely they who were such noted traders, and who so often slept at the white man's factories, did not fear a visit from one. He said that they were not afraid, but we could not sleep there. We said that we were on the road to San Salvador, and on passing through Veya's town we had not the good fortune to find him at

KWILU SUSPENSION BRIDGE.

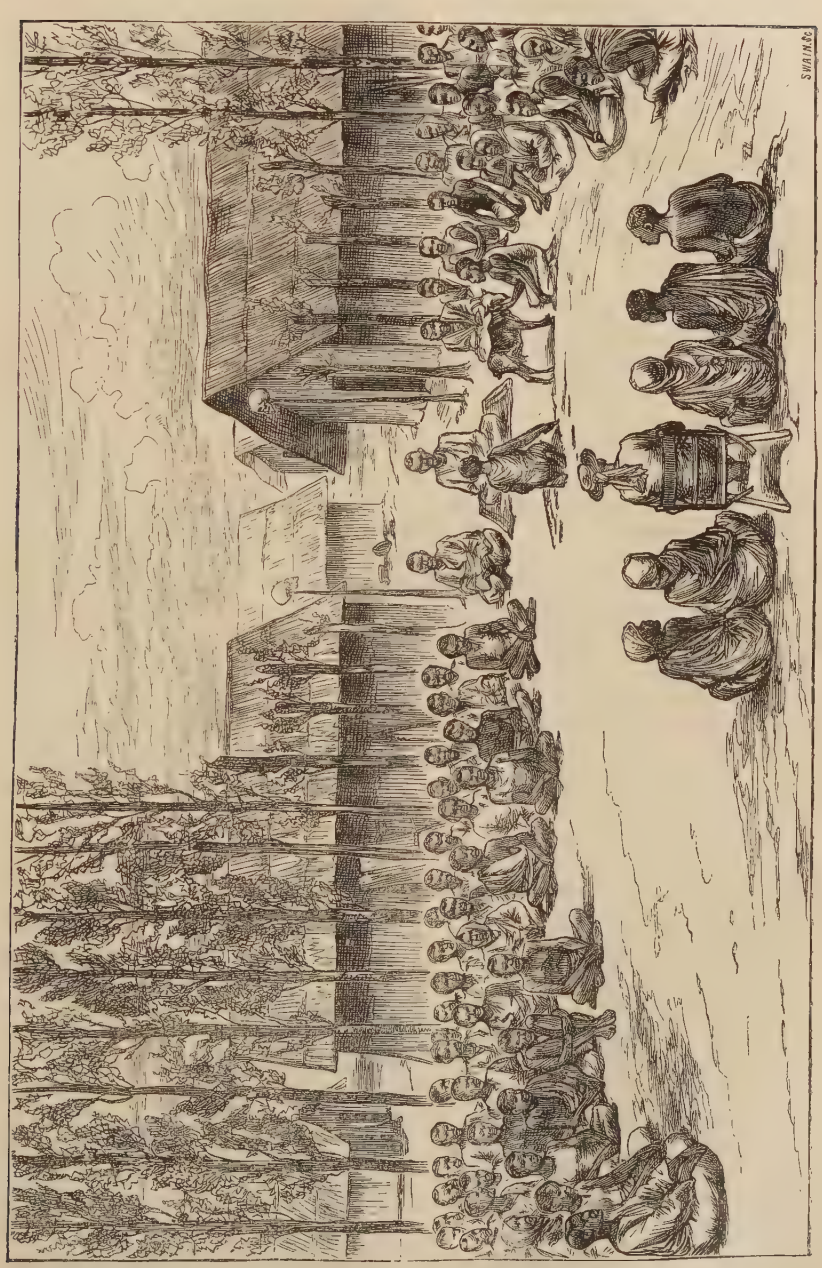
home, but it would never do to pass his town without sleeping there, so we should wish them to show us a house in which we could sleep.

"He went away, and soon all the people who had gathered about us went away also; now and then some would come for a minute, and leave us entirely alone for a while. We could not tell which way things would go. It was a full hour before the spokesman returned. He said that he heard that Veya was returning and would soon be there. Again he went away for a time, returning to say that Veya's nephew was coming, not the chief himself, and that after we had talked the palaver, he wanted me to go and give medicine to a sick man. This was encouraging. Presently he came to ask me to go into the palaver square, for there was no room where we were. There we found a good number of people gathered. The nephew came and shook hands, and then one of the guides went and knelt before him to make the obeisance of the country. He clapped his hands three times, then, folding his hands, he touched the tip of the third finger of the right hand in the dust, and made a mark with it on his right temple; this was repeated three times, and each time the homage was acknowledged by the nephew, who folded his hands and moved his fingers slightly, then three claps, which was responded to by all present by three claps. I have made a little sketch of the scene, representing the homage.

"A PALAVER.

"Then a goat was presented and thanks returned. The nephew then told me that his uncle was away and so he could not talk the palaver, but he wished to know what my business was. I replied that for a long time I had been wishing to pay a visit to Kinsuka. My brothers, Vianga-Vianga and Joni (T. J. Comber and Hartland), had passed through the town a long time ago, and they had told me about Kinsuka. They said that they passed through another town near by. I told them that now I was going to visit my friends at San Salvador, and I was glad of the opportunity to pay them a visit *en route*. They said that they had no objection to a visit from me, but they were afraid that other less agreeable visitors might come after me. They did not want any large armed forces passing backwards and forwards through their town and country, no Zanzibaris, &c. I told them that we had nothing to do with any Zanzibaris, that we only travelled with natives of the country, as they could see for themselves, and that we were the only white men who had business between Wathen and San Salvador, they were not likely to see any others for many a long day; we, however, wished to use this very short road whenever we visited each other, and should never have any but natives with us.

"I told them that we had a great message from God to deliver to them, and spoke to them a little about it; but they were restless and wanted to show me the house and settle all for the night, for the sun was setting, so the palaver was at an end. I gave instructions for the arranging of the house, and went to attend to the patient who sought medicine. Then I walked and chatted until dusk. The chief's compound was fenced off with some fine, tall, poplar-like trees, and on each side of the gateway was a skull. In the morning most satisfactory results were reported from the medicine, and other cases had to be attended to. I made a return



THE RECEPTION AT KINSUKA.—(*From a Sketch by W. H. Bentley.*)

present and had a little further talk, and got away at about 9 o'clock. Veya was really in the neighbourhood all the time, but was afraid to show himself, notwithstanding everything passed off well, with the exception that they would sell us no bread stuff lest we should report too well of the road. We complained of it and they frankly told us the reason, but persisted in it.

"COMBER'S ROAD.

"We were now on one of the roads travelled by Mr. Comber, so we knew the direction to take. I had two of our old maps with me. Elephant tracks became very numerous, and, after an hour's walk, we came to the site of a town where Mr. Comber slept when he passed; it had been destroyed by the elephants. There were some good bathing places for them near by, and they were so constantly there, and so dangerous and destructive, that the people had been obliged to clear out. We saw nothing of them, nor were we particularly anxious to do so. It is rather embarrassing to find oneself in those jungle paths, the grass much higher than one's head, impossible to see more than two yards behind or ahead and one yard on each side, and yet to hear the bushes crashing, and the heavy tramp of elephants close to one; we were not longing for any such excitement. We spent the night in one of the Matadi towns. Matadi means rocks, and very fitting is the name to a district distinguished by such remarkable stones. Great masses of limestone rise bare and tall from a grassy plain. At first sight and at a distance it would be difficult to guess what they are. In appearance they are most like the well-known rock of Fingal's Cave, but for the fact that there is no grass on the top; others look like Milan Cathedral, or some florid Gothic construction, columns upon columns, and spirelets upon spirelets. They vary from 150 feet to 250 feet in height, and a quarter to half a mile long, some in an almost continuous chain, others standing out detached and lonely. Some are of white or blue streaked marble, others a blue limestone, like that which we burnt for lime at San Salvador.

"A NEW ROUTE.

"The people were very agreeable. I knew that Mr. Comber did not go on a very straight line from Kinsuka to San Salvador, for he turned away south to Mwala. I wished to find a more direct line, so carefully inquired as to other possibilities. Another route was suggested, but I remembered having seen that town long ago. That was not north enough, so *via* Kinsuka was decided upon, and a very good straight line it was, taking us into new country and among as nice people as I have ever met. Towns are thickly clustered round the Mbanza—quite a large population.

"NLEMVO'S CHOICE.

"Here Nlemvo found friends and relations, and learnt that his uncle was dead and he was once more chief of his town, and a noble of Congo, having the style and title of Ngudi-a-nkama Tulante. But he made up his mind to have nothing to do with it, for he had already found that to be chief he must follow country custom, and authorise, indeed instigate, witch palavers. His people would not have him as a Christian, and he would not sell his soul for the chieftainship of an African village. He had to leave me at once and strike across country to his senior

uncle to make the necessary arrangements. Arriving there he learnt that his mother was dying, so he hurried off to Lueji, her town. He was just in time to see her. She raised herself up and said, 'Is that really you, Dundulu?' (his name as a boy). 'I am dying; take care of your sisters when I am gone.' She was too much exhausted to talk more, after she had asked how he had managed to come just in time. At eight o'clock the next morning she died. Nlemvo says, 'God is indeed great and good; who make them pay for such a monstrous proceeding. He had been staying with Ngudi-a-nkama Sengele, of Kumbi, for three months, being helped in the palaver by him. He had not been back to his town, which was only a few hours away, all the time. So interminable are African palavers, I wonder what the truth of the story is. I had a nice talk with them at evening prayers. Next day I had to stop some time to give medicine at Ndundu, where Sengele's son lives. He has built a house after the model of a

MATADI ROCKS.

but He could have arranged it that I should have come, and just in time, too, like this?' He is indeed thankful for it.

"KUMBI.

"After leaving Kinsuka we slept the next night at Kumbi, where a very superior man is chief. There, too, we met the chief of Mwala, who was so helpful to Mr. Comber in those early attempts to reach the Pool. His town was a kind of sub-station for a time. His wife had been sold away from him by her relatives, and he was trying to trading factory, partly of planks and squared timber. He is evidently an energetic trader, and has bought some unusual things. He has a metal washstand, and a table, the legs of which are far too high. A work bell hangs from a beam. On my return journey I lunched in his house, and had a most interesting talk with him. Never did I know a man drink in so eagerly my words as I told him the message of salvation. He was so impatient because some boy fidgetted. I told him that as I lay on the mat, too weary to talk, waiting for my

meal, I was looking at all the fine things he had brought together, and wondering how he got them all. I could not help feeling that he had obtained many fine things, but there was one that he did not possess, and of that I could tell him, and how to get it. There was plenty of preparation for this world's comfort, but no preparation for the world to come. He was so interested that I urged him to go to San Salvador and learn more about this salvation. I gave him a note of introduction. Will he do so?

"SAN SALVADOR.

"An hour and a half from Ndundu we sighted San Salvador, and just after sunset of this the eighth day I knocked at Mr. Lewis's door. They could scarcely believe their eyes. Only seven weeks before had I bid them good-bye, and now so soon back again. What was the matter? How had I come? I told them that our stations were only eight days apart now.

"Next day Mr. Phillips arrived with his betrothed. They could not be married at Underhill, for he was not a resident in the Congo Free State. I had taken most careful notes and bearings over the whole road, so the spare time of the next three days was spent in reducing these data, and on Saturday preparation for the Sunday's service. Then came the news of the death of Nlemvo's mother, and a request that I would go over to the funeral on the following Monday. He also asked for the cloth for his mother's shroud. On Sunday I took the morning service; there were good attendances both times. On Monday morning I started early to attend the funeral. It was a journey of three and a half hours each way.

"NATIVE FUNERAL.

"When I was ready I suggested that we should proceed with the burying, but I found that as usual in Congo the winding of the chief part of the shroud is one of the last offices. The body was brought out of the house wrapped in leaves and twenty-four yards of cloth as the first wrapping. Then they spread on the ground Nlemvo's part of the shroud, 150 yards of cloth; with this the body was enshrouded, and then outside of all came my gift of six yards of cream satin, fastened with scarlet braid. The firing of guns had announced to the neighbourhood that the funeral was in progress. The women folk wailed loudly, and we formed the funeral procession. The grave was four feet deep near a nice shady tree 100 yards outside the town. The body was placed on sticks over the grave; then I spoke to the people assembled about death, what it was and what it leads to, and the necessity and way of preparation for it. Then the body was placed in the grave, I offered prayer, and the grave was filled in.

"I arranged with Nlemvo that he should meet me at Kinsuka, nearly forty miles away, three days later, and started back for San Salvador. Every one must have felt that Nlemvo, with all these new strange Christian ideas and customs, at least gave his mother an honourable and worthy burial, and his white man came himself to show his respect. The funeral is a most important matter in a Kongo's mind; for this he trades and toils and sins. A great man will have a number of sheep and goats and pigs, not to eat at any near time, but for the feast at his funeral. The bundles of cloth wrapped in skins, and so carefully stored in his house, are for his shroud and towards

the funeral expenses; if some part is used in trade, it is only that the pile may be increased, and that for the one great purpose. But for this, what incentive would there be to work and energy in this land where so little is needed? Nlemvo's presence and respect in this matter, and the proper fulfilment of the native customs, was very important, and would go far towards removing the prejudice against these too new customs and religious ideas which seem to them so subversive of all proprieties.

"WEDDING OF MR. PHILLIPS.

"It was dark an hour before I reached San Salvador. Next day all was bustle and excitement, for it was Mr. Phillips's wedding-day. The knot was first tied *à la mode Portuguaise* at the Residency, and then, to make security doubly sure, it was sealed by the ordinary English service in the Mission chapel. I read the opening explanatory part of the new Kongo Marriage Service, and the English part was performed by Mr. Lewis. The same afternoon I started on my return journey, reaching Kintinu by the light of a glorious moon. We were so well-known at Kintinu that there was no chance of vexing old Nximba by arriving late. My Wathen guides were of the same clan as he, and he was very glad to get news of his relations living in this neighbourhood. On the third day as we neared Kinsuka I saw an envelope stuck in a tree near the junction of two roads; it was a note from Nlemvo to say that he was passing to Kinsuka and would be ready to go on with us. We had both of us crowded a good deal into those past three days. I was still more pleased with the people of this most fine district. The chief wanted us to get him some carpentering tools, and showed me the rude thing he used to do the work of a plane. I told him that his people might do far better for themselves by working and carrying for us than at their indiarubber trade at the present prices; and as Nlemvo was with me at Wathen, he had no hesitation in sending two of his men through with us to spy out the land; a third also came with them.

"SMALL-POX.

"Next day one of my men, who had been ailing the previous day, came to tell me that he felt very unwell. Some ten or a dozen pustules excited my suspicion. It dawned on me that it was fourteen days since we passed across the end of the small-pox town at Ntumba. I called Nlemvo to look at him, for he had had small-pox a year ago; he was certain of it. A pretty plight that, to have a man in one's caravan down with small-pox. We were thirty to thirty-five miles from San Salvador, and I decided to send him back with one of the Congo boys. I told him to keep in front of the sick man; they must walk as fast as possible, not stop in any town, and when the sun set they might sleep and rest until the moon rose, and then on again to San Salvador. When there the man was to wait in the jungle beyond the station while his companion took the letter to Mr. Lewis. The man was fully aware of what was the matter with him, and that his only chance lay in reaching San Salvador before he was too ill to go further. Nlemvo said that from his own experience he believed that he could do it. It was the best we could do. To take him on with us was impossible; to stay and make a small-pox camp would have turned the country against us. There can be little hope that our fears are

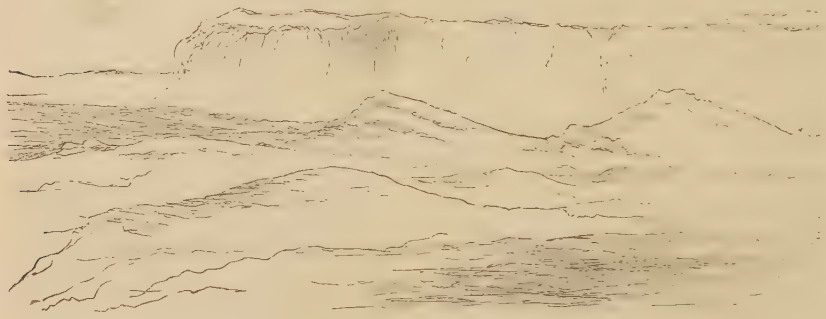
groundless; it will be a long time before we hear. I am very sorry for the San Salvador brethren, but no other course was open.

"RAILWAY VALLEY.

"We heard that if we turned off at the Kinsuka market-place we could reach Kimpeshi that afternoon; and as I was anxious to return by the 'railway valley' instead of the waterless plain and the small-pox town, we did not go into Kinsuka town, but steered for the great headland of the plateau, towering 800 feet above the plain away in the blue distance. We reached Kimpeshi at five o'clock, and were well received. All next day we walked through the populous railway valley. Limestone cropped up in some places. It is a very fine place for the railway. The Lukunga River flows at the foot of the escarpment of the plateau. It is in its valley that the route was chosen. The cliffs are so steep there that for two or three hours we did not see a single footpath up them.

"NATIVE EXPERIENCES.

"We passed through many towns. At evening we reached Kikandikila, to which belongs a very noted market. The chief was suffering from a nasty abscess, which had been discharging for six months. He was indeed glad to see me, for I had been the talk of the country. I saw what was the cause of the long trouble, cut a little, and prescribed, and if he follows instructions he should soon be right. Next morning was the day of the great market, and they were anxious that I should pass it before the market time, lest strangers from a distance should be frightened, and the market might permanently suffer. We started early, and the news ran on ahead that the white man was coming. We met



THE EDGE OF THE PLATEAU.

a great stream of people, and beyond the market met Mpulula of Nkela, who said that the medicine had taken all the pain away from his wife's foot. He begged for more. We bought some Luku puddings from some of the women going to market. These are made from manioc root, dried and pounded. I have a weakness for them. We also bought some sugar cane, crushed pumpkin pips, field mice, and one very large variety of rat, the latter for the men. Some men passed carrying cloth of European manufacture, others native cloth (mbadi) made from the fibre of the leaflets of a certain palm, bedsteads of the stem of the fronds of

Raphia vinifera, pottery of all kinds, ivory, knives, hoes, baskets, meal, sieves, women and girls with food stuffs, and strangers from far and wide. I went along laughing and chatting in Kongo with those who were with me, and very few of the hundreds we met seemed very much upset. It was a capital advertisement, for it would start people talking about us through a wide stretch of country—the wonderful medicine, and what the white man said and did; whether he was proud and hard, or whether he would let people talk to him, and so on.

"Just after the climb to Kongo Vungu at the top of the plateau, the sun blazed out, and we were glad that we did not get the roasting on the steep hill. We slept at a town called Mawete, and from there we followed a course two or three miles east of our previous route, thus seeing some more new towns (new to me). Everywhere the people were anxious to see me. I shall be glad when I can do some quiet itineration in this district. As I neared Wathen, Nlemvo went on ahead, and soon I met Messrs. Oram and Slade at five o'clock on the eighth day home again. Throughout all the road I have taken very careful notes and bearings, so that we may map out the country and prepare for systematic itineration. The distance to San Salvador is about 110 miles. Mr. Lewis has promised, all being well, to pay us a visit by way of the new road at Christmas, and on his return I hope to go back with him to Makuta and bid him good-bye there.

"CONCLUSION.

"So now I have told my story, having burdened it with some unnecessary details perhaps, in order that you may see how the people live and we go about the work. I do not think that we ought to think of shifting from Wathen and building in the railway valley at the base of an 800-foot cliff. We are better where we are on our breezy plateau—too much so sometimes, but better than the other extreme. I talk of the railway valley as though a railway existed; it is only talk, and many and varied are the rumours. There is a talk of opening communications, as soon as the first rails are laid, by means of ox wagons along the projected route; the wagon transport becoming shorter and shorter until the line is complete. We shall see what comes. We shall be about eight hours' journey from the railway at its nearest point.

"We are all well here, and Mr. Silvey has just arrived to escort his sister and Miss Butcher, who are daily expected here, *en route* for the Pool and beyond.—With kindest regards, yours sincerely and affectionately,

"W. HOLMAN BENTLEY.

"A. H. Baynes, Esq."

Acknowledgments.

THE Committee gratefully acknowledge the following welcome and useful gifts received up to December 12th:—Dolls from Miss Horstman's class, Onslow Chapel Sunday-school, Brompton, for the Congo; a number of dolls, dresses, and fancy articles from Maze Pond Mission Working Class, per Miss Allen, for Mrs. Wilson, Medical Mission, Agra, India; a parcel of woollen garments, from a Friend, Norwich; woollen and cotton garments, &c., from Friends at Highgate Road Chapel, per Mrs. Coxeter, and from Mrs. Underhill and Friends, for Mrs. Wall, Rome; a parcel of books, from Mrs. Spurgeon, Norwood, for

Rev. J. Wilson, Cameroons; a parcel containing clothing, from Mrs. Thomas, Llanelly, for Rev. D. Jones, Agra; parcels for Mrs. Weekes and Mantu Parkinson, of Congo, from Friends at Camden Road Chapel; a gun from Mr. Curzon, of Plymouth, per Rev. B. Bird.

Life of the Rev. T. J. Comber.*

A SERIES of popular missionary biographies, written with marked simplicity of style, and in a thoroughly catholic and evangelical spirit, ought to secure extensive support among all our churches and deepen their interest in missionary work. The men whose lives are portrayed are thoroughly representative, and belong to universal Christendom. Our own denomination has thus far furnished two names in a list of eight—William Carey and Thomas Comber. We are indebted to the pen of Mr. Myers for each of the biographies in which our own Society is specially interested. The association of the names of Carey and Comber is suggestive of much that inspires our gratitude and strengthens our confidence. The one name carries back our thoughts to the formation of our Mission and to the stupendous difficulties which had to be encountered, not only in the way of arousing the interest of the churches, but of reaching the mission-field, and bringing the Gospel in any practical form before the people who had lived amid the hoary superstitions and the degrading immoralities of the East. The other name fixes our thoughts on the latest development of our great enterprise, when the churches had risen to the high-water mark of enthusiasm. It shows us that the old spirit, in all its heroism and self-sacrifice, is with us still. If we have not a literal apostolic succession, we have something immeasurably better than the figment so named. The material conditions of our day are very different from those of Carey's. How greatly his plans would have been facilitated by railways, steamboats, and telegraphs, and all that they represent, and what years of apparently fruitless toil would have been saved by the "open doors" of to-day! Comber's difficulties were of a different order, but were met with not less courage and fortitude. "The romance of missions" is by no means the exclusive possession of a bygone age. The pioneers of the Congo will be held in imperishable honour. Thomas Comber and George Grenfell have accomplished a work which has carried light into "the Dark Continent," ennobled the tone of Christian life at home, and given a new impulse to missionary labour. The spectacle of their devotion has lifted us to higher levels of thought and endeavour, and in a sense England has gained from the Mission to the Congo more than the Congo itself.

The story of that Mission is familiar to most of our readers, as there has been a continuous record of its progress in the pages of the HERALD. It necessarily

* "Thomas J. Comber, Missionary Pioneer to the Congo." By John Brown Myers, Association Secretary, Baptist Missionary Society, &c. London: S. W. Partridge & Co.

forms the greater part of Mr. Myers' interesting biography. Mr. Comber's work on the Congo is that by which he will be remembered, and the earlier parts of his life are of interest mainly as illustrating his preparation for his supreme task. Mr. Myers has depicted the successive stages of this brave and beautiful life in a simple and lucid style, keeping himself in the background, and, as far as possible, making Mr. Comber his own biographer. The work has been intelligently and conscientiously done, and is free from the exaggerated eulogy and the weak sentimentalism by which such books are frequently disfigured. Mr. Comber was born in Camberwell, November 7th, 1852; attended the Sunday-school in connection with Denmark Place Chapel; was baptized, and became a member of Dr. Stanford's church in 1868; entered Regent's Park College in 1871, having previously attended evening classes at Mr. Spurgeon's College. He was accepted by the Baptist Missionary Society in 1875, remained in England for a year's hospital training, and left for Victoria, West Africa, in November, 1876. There he would have been glad to remain, working his way into the interior. He did, in fact, penetrate as far as Bakundu, and prepare the way for the establishment of a mission station. Mr. Arthington's generous offer with regard to the Congo suggested other plans. The men to pioneer the whole district were undoubtedly Mr. Comber and Mr. Grenfell. Early in 1878 they started out from Victoria. Mr. Myers gives a picturesque account of their pioneering expedition to San Salvador, their reception by Don Pedro, and the counter-movements of the Portuguese Jesuits. Mr. Comber returned to England in the end of 1878 to lay the results of his researches before the Committee and to advise with them as to the future conduct of the Mission. His reception was, we need not say, enthusiastic, and great was the joy of the churches in possessing so devoted a messenger to the heathen. When he went out again in the following May he was accompanied by three other missionaries, Messrs. Bentley, Crudgington, and Hartland, and by one dearer still. On the 4th April he had been married to Miss Minnie Rickards, the daughter of one of his old Sunday-school teachers, and few of us can forget the profound grief excited by the news which reached us a few months afterwards, that this loved helpmeet of our dear friend had been taken from him. He bore his terrible loss bravely, and was more anxious to comfort the mourners at home than to be comforted himself. With San Salvador as headquarters it was the aim of the missionary staff to explore the surrounding country and ultimately to reach Stanley Pool. The difficulties arising from the laziness and suspicion of the carriers, as well as from the hostility of the Jesuits and other causes, were immense. In one of his explorations Mr. Comber was severely wounded by a bullet, which entered the middle of his back. How it did not cost him his life is a marvel. All efforts to reach the Pool by Makuta failed, but Messrs. Bentley and Crudgington effected a route from Musuka, through Vivi and along the north bank of the Congo River—a feat which is, as Mr. Myers says, "one of the most extraordinary in modern travel." Stations were planted at Isangila and Manyanga, and now the Mission was getting

under weigh, and the need was "more men, more men." Mr. Grenfell came to England to superintend the erection of the steamer *Peace*. New stations were established, as at Underhill, Bayneston, Wathen, Arthington, &c. Other missionaries went out, and among them Mr. Comber's brother Sidney; the Pool was reached, the *Peace* was launched, and a trial trip extending to Liboko, 500 miles up the river, was made, and three sites for mission stations were selected. Need we refer to "the dark overshadowings" from which our brethren suffered; to the deaths—so untimely, as they seemed to us—of Doke, Hartland, and Hartley? The strain to which Mr. Comber was subjected made it necessary for him to return home a second time, which accordingly he did in January, 1885. He had not been here a month when he received tidings of the death of his brother Sidney. Yet his courage did not fail him. This visit was memorable for Mr. Comber's speech in Exeter Hall, for his paper before the Royal Geographical Society, and for the breakfast to Mr. Stanley at the Cannon Street Hotel. On his return to Congo he had with him five new missionaries, one of them being his brother Percy, whom many of us have had the happiness of seeing during his present furlough in England. The ship in which the missionaries sailed touched at Victoria, and Mr. Comber had the pleasure of a few days with his sister Carrie (Mrs. Wright Hay), but almost immediately after reaching the Congo was stunned by the news of her death. Other losses befell the Mission, but in the midst of them Mr. Comber had the joy of baptizing, as his first convert, his boy Mantu on March 29th, 1886. He settled down at Wathen, and it seemed as if at length he was to enter into the peaceful fruit of his labours. At San Salvador there was a religious awakening which filled him with joy, but again sorrow overwhelmed him—Messrs. Darling and Shindler were called away, and from the Pool intelligence was received of the death of Miss Spearing. All this sorely told on an overwrought constitution. On June 16th, 1887, Mr. Comber became dangerously ill. A trip to the sea was recommended as the only means of saving his life. The *Prince Bodouin* (belonging to the Free State) was placed at the disposal of the Mission. At Banana he was transferred to the *Lulu Bohlen*, a home-bound German steamer; but though the sea-breezes were beneficial at first, his strength gradually declined, and on June 27th he passed peacefully away. "So great was the esteem in which Mr. Comber was held that the captain kindly ran his vessel into the Mayumba Bay, some 200 miles north of the Congo River, thus giving opportunity for burial on shore."

Such is a sadly imperfect outline of this devoted and saintly life, a life of incessant labour and of almost continuous trial. The sweetness, the gentleness, the fortitude and perseverance of Mr. Comber's character were remarkable, and the very memory of such a character is the best legacy he could have left us. His family affection his; solicitude for the salvation of his friend; his interest in the young—as shown, *e.g.*, by his Wednesday evening children's services at Camden Road during his life at Regent's Park College; his cheerful letters — revealing a rare skill in correspondence — and his quenchless

enthusiasm, are all brought vividly before us in these pages. The limits of our space prevent us from enlarging on the prominent lessons to be learned from this volume. We have read no book which should be more encouraging to Christian parents and to Sunday-school teachers. Mr. Comber's early home and the influence of his teachers, Mr. Hodder and Mr. Rickards, were the most powerful factors in determining his career. He was early trained to think of the mission-field, and his eleven years in Africa were the natural outcome of that training. Let there be more persistent mission work among the young. If we win them there need be no fear that we shall abandon our "forward policy," or that there will be a lack of earnest, self-denying, and capable men to carry it out. As a means of aiding this object may we suggest that copies of this admirable Life of Mr. Comber be placed in all our Sunday-school libraries, and that it be read and discussed in our Bible-classes? It is a capital book for young and old alike, but the young especially should be made acquainted with it. The map and the illustrations enable us to follow with ease the course of the explorations, to fix on the site of the various stations, and to form a clear idea of the people. The production of this volume is not the least of the services which Mr. Myers has rendered to our Mission, and it will, we doubt not, be widely appreciated.

JAMES STUART.

The Lord Loveth a Cheerful Giver.

WE are deeply grateful for the following welcome gifts, so indicative of deep interest in the work of the Mission:—F. and S., for silver spoon, a spade guinea, and a pair of gold links for the Congo Mission. Miss Gawen, per Miss Douglas, of Brixton, for a silver bracelet and gold pencil case, with the prayer "that the Gospel may have great success in heathen lands." Cornwall Road Hall, Brixton, per Mr. Clark, for £4 0s. 3d., and a gold ring for the Congo Mission. To Cecil, Gerald, Constance, and Lelly Rickett, of Sunnyfield, Hampstead, for £3 1s., who, "having read the letter in last month's HERALD describing the disasters in Turks Island consequent upon the recent cyclone, feel they would like to help the distressed peoples of the Caicos." A. B. C., for a silver bracelet for India; an old woman of ninety, for a fruit knife for the Congo Mission; a policeman, for a silver coin for China.

The cordial thanks of the Committee are also gratefully given for the following most welcome and generous gifts:—E. G., A Thankoffering, £100; Acts xx. 35, for *outfit and passage of Congo missionary*, £100; Mr. J. W. Clark, Leicester, £27 10s.; Father, Mother, and Children, £10; Mr. Jas. Nutter, of Cambridge, for *Mr. Wall's work*, £10.

Recent Intelligence.

THE Rev. R. E. and Mrs. Gammon left Southampton on the 13th of last month, by the Royal Mail steamer *Medway*, for Port of Spain, Trinidad, where Mr. Gammon will carry on the work of the late Rev. W. H. Gamble, who for so many years laboured earnestly in the Port of Spain district.

The friends connected with the Havelock Baptist Church, Agra, N.W.P., have appealed to the Committee of the Baptist Missionary Society to use their good offices to secure a pastor.

The church suggests that the new pastor might, with advantage, be about twenty-seven years of age; physically strong; mentally up to the average; unmarried, a total abstainer, and with two or three years' experience of a home pastorate; a devout, evangelical, godly man, with warmth of heart, genial disposition, and accustomed to look at the cheerful side of things.

The General Secretary, Mr. A. H. Baynes, will be glad to receive communications relative to this important and promising post.

With very sincere regret we record the decease of the Rev. Nathaniel Thomas, of Cardiff. For many years Mr. Thomas was a most active member of the Executive Committee, and latterly an honorary member. His colleagues on the Committee feel that by his death they lose a much-respected and valued fellow-worker, and the Mission a devoted and ever-generous supporter.

The Committee deeply sympathise also with the Rev. W. K. and Mrs. Landels, of Turin, in the sudden death of their son, William Howard, on the 3rd of last month.

We desire once again to remind our friends and the churches that the expenditure of the Mission up to the end of November last, as compared with that of 1887 to the same date, exhibits an **INCREASE** of £2,000.

This increase is entirely due to the large extensions recently made by the Society in the East and West, the full cost of which is now coming upon the funds of the Mission.

We earnestly plead for enlarged help to meet these heavy liabilities.

On the 28th of last month two new missionary brethren, Messrs. Clarke and Rogers, of the Pastors' College, left Southampton for the Congo, *via* Madeira, by the Royal Union Mail steamer *Moor*.

We earnestly commend these brethren to the prayers and sympathies of our readers.

Contributions

From November 13th to December 12th, 1888.

When contributions are given for special objects, they are denoted as follows:—The letter ***T*** is placed before the sum when it is intended for ***Translations***; ***N P***, for ***Native Preachers***; ***W & O***, for ***Widows and Orphans***.

ANNUAL SUBSCRIPTIONS.

Barrett, Mrs A.	3	3	0
Briggs, Mr J. T., Frome, for *Congo*	0	10	6
Crowe, Miss (half-year)	1	0	0
Freer, Mr F. A., Bristol	5	0	0
Gissing, Mr S., Clevedon	1	0	0
Graves, Mrs, Redditch	0	15	0
Haynes, Mrs Thirza	2	0	0
Hicks, Mrs F.	1	10	0
Do., for *W & O*	0	10	0
Is Jesus your King? for *Congo*	1	1	0
Ollard, Mrs	2	2	0
Per Mrs Johnston	3	8	6
Rainbow, Mrs	0	10	0
Sharpe, Mr W.	1	0	0
Spurr, Mr W. H., Rawdon	0	10	6
Thornton, Mrs M. E.	1	0	0
Tollner, Miss E., Ramsgate	1	0	0
Winter, Mr T. B.	2	0	0
Under 10s.	0	12	6
Do., for *Congo*	0	2	6

DONATIONS.

A Friend of the Congo Mission, Scotland, for *Congo*	100	0	0
Acts xx. 35, for *Congo passage and outfit*	100	0	0
A Friend, Breconshire, for *Congo*	1	2	6
A Mother, Glasgow, for *Congo*	1	0	0
A Lady, per Mr T. Matheson, for *Congo outfit*	25	0	0
A Suffolk Seamstress, "Thankoffering for conversions," for *Congo*	0	10	6
Barnaby, Sir N., K.C.B.	5	0	0
Bible Translation Society, for *T*	200	0	0
Benham, Mr W. J., B.A., for *Calabar College Library Fund*	2	2	0
Boothman, Mr H., sale of inkstand	1	0	0
Children at "Lyndhurst," Fallowfield, Manchester, Sunday morning box	0	14	1

Collection on board s.s. *Victoria* (moiety), by Rev Moir Duncan ...	10	5	0
Cosham, Mr G. F., for *Congo*	0	10	0
"E. B.," for *Congo*.....	1	0	0
"E. G.," Thankoffering	100	0	0
Father, Mother, and Children	10	0	0
Gal. ii. 20, for *Congo* ...	1	0	0
Acts ix. 6, for *Congo* ...	4	0	0
Foster, Miss, Cambridge, for *Mr Wall's work* ...	5	0	0
"Hope"	1	15	0
"J. G. and H. G.," for *China*	3	0	0
Do., for *Congo*	5	0	0
Jenkins, Miss, and Friends, Birkenhead, for *Mr Pusey's work, Turks Islands*	1	8	0
McAlley, Miss J., Stirling, for *Congo*	0	10	0
Mathewson, Mr W., Dunfermline, for *Calabar College Library*...	10	0	0
Marnham, Mr J., for *Calabar College Library Fund*	3	3	0
McLearn, Miss G., for *Congo*	1	0	0
"M. R.," for *Congo* ...	1	0	0
Nutter, Mr Jas., for *Mr Wall's special appeal*	10	0	0
"Peace," Cheddar	2	0	0
Powell, Mr T. W.	10	0	0
Rickett, Mr W. R., for *Calabar College Library Fund*	10	0	0
Rose, Mr Hugh, for *ditto*	2	0	0
Smith, Mr J. J., for *ditto*	5	0	0
Storr, Master Edgar, collected by	0	12	6
Thankoffering	0	10	0
Thomas, Mrs, Llanelly	5	0	0
"Un or Bool"...	10	0	0
Do., for *Brittany*	5	0	0
Wells, Mr and Mrs G. F.	20	0	0
"W. M. C."	5	0	0
Under 10s., for *Congo*...	0	6	6
Do., for *New Station at Etoto*	0	5	0

LEGACIES.

Green, the late Mrs Julia, of Leicester, by Mr J. A. Green, Glasgow	4	10	
McGregor, the late Miss Catherine, of Girvan, N.B., by Mr G. Gallie	10	0	0
Sturge, the late Mr George (first yearly instalment towards legacy of £3,000), by Messrs Bell, Steward, & May	600	0	0

LONDON AND MIDDLESEX.

Acton, Juvenile	1	17	8
Battersea, York-road Sunday-sch., for *Mr Pigott, Ceylon*	12	0	0
Bermondsey, Drummond-road.....	5	0	0
Bloomsbury	52	1	10
Do., for *Mr Herbert Thomas, Delhi*	5	0	0
Do., for *Mr Wilshere, Bahamas*	5	0	0
Brixton Hill, New Park-road Chapel	6	1	5
Do., Cornwall-road, for *Congo*	4	0	3
Camberwell, Denmark-place Ch....	3	12	3
Do., for *support of Congo boy, "Stanford," under Mr P. Comber*	5	0	0
Child's Hill	1	1	1
Clapton Downs Ch.....	30	0	0
Do., for *Congo*	50	0	0
Grove-road, Victoria Park, Y.M.B.C.	1	3	6
Hampstead, Heath-st ...	25	0	0
Highgate, Southwood-lane	3	17	9
Do., for *Congo*	0	17	4
Kingsgate-street	4	4	5
Islington, Salters' Hall Ch. Sunday-sch., for *Central Sch., Backergunge*	5	0	0
Maze Pond Chapel	0	10	0
Metropolitan Tabernacle Sunday-school, for *Mr Weeks' work, Congo*	6	5	0
Peckham, Rye-lane Sunday-sch., for *Mr Wenger's N P* ...	15	0	0
Do., do., for *Mr Will's work, China*	15	0	0
Regent's Park Chapel ...	58	9	5
Shoreditch Tabernacle, per Y.M.M.A., for *Congo*	3	7	4
Stratford, Major-road Chapel Sunday-sch...	2	2	2
Vernon Chpl. Y.M.M.A.	30	0	0
Victoria Chpl., Wandsworth-road.....	17	0	0
Walworth-road Chapel	13	0	0
Westbourne-grove Chpl.	1	11	2

BERKSHIRE.

Reading, King's-road...	10	0	0
Do., Juvenile Sale, for *Congo* 100		0	0

BUCKINGHAMSHIRE.

Olney	5	4	9

CAMBRIDGESHIRE.

West Row	8	8	6

CHESHIRE.

Egremont	13	0	0

CORNWALL.

Hayle	4	0	0

CUMBERLAND.

Great Broughton	2	0	4
Maryport	32	10	6
Do., for *support of Congo boy*	1	16	0
Millom	0	8	2

DEVONSHIRE.

Bovey Tracey	1	7	0
Devonport, Pembroke-street	1	0	0
Plymouth, George-st....	10	1	6
Do., for *Congo*	0	8	10
Do., Lower-street, for *Congo*	10	1	8
Do., do., for *support of Congo boy and girl*	10	0	0
Uffculme and Prescott	3	12	0

DURHAM.

South Shields, Westoe-lane	10	0	0
Stockton-on-Tees, Wellington-street	6	0	0
Waterhouses.....	3	10	5
Wolsingham, Sun.-sch., for *China*	0	9	0

ESSEX.

Great Leighs, Sun.-sch., for *Mr Waldock, Ceylon*	1	0	0
Leyton, Sunday-school	0	10	5
Leytonstone	10	1	1
Do., for *W & O*	6	7	0
Rayleigh	1	8	6

GLOUCESTERSHIRE.

Cheltenham, Cambray Ch.	32	3	11
Chipping Campden.....	3	4	0
Eastington, Nupend Ch.	2	2	1
Do., Sunday-school...	6	4	0
Fairford	8	1	10
Maiseyhampton	3	11	3
Minchinhampton	2	19	0
Shortwood	33	1	1
Do., for *Congo*	1	10	0
Wotton-under-Edge ...	18	0	5
Do., Sunday-sch., for *Benares*	1	14	1

HAMPSHIRE.

Brockenhurst	5	3	4
Broughton.....	13	3	0
Do., for *Simla*	1	0	0
Whitchurch	4	11	3

ISLE OF WIGHT.

Colwell	1	16	3
Niton	12	9	5

HERTFORDSHIRE.

Boxmoor.....	8	13	8
Do., for *Congo*	0	5	6
Bushey, Chalk Hill.....	5	3	0
Hemel Hempstead, for *Congo*, per Y.M.M.A.	2	12	2
Watford (on account)	80	0	0

HUNTINGDONSHIRE.

Kimbolton, for *W & O*	0	8	0

KENT.

Deal	6	0	0
Erith	10	0	4
Forest Hill, Sydenham Chapel.....	2	15	0
Lee, for *Congo*	0	5	0
Orpington	36	4	3
Ramsgate, Ellington Chapel.....	20	0	0
Tunbridge Wells	27	15	6
Woolwich, Queen-st. Sunday-school, per Y.M.M.A., for *China School*	6	0	0
Do., Parson's Hill ...	1	11	6

LANCASHIRE.

Accrington, Cannon-st.	45	0	0
Astley Bridge	16	7	6
Atherton.....	7	13	10
Bacup, Ebenezer Chapel	96	4	11
Do., for *N P*.....	3	18	3
Do., for *Mr Wall's Mission*	5	5	0
Briercliffe, Hill-lane ...	4	13	0
Brynn, near Wigan, Sunday-school	3	2	0

Cloughfold	25	5	10
Coniston	2	7	0
Darwen	15	14	7
Haslingden, Trinity Ch.	10	2	6
Do., Sunday-school...	10	11	8
Lancaster	21	5	0
Do, for *support of Congo boy, Ntetela*	8	0	0
Littleboro'	1	2	5
Liverpool, Toxteth Tabernacle	160	0	0
Do., Richmond Chpl.	5	18	1
Manchester, Union Chpl.	2	1	5
Do., Moss Side	9	3	6
Do., Grosvenor-st., Juvenile	26	0	0
Do., Brighton-grove	5	5	7
Do., Eccles	3	0	0
Do., Pendleton	2	15	2
Do., Longsight	1	10	6
Do., Gorton, Birch-st.	2	1	4
Do., do., Wellington-street	2	5	2
Do., Hyde	4	16	4
Millgate	1	5	0
Newbold	9	12	0
Ogden	11	14	6
Oldham, Pitt-street	4	2	0
Oswaldtwistle	18	19	9
Padiham, Burnley-road	10	8	7
Do., Zion Ch., Pendle-street	2	0	7
Rochdale, West-street	339	7	10
Do, Holland-street...	2	0	0
Royton	12	16	5
Sabden	22	11	6
Do., for *W & O*	2	0	0
St. Anne's-on-the-Sea...	3	10	8
Sunnyside (moiety)	3	5	6
Waterfoot, Bethel	5	3	3

LEICESTERSHIRE.

Countesthorpe	7	13	8
Do., for *W & O*	0	14	0
Foxton	5	14	0
Leicester, Victoria-rd. Ch.	27	10	0
Do., do., Sunday-sch., for *support of Congo boy, "J. G. Greenhough"*	8	18	9

NORFOLK.

Necton	2	10	0
Swaffham	20	0	0
Yarmouth, Park Ch.	50	0	0

NORTHAMPTONSHIRE.

Brafield	5	8	4
Bugbrook	7	18	6
Denton	2	9	11
Middleton Cheney	11	8	6
Milton	5	3	1
Northampton, College-street	11	0	0
	43	8	4
Less expenses	0	17	10
	42	10	6

NORTHUMBERLAND.

Broomley and Broomhaugh	15	8	8
Newcastle-on-Tyne, Westgate-rd. Sunday-school	6	13	10
Do., Arthur's Hill do.	1	7	6
Do., Rye Hill	2	14	4
Do., Scotswood-road Mission Sun.-sch...	0	18	2

OXFORDSHIRE.

Caversham	7	0	0
Do., for *Brittany*...	5	0	0
Do., for *Intally, Girls' Sch.*	10	0	0
Do., for *China, do.*	10	0	0
Do., for *West Africa, do.*	10	0	0
Chadlington and Cearlbury	7	3	4
Chipping Norton	37	7	4
Little Tew and Cleveley	19	5	10
Oxford, Commercial-rd. (1887)	23	15	6

SHROPSHIRE.

Lord's Hill	0	2	6

SOMERSETSHIRE.

Bristol (on acc't), per Mr G. H. Leonard, Treasurer	90	0	0
Do., for *Congo*	16	9	6
Do., Unity-street, for *do.*	2	0	0
Cheddar	4	12	0
Hatch Beauchamp	4	4	0
Minehead	14	6	8
Do., for *N P*	0	10	4
Wells	3	10	0

SURREY.

Croydon	4	1	8
Do., for *"West Croydon" Sch., Delhi*	7	0	0
Dorman's Land	2	13	8
Do., for *Congo*	1	9	6
Hampton Court	0	19	3
Mitcham	0	7	6
Penge, Sunday-school	2	18	9
Do., for *support of Congo boy*	1	5	0
South Norwood	8	13	9
Sutton	7	14	9
Do., for *N P, Delhi*	0	10	10
Thornton Heath, Sun.-sch.	1	12	0

SUSSEX.

Crawley	2	16	6

WARWICKSHIRE.

Birmingham (on acc't), per Mr Thos. Adams, Treasurer	91	14	6
Coventry, St. Michael's	58	16	2
Do., for *W & O*	2	12	6
Do., for *China*	2	10	0
Do., for *Congo*	4	3	6
Stratford-on-Avon	19	13	10
Do., for *Japan*	0	19	8
Do., Sunday-school...	5	19	0

WESTMORELAND.

Kirkby Stephen	0	13	0

WILTSHIRE.

Downton	47	2	10
Do., for *Congo*	1	10	0
North Bradley	4	7	10
Salisbury	62	4	8
Do., Sunday-school...	81	6	0
Do., for *W & O*	1	0	0
Trowbridge, Back-st.	40	18	10

WORCESTERSHIRE.

Astwood Bank	33	0	10

YORKSHIRE.

Batley	0	15	0
Boroughbridge	3	15	0
Bramley, Salem	5	6	7
Huddersfield, New North-road	10	14	10
Leeds district—			
Armley	3	18	6
Farsley	83	14	3
Horsforth	5	11	0
Hunslet	24	15	4
Leeds, South Parade	111	4	6
Do., Blenheim Ch..	25	18	3
Do., Burley-road	4	3	0
Do., Camp-rd., Juv.	15	18	11
Newton, Union Ch.	6	1	2
Malton	4	15	6
Middlesboro', Linthorpe-road	4	1	11
Ossett	1	10	6
Scape Goat Hill	1	12	7
Sheffield	60	0	0
South Bank	4	10	3
Shipley, Rosse-street	19	0	0
Staincliffe	1	13	3
Stanningley, for *Congo*	6	9	8
Steep Lane	11	17	5
Wakefield	7	9	8

SOUTH WALES.

CARMARTHENSHIRE.

Newcastle Emlyn	35	13	6

GLAMORGANSHIRE.

Cardiff, Tredegarville	1	1	0
Glais, Sunday-school...	0	6	0
Penarth, Stanwell-road	7	17	1
Do., Tabernacle	4	5	8

MONMOUTHSHIRE.

Abergavenny, Bethany	20	16	2
Cwmmera	1	3	6
Maindee, Summerhill Sunday-school	5	5	0
Nantyglo, Bethel	0	13	9
Newport, Duckpool-rd	0	7	0

SCOTLAND.

Cumnock	1	8	0
Edinburgh, for *Mr and Mrs Watt's Roman Mission*	13	10	0
Glasgow, Adelaide-place	10	0	0
Do., John-street Ch.	9	0	0
Greenock, for *Congo*	10	0	0
Lochee	2	16	0

IRELAND.

Belfast	1	0	0
Dublin	2	0	0

FOREIGN.

CEYLON.

Capt. Murray, C.B.	1	13	10

NEW ZEALAND.

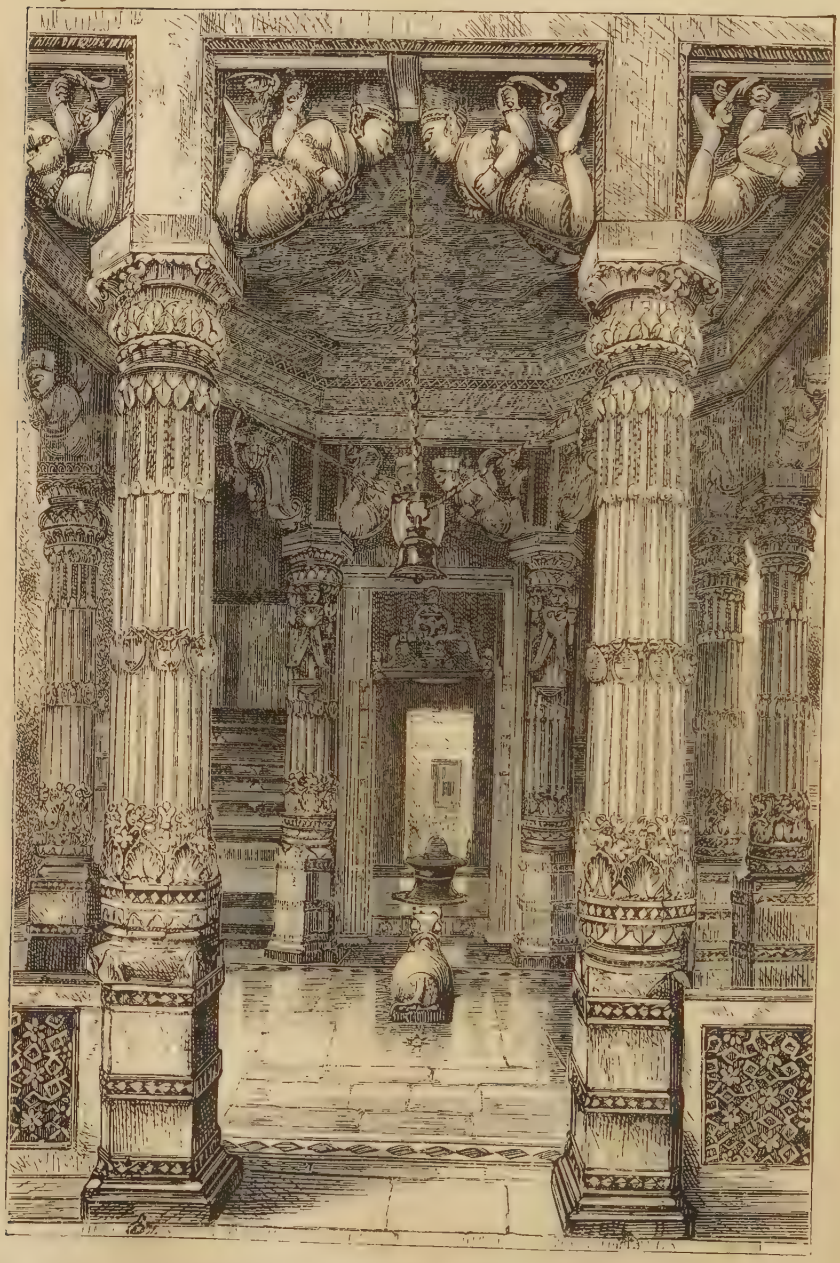
Auckland, Mr J. T. Stevenson	10	0	0

SPECIAL FUND FOR NEW BUILDINGS AT CALABAR COLLEGE, JAMAICA.

Kemp, Mrs.	10	0	0
Rickett, Mr W. R.	20	0	0

SPECIAL FUND FOR TURKS ISLANDS CYCLONE FUND.

Guy, Miss, Nottingham	5	0	0
Rickett, Mr W. R.	10	0	0
Do., Children's donations	3	1	0



INSIDE OF TEMPLE OF ALOPI BAGH, ALLAHABAD.—(*From a Photograph.*)

(*See page* 52.)

THE MISSIONARY HERALD

OF THE

Baptist Missionary Society.

Special Appeal on Behalf of the Famine Stricken in China.

AT the quarterly meeting on the 16th of last month, the Committee had to consider painful news recently to hand from China. An article in the *Times* of the 11th January, statements in an appeal issued by Sir Thomas Wade (formerly our Minister at Pekin), and a telegram from our brother, Mr. Jones, left the Committee in no doubt of the gravity of the outlook in five of the great provinces of the Chinese Empire. A great drought, somewhat similar to that which caused the famine of 1878, has followed the great floods which more than a year ago swelled the Yellow River till it burst its banks, flooded a vast area, and rendered some millions of people homeless, landless, and destitute. Now, further floods over a wide area have turned a large portion of Manchuria into a lake and devastated some thousands of square miles in Shantung and Honan. And to add still further to the calamity, the other great river of China, the Yangtsze, has similarly overflowed its banks, and carried ruin over wide district. The geological formation of the whole western half of Northern China is such as to render it at once peculiarly fertile, and yet in an unusual degree dependent on rain. The provinces visited with these calamities form the granary of the Empire. And it is difficult to realise the magnitude of the threatened famine. The five provinces, Shantung, Kiang Su, Honan, Chihli, and Hunan, are all larger than England, and each has a population of between twenty and thirty millions.

The loss of life under the last great famine was estimated by the Shanghai Relief Committee at from nine and a half to thirteen millions, an estimate accepted by Dr. Williams ("Middle Kingdom," II., 737). No such destruction of life is recorded in connection with any famine in history. It is to be hoped that the present will not reach dimensions so appalling. But the

additional disaster of these terrible river floods, which have been the terror of the Empire for the last four thousand years, make it unquestionable that a dire distress, involving many millions of people, is appealing silently for our aid. In the last famine, European contributions were distributed by missionaries to the amount of over £60,000 with immense advantage to the sufferers, and the happiest effect in promoting goodwill between the East and West.

From the article of the *Times*, which we annex, it will be seen that the proposal now is to employ the same agency. And our missionary brethren are as ready now as then to engage in the arduous and dangerous work of dealing with hunger, fever, and distress.

As Shantung is the province in which the greatest part of our work lies and our brethren appeal for aid, the Committee very earnestly beg the immediate help of all who can assist, and would remind those who help that the more promptly aid is given the more invaluable it will prove.

Since writing the foregoing, the following letter has been received from the Rev. Samuel Couling, of Tsing Cheu Fu, giving further and distressing details of the famine and fever-stricken condition of the peoples of Shantung especially. The brethren in Shantung telegraph for immediate money help, and we hope this urgent and pressing appeal will be promptly and generously responded to.

DROUGHT, FLOODS, REBELLION, EARTHQUAKE, AND FAMINE.

Letter from the Rev. Samuel Couling:—

"Tsing Cheu Fu, N. China,
"November 9th, 1888.

"DEAR MR. BAYNES,—About the 2nd of next February, that is, about the time the HERALD will be in everybody's hand, the Chinese will be letting off millions of crackers in honour of their New Year, not A.D. 1889, but Kuang sü, 15th year.

"The fireworks (which are supposed to frighten away evil spirits) were abundant enough in the first moon of the present year, yet they have not had all the good effect that was hoped for; indeed, it has been a most distressful year, so peculiarly bad, that I should like to send you a short account of it.

"The year began to be bad, that is, began to be worse than usual, in the early spring. The rain, which should have watered the spring wheat, would not come. The people did their best, formed processions to the temples, promised the gods so many theatrical performances, &c., but with no result. The crops remained dwarfed and scanty, and the heavens were as brass. True, I ought not to forget that while travelling I had to seek shelter from a heavy shower of hailstones larger than marbles; but this was one of the peculiarities of the year, and did the wheat no good. When the rain came at last, it found the people cutting what corn there was to cut, and hoping for big autumn crops to make up for their spring losses.

"It should be remembered that the condition of the country people here,

as I suppose in other thickly-populated Eastern lands, is very hard, and even dangerous. In ordinary years they may have enough to eat, and are happy; but a crop that is below the average makes many go hungry; and while none may be actually starved, hundreds die of disease and exposure who would have lived if the harvest had been good.

"The next trouble came in June. There was a small disturbance in a part of the province far from here. Some regiments, whose pay was *too* much in arrear, tried the plan of cutting off the head of the officer who was 'squeezing' them beyond precedent. A little affair of this kind ought not to have affected us here, but unhappily a rumour came that the rebellion was spreading. The people in the villages began moving into the cities. They have had experience of these rebellious, marauding bands of cut-throats running all over the place. In the larger villages the people began repairing their mud-walls, but whether they 'flitted' or fortified, it meant spending money, which they could ill afford. Just at this time came a shock of earthquake, in fact, several shocks; they were not severe enough to do any harm beyond shaking down a few old houses and some parts of the city wall; but it does not need a big earthquake to unsettle people's minds, and there was an immediate panic among the Chinese. It was not the earthquake that they feared, but what the earthquake portended; they connected it at once with the so-called rebellion, and took it for a warning sign of evil to come. Day and night they streamed into the city, bringing the most valuable of their household effects, but leaving a good deal to the robbers. There would have been no robbers in our neighbourhood if opportunity had not thus made them.

"As the mutiny was promptly repressed, it follows that the earthquake must have foretold some other evil. It came at last. The autumn crops were looking pretty well, but began to want rain. Were we going to have a repetition of the spring anxiety? No, worse! The rain came, and came in torrents, and would not leave off; the grain was beaten down and sodden. Then we could sit and hear above the roar of rain the crash of falling walls. Even we foreigners, under our comparatively water-tight roofs, had some of us to spread mackintosh sheets over our mosquito nets, and sleep to the sound of water dripping from all over the ceiling; but in the miserable hovels in the villages families huddled together till the rain-soaked walls of mud began to totter, then rushed shrieking out into the darkness, lucky if they could escape before the roof came crashing down.

"The country made a very sad sight after the rains; there is not a village, I suppose, anywhere near us that escaped damage, though, of course, those on low ground, and near streams, have suffered most severely; in some cases two-thirds of a village having been destroyed. Of course the number of people injured by falling houses was very great, but I have heard of few deaths; though at Wei-hsien (where our nearest foreign neighbours live) several were killed.

"The worst result of the floods, however, was the spoiled harvest. In some places only two-fifths of an ordinary harvest was gathered, and in the whole district together probably not one half of the usual autumn harvest. What this means to the poor people none can realise except those

who are among them. Food is already gone up half its usual price or more; and how are those (many of our church-members among them) who can only just live in ordinary times—how are they to live through the bitter winter till the spring harvest is ripe? Many families are moving away to the thinly-peopled Shen-si, forty or fifty days' journey; but it is not certain that they will be better off there.

"We have thus seen, more or less, this year of drought, floods, rebellion, earthquake, and famine; there is still the pestilence to be considered. That came immediately after the rains; it has been spreading ever since, and now going from village to village. I hear of thirty having died in this place, or fifty, perhaps eighty, in that. It is the Asiatic cholera, which kills pretty quickly, some being taken ill and dying without being able to speak, within the hour. I talked with one of our most valued church members about the cholera—he was taken ill and died of it the next day. The total number of those carried off by it cannot of course be known, but as there are many hundreds within our own district, there must be many thousands dead throughout the province.

"I have written about these matters in the hope that should you put this letter in the HERALD, people will be moved to greater sympathy with the Chinese. I have written about our own neighbourhood only, but the whole people groan under calamities like these; our floods and semi-famine are trivial compared with those, for instance, in Honan or Kuan-tung. And all this misery is a type of their spiritual destitution, and is to a great extent the result of it. We are doing a little good amongst a few thousands of Chinese, but the hundreds of millions must be saved, the whole empire regenerated; then the earth shall yield her increase, then sorrow and sighing shall flee away.

"The more you know of them the more you must pity them; the more you pity the more you will do for them; and when you have done all for them you can, One will say, You have done it unto ME.

"Believe me, my dear Mr. Baynes, yours sincerely,

"SAMUEL COULING.

"A. H. Baynes, Esq."

EXTRACT FROM THE *TIMES* OF 11TH JANUARY, 1889:—

"There are many indications that the famine in China which we reported yesterday is one of the most widespread and disastrous that has afflicted that country for many years past. A paragraph in these columns a few days ago spoke of a famine as impending in Northern China, over an area including parts of the provinces of Honan, Shantung, and Chihli. This is in the region of the Yellow River, and includes the districts ruined by the inundation last year, and it is on the borders of the vast region visited by the Shantung famine of 1877-8. In this densely populated region, with its liability to having whole tracts reduced by a sudden inroad of the river to deserts, destitution is only too familiar. But if famine has really visited the fertile plains of the Yangtsze Valley, as is suggested in the telegram published yesterday, China is in a bad state. It is probable, however, that only a certain portion of the Yangtsze provinces has suffered like Southern Shantung, and doubtless South-

Western Honan will be found to be the place. A disaster so great as a famine in the greatest food-producing provinces of the Empire, the feeders of many regions far removed from them, would be almost irreparable. It would mean the destruction of the food supply of millions of persons scattered all over the vast Chinese territory. But, however limited the afflicted area may be, the famine comes at a peculiarly unfortunate time. China during the past eighteen months has suffered from calamity after calamity; the resources of the Government—which is the most decentralised in the world, and scarcely fitted for the ordinary everyday work of administration, while it is wholly unfitted to meet any sudden or heavy call upon it—are already strained to the utmost by the Yellow River disaster. This threw a population estimated at a million and a half of persons out of their livelihood, excluding the very large number who lost their lives. It also caused an expenditure of over two-and-a-half millions sterling in endeavouring to repair the breach. Then came the frightful inundations in Manchuria, which seem to have covered almost the whole of the country between Monkden and the sea, and destroyed one of the sources of food supply. But worse even than these was the absence of the rains in the early summer on which the rice crops depend, and it is to this that the present famine must be attributed.

"No details have been received in this country of the state of things in the famine districts in the Yangtsze Valley, or even of the provinces in which these are situated; but the last mail brought a peculiarly interesting and valuable letter from a missionary who was visiting the districts in North China where famine prevailed. About the middle of October news reached Chefoo that great distress prevailed in Shantung, and on the 18th of that month Dr. Nevins, a missionary, started to investigate the matter, having hastily got together a little money to afford such relief as was in his power. Writing on November 10, from a place called Chang-lo, he says that he found the distress more extended and greater than the reports had led him to expect. The districts he visited had an area of about 6,000 square miles and a population of 1,500,000. It had suffered much from drought during the past four or five years, and in one corner from the overflow of the Yellow River. The present calamity was the consequence of the unusual rains of August, culminating in what appears to have been a deluge on the 18th of that month. Although heavy rains are common and expected about that time, no one had before experienced such a rainfall there. The water rushing down from the mountains in the central part of the province swelled the streams, which burst their banks, and, uniting in one common flood, swept over nearly the whole of a vast plain which slopes gradually to the north, and terminates in Pechili Bay. The people, who had lost their wheat crop in consequence of drought during the spring and early summer, were rejoicing in the prospect of a good autumn harvest, when the flood destroyed all. The millet and bean crops were destroyed at once. The tall sorghum, with its head above water, promised for a time to survive; but much of it was borne down by the current and the wind. The houses of the people in many cases are gone as well as the food, for the floods, rising to the slight elevation on which

the villages and towns were constructed, entered the houses, and softened and dissolved the mud bricks which formed the foundations, so that they fell to the ground. Dr. Nevins describes, as an instance, one particular town, where the destruction and misery are no worse than elsewhere, and not so bad as in some other places. The town is Han-Chiao, on the Miho River, with a population of 2,000. It is surrounded by an earth wall 20 ft. in height. The river banks gave way just above the town, and an opening was gradually made for a distance of about a mile. The water burst out towards the town, tearing away the surface earth from hundreds of acres of cultivated land, and covering it with sand. It soon broke down part of the mud wall, and poured through the streets, filling the whole space within the walls, and breaking out again on another side. Nine-tenths of the houses were carried away; household goods, furniture, farming implements, and timbers of buildings floated away towards the sea. The people saved themselves by climbing trees or the higher parts of the wall, where many of them remained standing in the water for hours. For two days they could obtain no food. The town, when seen by Dr. Nevins, was a scene of complete desolation. Large pools of water stood where there were recently busy streets and comfortable dwellings. A few of the original houses remain, and some huts have been erected on the open spaces. Many of the inhabitants have fled to friends living in more favoured localities, and many are reduced to hopeless beggary. The whole region bore marks of the flood three months afterwards. The surface earth is carried away wholly in many places; in the others the ground is too wet to plough. Small streams have formed lakes and covered large tracts of country. Around the city of Lo-ngan the people were found living principally on the seeds of alno grass or shrub, which grows on alkaline lands, and resembles the sage plant of the high American table-lands. In every village the people were found gathering this grass. The seed and husk are ground into powder, mixed with chaff, and made into a kind of cake, which is nearly tasteless, except that it has a slight herby flavour. It can contain but little nutriment. In none of the houses was any food except these cakes found. In one house a man showed a little flour in a gourd which he had brought for a sick child. It was made from coarse sorghum, which in ordinary times is only eaten by the very poorest, who can afford neither rice nor millet, but now it is a luxury. Death by starvation, says Dr. Nevins, is staring these people in the face. All the roads leading out of the region were thronged with refugees, usually able-bodied men with women and children. They endeavoured to plant their land, and were on their way to more plentiful regions to beg, so that more would be left for those remaining behind. They hope to return to get in their spring crops. They take their farm wheelbarrows to carry clothing, bedding, and a few utensils, with the younger children sometimes sitting on top of the load, and the adults trudging behind. It was estimated that 2,000 persons were daily leaving the stricken districts in all directions, but especially towards the famine districts of 1887-8, where land is cheap on account of the dearth of the population. Sometimes illness of the wife or husband brought the family progress to a standstill,

as the husband was too weak to propel the wheelbarrow with his wife added to the load, and *vice versa*. Many refugees were also returning, as they found it impossible to get a living by begging; but, as a rule, the frightful privations of this exile deter all who are not absolutely driven to it. Some linger at home, loath to leave, until all the food is exhausted, but even the chaff bread cannot last through the winter. Those who have property of any kind try to sell it, but nothing will fetch a tithe of its value. In conclusion, Dr. Nevins observes that any words can convey but a very imperfect idea of the misery, and it is sure to be worse in the spring, before which the limited supply of provisions will be exhausted. Those who have remained at home will be reduced to extremities; those who return from abroad will not have the means or strength to plant the spring crops. He estimates that a halfpenny a day, or fifteen pence a month, would, in addition to what the people can do themselves, support life. The district magistrates have remitted taxes, but seem to have done nothing further to meet the awful situation.

"It will be borne in mind that, although Dr. Nevins speaks of a region of 6,000 square miles and a population of a million and a half, his investigations extend only to a small part of a particular province, and leave many others in an equally bad plight wholly untouched. The vast area suffering from the Yellow River inundations, for example, did not come under his notice, and the districts in the Yangtsze Valley, referred to in yesterday's message, were many hundred miles off. For several months past reports from these places have been dropping into Shanghai from missionaries and other travellers; during the last fortnight or three weeks these must have become definite and alarming to induce the foreign community in Shanghai to telegraph home for aid. The foreign communities in China are accustomed year by year to many calls for the relief of distress in the country, to which they respond with the utmost readiness and generosity. They must have been convinced of the hopelessness of trying with their own resources to deal with a disaster of the magnitude of the present famine when they sent home the urgent appeal which we published yesterday.

"A word of warning in conclusion may not be thrown away. If those who usually take the lead in such matters should decide to answer the cry for aid from Shanghai by appealing to the English people, it should be clearly understood from the outset that the distribution in the distressed districts should be wholly in the hands of foreigners, and that not a farthing should be sent into Shantung or Honan except by the agents of the Relief Committee in Shanghai. In other words, no Chinese official should be permitted to have the distribution of the fund on the spot. To begin with, the Chinese have not the capacity for organising relief of this nature so as to make the most of their means; and, in the next place, the subordinate officials into whose hands the money would finally get cannot be trusted. Even in the case of the Yellow River, with the eyes of all Pekin on the work, and the highest officials in charge of it, accusations of peculation on an enormous scale have been officially made. Fortunately, we are not dependent on Chinese officials to distribute relief efficiently. In 1877-8, under the superintendence of Messrs. Richard, Muirhead, and other

missionaries, the fund then collected abroad was distributed. There is a considerable number of missionaries scattered over the distressed districts whose knowledge of the wants of the people is unrivalled. To them, under the superintendence of the gentlemen already mentioned, the final distribution of any fund that may be collected should be confided; and to the Shanghai Committee the funds collected in this country should be remitted."

EXTRACT FROM THE *DAILY NEWS*, 16TH JANUARY, 1889:—

"The terrible calamities which have fallen upon some of the most populous districts in China have produced a famine such as a European who has never visited the Celestial Empire must find it hard to realise. For some time past, indeed ever since the disastrous outburst of the Yellow River, which we described more than a year ago, each mail from the far East has brought rumours of widespread want and of fresh catastrophes involving the ruin of whole towns and districts. Following close on the news of these great floods came accounts of similar disasters in Manchuria. There the rivers overflowed to such an extent as to turn the fertile fields north of the Gulf of Leaotong into a wide wilderness of water. Then came a scarcity of rain over an area of many thousands of square miles of land, so that the growing rice crop, upon which so much depends, turned out an utter failure, and the wheat was burnt up with drought. Nor was this all, though in itself enough to cause a famine such as that which visited Shantung in 1877. The Chinese cultivators still looked for their sustenance through the coming winter to the autumn crops of beans, millet, sorghum, and other late products of the soil. But in August—always a wet month—the rainfall was beyond all precedent, and large portions of Honan, Shantung, and Chili were turned into an enormous lake. Houses and even towns were swept away, and those of their inhabitants who escaped from the rising waters were left homeless and foodless. It will be remembered that the spot where 'China's Sorrow' burst its southern bank the year before last was a few miles below Kaifong, the capital of Honan, so that the recent catastrophes have devastated not only the districts which suffered from that flood, but a wide area stretching far towards the north.

"Surely the tale of destruction was terrible enough already, but within the last few weeks there has come intelligence of a famine in the fertile valley of the other great river of China, the Yang-tse-kiang. It seems that the same climatic scourges which visited the plains of the lower Hoang Ho were felt on the southern side of the watershed. Now, the full meaning of such intelligence is not obvious at first sight; but when we remember that the lower part of the basin of this noble stream is the chief granary of China, some notion of the magnitude of the disaster begins to dawn. Hence Sir Thomas Wade has issued an appeal to that wide section of the public which is ever ready to stretch out a helping hand to the unfortunate throughout the world. He has pointed out how easily real help may be given to the millions of Chinese who are actually starving. 'The sum needed to support a Chinese family when in straits is inconceivably small,' he says, and the truth of this remark shows how dire must be their extremity. There exists throughout the famine-stricken districts an efficient organisa-

tion of European missionaries, through whom any fund which may be raised could be distributed, and at Shanghai there is a Famine Committee to which subscriptions can be sent through the Hongkong and Shanghai Bank, at 31, Lombard Street. Sir Thomas Wade modestly disclaims any intention of taking the lead in a grand philanthropic movement, but the occasion is one of great and terrible need over a large part of one of the world's most thickly-peopled regions, and it behoves us to do something to follow his guidance. Nay, more, we must not forget that what is little to us will be much to those who are destitute, and that the character and habits of the starving people make what little aid we give them go further than it would elsewhere."

On the 22nd of last month the Lord Mayor, in response to an earnest request from a very influential Deputation, issued the following appeal:—

"THE FAMINE IN CHINA.

"The reports of the terrible famine in three districts of China have now been confirmed and amplified by further telegrams. It is impossible to fully estimate the amount of distress which exists, but the famine is without doubt more widespread and disastrous than that in 1878, when over thirteen millions are said to have perished. This is enough to show how appalling it is in its magnitude. Following so quickly the Yellow River disaster, it has strained the resources of the Chinese Government beyond their power, the expense of repairing the breach caused by the overflow having alone involved an expenditure of two and a half millions sterling. It therefore appears to me that this is one of those occasions when it is my duty as Lord Mayor to call upon all to help in raising funds for those who cannot help themselves. I would make this appeal on the following grounds:—

"1. The suffering is so terrible that we are hardly able to conceive what this famine in China means. The women and children are dying in thousands by the wayside, while the starving men are powerless to help them.

"2. The Chinese Government, even if it had a far more perfect organisation, would be quite unable to meet this exceptional distress; but it is doing what it can, by subventions of money to the famine-stricken districts, for the immediate relief of the destitute.

"3. England has for centuries been connected with China in large and profitable commercial relations, and this, I think, gives China an especial claim upon us in a crisis like the present.

"4. Any help that we can give would greatly assist those who are working under exceptional difficulties in spreading the beneficent influences of civilisation in that great country.

"The impediments in the way of distribution, which are always great, and in a country like China particularly so, have been met, as far as possible, by a powerful and energetic committee in China, and the appropriation will be carried on as in 1878 by the missionaries of all creeds under its direction, facilitated by improved means of transit. The loss of time will also, as much as possible, be obviated by subscriptions being telegraphed to China, and the facilities given by the Hong Kong and Shanghai Bank will enable the funds to be at the use of the Shanghai Committee

within a few hours of their subscription.

"That the work is hard, the sum of money required large, and the time short, should, so far from deterring any one from co-operating, induce them to come forward and help willingly. When those who are unable to subscribe much learn that 4s. is sufficient, as I am informed, to save one life until the present famine is over, they will, I hope, realise that even a small sum cannot fail in this calamity to be of considerable value.

"For these reasons, and at the request of an influential deputation of my fellow-citizens, I have decided to open a fund at the Mansion House for the relief of the sufferers, and I earnestly appeal to the benevolent public for such prompt and practical aid as will tend to alleviate the distress consequent upon one of the most terrible disasters of modern times.

"JAMES WHITEHEAD,
"Lord Mayor.

"Mansion House, London,
"January 22."

THE CONGO MISSION.

Mission Work at Bolobo, on the Upper Congo.

THE Rev. George Grenfell writes:—

"B.M.S. Station, Bolobo,
"Upper Congo River,
"23rd October, 1888.

"MY DEAR MR. BAYNES,—I am at last able to report the commencement of mission work at Bolobo. We are now living in the small house which James Showers has built for us, referred to in a previous letter.

"SCHOOL HOUSE AND CHAPEL.

"We have 'run up' a small, mat-covered building that serves as school-house and chapel. The walls are made of the arrow guards of the *Peace*, and the seats are planks nailed to short posts in the ground. We had our first Sunday service in it three weeks ago, and besides our own workpeople and crew of the steamer, there were some eighty natives present, who seemed greatly interested in the proceedings. I pray that the continuity of our work may not be broken, and that services and school may be long maintained for the good of the people and the glory of God.

"I am very anxious to make the best possible use afforded us here in this terribly needy Bolobo field. But what can one man do as missionary in charge of a station, when he has also to be captain and engineer of the *Peace*, and look after the transport for Lokolela? If it had not been for the fact that I have some good coloured helpers, it would of course have been impossible for me to have done what I have; but my two most useful men are due to visit their homes during the coming year, and, even though they return as early as possible, they cannot be much less than a year away.

"MOIE TOWNS.

"I think I have already explained to you that our station is on the debateable land between the Bolobo and Moie towns that stretch away some two or three miles both north and south. We have also a very large population (Batende) inland to the

eastward, but unfortunately these people are not well disposed to the white man. They are the real inhabitants of the country, who have been driven away from the river banks by the Bobangi and others, who, like the Norsemen settlers on the eastern coast of Britain a thousand years ago, sallied forth from their own inhospitable shores to occupy the better sites they found in their neighbour's country. The Bobangi, however, have only quite recently exchanged the swampy banks of the northern affluents for the high banks of the main river. But though only one or two generations have elapsed, their language is now the common medium of intercourse for more than five hundred miles of waterway. Whenever it has been possible, these people have cut off the original inhabitants of the country from the river trade, and established themselves as middlemen; and I have no doubt that the bad feeling of the Batende is the consequence of the evil reports that the Bobangi have spread for the purpose of throwing difficulties in the way of our intercourse. The feeling created has hitherto rendered our overtures unsuccessful, but we are hoping to live it down, and to convince them that our only object is their good.

"DR. SIMS'S DANGER.

"You may judge how high feeling runs when I tell you that on the 1st of this month Dr. Sims (who, being unwell, came up river with us, and was waiting for the *Henry Reed* steamer, then due down) met with a very bad reception at a point about an hour inland. He had already reached the Batende plantations, and had friendly chats with the women, who were greatly interested in the donkey he rode. He had not gone far, however, when an angry man with a gun appeared on the scene, and the doctor dismounted to parley with him, and to assure him that it was impossible that he, alone as he was, could do them harm, and that he only wished to see their town and to be friendly. The angry man, however, barred the way with his gun, and soon called some ten or a dozen others, who, growing bold, levelled their guns, and went so far as to pull the triggers. But whether the guns were loaded or not, or whether they were merely not primed, did not transpire; in any case, the ominous clicks of flints in their pans, and the possibility that some of those arriving on the scene might be better prepared for war, and that therefore the next click might be more than a mere farce (the muzzle of any gun within a foot of the pit of my stomach always makes me feel creepy), were sufficient arguments to induce the doctor to turn and run for home. He was already sore from blows with sticks and stones, and it was not long before he was overtaken by a man with an executioner's scimitar, who, as he raised his arm for a stroke, received such a startling cut across the face from the doctor's riding switch as sufficed to stop the threatened blow. The men with the guns were still following, and the doctor ran again, but only for a short distance, when he sank exhausted, but happily beyond the limits the Batende thought it wise to pass. Possibly the knowledge that some of our workmen were cutting timber in the forest close by, may have influenced them. It was indeed a glad fact that followed the suspense of the earlier moments when the doctor realised that they were no longer following; and it was indeed with grateful hearts when he was with us again that we returned thanks

for his having been brought safely through it all. This incident has been the unpropitious commencement of negotiations, which, however, I am hopefully following up, with a view to obtaining free admission to their towns.

"THE BOBANGI.

"The Bobangi, though by far the most numerous and important people we meet on the first half of the river between Stanley Pool and Stanley Falls, to my mind give indications of having passed their zenith. The old king, Chumbiri, of whom Stanley, in his 'Through the Dark Continent,' speaks as the most plausible rogue in all Africa, is dead—some say killed by his own son—and his domain divided up into numerous sections. Ibaka, who a few years ago was all powerful in this region, now has but very little more than the shadow of his former authority. He says God (Nyambi) is against him, killing his people, sending sickness upon him, and 'eating' his money. We tell him: 'No, it is not God, it is all your own fault. If a big man dies, you kill several to put in the grave with him.' The fact is, the wealth the ivory trade has brought has demoralised them; and, instead of the well-formed and hardy, fearless people of a generation back, a much less stalwart race is growing up, with all the predatory instincts of their fathers, but without even the stamina needful to enable them to keep what they now possess.

"THE MOIE PEOPLE.

"The better morality of the Moie (Banunu) people is telling very markedly in their favour; and while the importance of our Bobangi neighbours on the south is waning, that of our Moie friends is increasing. They are more industrious and energetic, making longer journeys, and building better houses. But the Moie people need the Gospel as much to keep them from falling to the depths the Bobangi have reached as the Bobangi do to raise them. In both cases the Gospel is the only hope, for the condition of the best in the country is terribly bad, too bad to be told, untellably blood-thirsty, cruel, and lascivious. Their laws are ratified by blood, and their burials are opportunities for gratifying the public taste for it, by the beheading or burying alive of as many as the 'sorrowing' friends can afford to buy. A few weeks ago, as we came up river, and reached the beginning of the Bolobo towns, we saw the body of a man hanging from the branch of a tree. Upon inquiry, we found that a few days previously a council of chiefs had been called to pass certain laws with regard to the penalties for wounding, and the prices of slaves and food. After settling that all cases of drawing blood were to be paid for, that slaves from down river were to be bought for five hundred brass rods (each rod twenty-one inches long and one-seventh of an inch thick), slaves from up river for a thousand, and that two pound cassada puddings were to cost one brass rod, they set their seal upon these laws by subscribing for the purchase of a slave and by killing him on the spot, afterwards hanging his body in a conspicuous place, where his bones still witness to the laws then made.

"DARK AND SAD.

"Only last week, while we were away at Lokolela, upon the occasion of burying a comparatively young man, one of his wives was made to sit in the grave and support the corpse

on her knees, and to be buried alive with it, and this after they had already cut off the heads of four poor unfortunates to testify to their respect for the dead, and to gratify the public taste for a spectacle. It is terribly sad to see how the people, even the very young, revel in bloodshedding and in going over the details of these awful incidents. This is indeed a land of darkness and cruelty, and of many, many sorrows.

"Considering the state of society is what it is, that every man and boy goes armed with spear or gun is not surprising—to go unarmed is to court attack. Four days ago, ten or twelve of our Bangala workpeople went to the forest to cut timber; and as there happened to be some unsettled 'palaver' between their countrymen and one section of the Bolobos, their unarmed condition was taken advantage of by about double their number, and one of our men came home with a spear wound that narrowly escaped being a fatal one. We have of course not sent our Bangalas afield again, but have kept them about the place, and in a few days they will go down to Arthington.

"WHO WILL HELP?

"But I need not tell you of more wickedness, or lawlessness, or cruelty, to convince you of the need there exists for the preaching of the Gospel of peace and of goodwill to men at Bolobo, and I sincerely hope that the need will so appeal to the friends at home that we may be enabled to continue the work we have begun.

"Praying that the interest of all our helpers may be sustained, that their intercessions on our behalf may never fail, and that God's rich blessing may follow our efforts to declare His great salvation, I remain, my dear Mr. Baynes, very faithfully yours,

"GEORGE GRENFELL.

"A. H. Baynes, Esq."

Our readers will be glad to hear that the Committee hope to send out very shortly two new missionaries specially designated for up-river work at Bolobo.

Letter from the Rev. George Grenfell, of Stanley Pool.

THE following characteristic letter from Mr. Grenfell has just been received:—

"Arthington, Stanley Pool,
"October 27th, 1888.

"DEAR MR. BAYNES,—I returned from the upper river late last evening to find that our courier had already gone down country with the mails; however, I am hoping to get this letter off per State Courier, who has not yet started. To do this I must be very brief or I shall lose my opportunity.

"On my arrival I found your telegram of 19th September awaiting me. Naturally enough I am greatly gratified by the evidence it affords of the deep and kindly interest of the Committee and yourself as to my health; but I am glad to tell you that I feel now perfectly justified in disobeying its instructions. Depend upon this, however, my dear Mr. Baynes, as I solemnly promised you when we parted in Liverpool, I will return home as soon as I feel that my health really demands it. I certainly was unwell two or three

months ago, but not so seriously as some of my friends thought, and now I am glad to report myself much better, and quite able to hold on for some time yet, say till after the arrival of the reinforcements I trust you will dispatch next spring. I do not like the idea of facing an English winter, much less the idea of dropping into it suddenly, as I should do if I were to leave for England now. Indeed, I am deeply sorry to feel the advisability of considering the matter of an early return at all. These long and serious interruptions to our cherished work involve so great a share of one's brief life that, had I on my last visit home but had a longer rest, then, I think, I would indefinitely stave off the thought of ever coming to England again.

"Very sincerely yours,

"To A. H. Baynes, Esq." "GEORGE GRENFELL.

Mr. H. M. Stanley.

WRITING under a still later date, Mr. Grenfell reports, from Stanley Pool, November 30th:—

"MY DEAR MR. BAYNES,—The steamer, *Stanley*, is just down with news of Mr. Stanley having returned to a point within a few days of the Falls, and of his having communicated with Tippoo Tib. It is said no letters have come down from him. The loads left by the late Major Bartellot's expedition are now in Stanley's hands on their way to Emin, with whom Stanley had left his white men, while he himself came back for the second detachment.

"This is good news for Central Africa, and is full of promise for the future. The Congo is now more conclusively than ever the great water-way to the very heart of Africa, and I pray that Christ's messengers may speedily recognise it, and in no stinted measure take advantage of it.

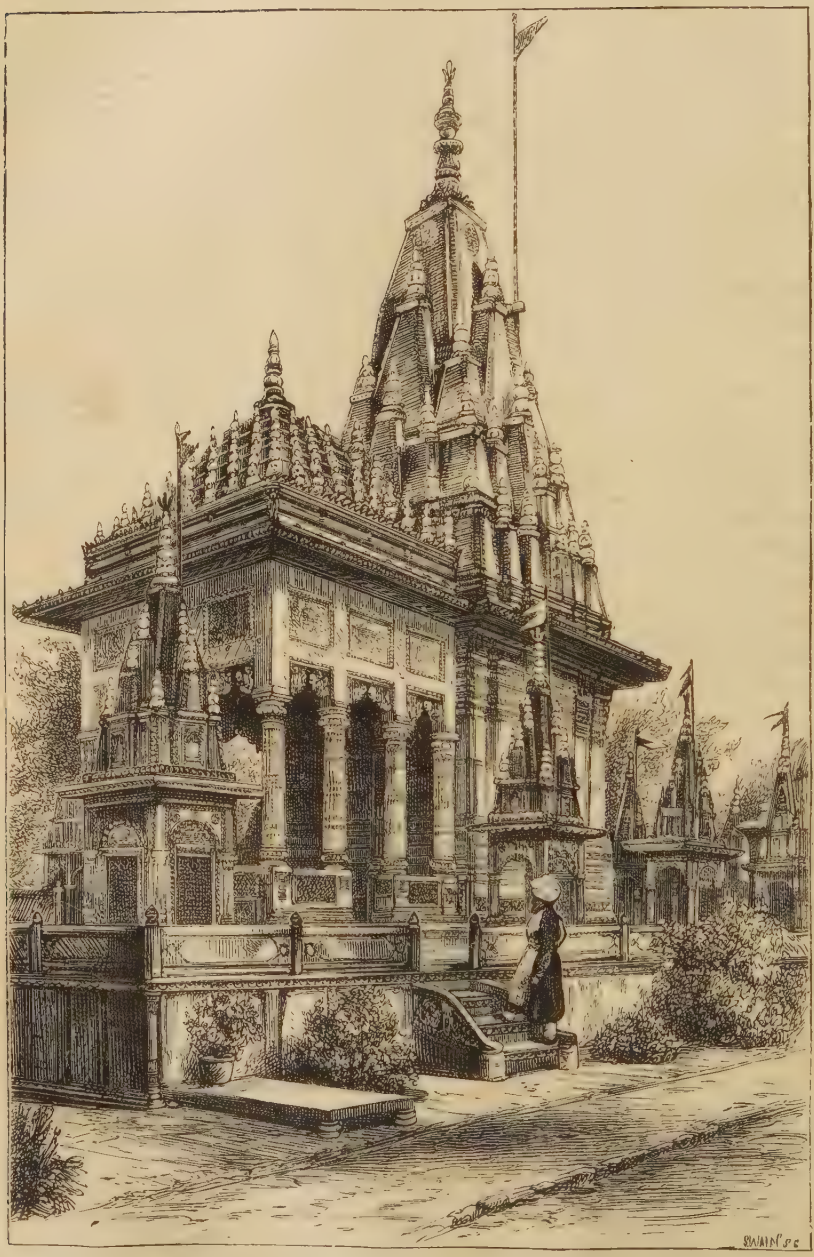
"Yours very sincerely,

"To A. H. Baynes, Esq." "GEORGE GRENFELL."

Temple of Alopi Bagh, Allahabad.

THE Rev. J. G. Dann, of Allahabad, sends the following letter, which, we think, will interest our readers:—

"DEAR MR. BAYNES,—By this mail I send two photographs taken by a local photographer. They represent an interior and exterior view of one of the temples at Alopi Bágh, outside Allahabad, near the junction of the Rivers Ganges and Jumna. For many centuries it has been the custom to build temples outside cities and towns in honour of the wife of Siva, named Kálí Pároati Gauri Alopi, and in one of her forms Sitala, or the goddess of small-pox. In the Bhágawata Purána there is the story of Krishna's marriage with Rukmini, one of his chief queens. Rukmini was an incarnation of Lakshmi, born for the purpose of marrying Krishna, who was an incarnation of Lakshmi's husband, Vishnû. Rukmini was given in marriage by her brother to one of Krishna's enemies; but she contrived to send to Krishna, by means of a Brahman, a notice of the intended wedding. Rukmini was



OUTSIDE OF TEMPLE OF ALOPI BAGH, ALLAHABAD.—(*From a Photograph.*)

closely guarded for fear of an attempt to carry her off. Owing to the fact, however, of it being necessary for her to go outside the city to worship at one of these temples, an opportunity offered which Krishna was not slow to embrace. Driving in his chariot through the serried ranks of soldiers who guarded the procession, he carried off Rukmini, while his brother Balrám, armed with pestle and plough, his favourite weapons, put to flight all who attempted to stay them. Such are the gods whom the Hindus worship! From this story it is evident that this custom is an old one—that women should resort to the temples of this goddess, away from the city walls. This particular temple is a finely built and ornamented one. The edifice is painted over with chocolate colour, and all the edges are gilt, as also the trident which rises above the pinnacle. The symbols of Siva are shown in the central place of adoration with the image of the Uandi, or sacred bull, upon which this divinity rides. This temple is more for show than use, the favourite one being outside the garden. It is, however, of the same shape, and contains the same objects of worship—the symbols upon which flowers are offered and water poured, with the bell suspended, by ringing which the divinities have to be made aware that their worshippers are present. All through the hot, dry season a mela is held twice a week at Alopi Bágh for the purpose of propitiating the goddess Sitala. Women worship to deprecate the wrath of this demon against their children, that they may be saved from small-pox. Many a mother brings a kid or young pig, which is slaughtered and its blood poured out to satisfy the cravings of the goddess's appetite. We take advantage of these gatherings to go and preach the Gospel of God's love in Jesus Christ while on earth, who invited the children to Himself. Towards the close of the hot season one particularly large mela is held on a Monday morning. This year the missions united their forces on the occasion, and the Rev. J. J. Lucas, of the American Presbyterian Mission, and myself, with the native brethren from our own, the American Presbyterian Mission and the Church Missionary Society Divinity School, had a fine time preaching to the people who came to the mela. We kept on till mid-day, when the hot winds gathered full force and heat, and it was necessary to take shelter in darkened apartments from an atmosphere the temperature of which was over 110° Fahrenheit. It was a grand thing to see that the poor women, who stood timidly behind the circle of men immediately around us, seemed brighter and more hopeful when we spoke of the loving Saviour and the great God who desires not the death of any sinner, but rather that they should turn to Him and live.

"I am, dear Mr. Baynes,

"Yours sincerely,

"To A. H. Baynes, Esq." "GEORGE J. DANN.

An Appeal from China.

MRS. MORGAN, of Tai Yuen Fu, Shansi, sends the following appeal:—

"T'ai Yüan Fu, Shansi,

"Sept. 22nd, 1888.

"MY DEAR MR. BAYNES,—Since writing to you a short time ago from the hills, a subject of much interest to me has come up, and seeing that it is a case in which prompt and ready steps may be taken, without fear of over-haste, may I ask that the following statement of facts and plea for a definite object may be inserted as soon as you have room in our MISSIONARY HERALD, in order that all the friends of the Baptist Missionary Society may be appealed to to act as circumstances allow, and as God may guide them?

"Rather more than a twelvemonth ago, before Mr. Richard left Shansi, he and my husband paid a visit together to a town about eighty li, or twenty-seven miles, from this city, in order to look up a man who had been a former adherent to the 'doctrine,' but who had of late grown lukewarm.

"They took quarters in an inn, and the same evening spent a good time in conversation and prayer with this man and his friends, and others who came in to listen. Amongst those who came to visit them was the chief man of a neighbouring village, the secretary to a wealthy merchant. He had known Mr. Richard for some time, and having a high regard for him, and also for foreign ways and customs, he would not allow them to stay in the inn, but took them to his private house, and treated them, during a stay of two or three days, with every kindness and respect, begging them to come again and make his home their headquarters as before.

"It is not necessary to give details of their visit. This only by way of explanation.

"Since Mr. Richard's departure my husband has not been to the same town again, except passing through. But this autumn, being the season for the great triennial provincial examination, when students from all parts of Shansi, of very varied ages, come up to this centre to compete for the degree of 'Chü-jêu,' the above-named gentleman, Mr. Wang, came up also with his wife to see friends, and to take part in the general stir and traffic which such an occasion as this brings about.

"He came in several times for prolonged interviews with my husband; and his wife, a bright intelligent woman of thirty, spent some hours with me and showed herself most friendly, urging me to come and stay with her as soon as convenient.

"During the course of conversation Mr. Wang laid before my husband a plan which he said he had had on his heart for years, but had been unable to carry out. This was to found an institution in his own village, or in the neighbouring town of Yü-Zu-lisien, for the maintenance and training of little girls, who would otherwise be thrown over the city wall as infants to be devoured by wolves, left on doorsteps to die of starvation, or in some other way put to death. He said that the amount of female infanticide in his district was terrible,

as indeed I believe it is in most parts of China, and that nothing can prevent this horrible practice except the buying up of the little ones from their mothers, who are only too glad to part with them in this less barbarous manner, provided that they can thereby gain a few extra 'cash.'

"He added that he had made repeated attempts to stir up the 'fu-t'ai or chief magistrate, to do something, but in vain. He knew that the 'foreigners' had come here to do good, and wondered if they would take it up. He was willing to do what he could to help in the expenses, and would find us a suitable house, and he thought others would contribute a little too, though we must not depend on them much.

"Well, I do not know how it strikes friends in England, but to me it seems an opening which we have no right not to follow up, and a distinct leading by the hand of God, not only to get hold of these little ones to try and train for His service and to save them from a cruel death, but an opportunity of shedding abroad in a simple, practical way the Light of Salvation, and of bringing Christ, in His character of a merciful and gracious Redeemer, before these people. There are many instances forthcoming in one's daily life here in which, by the common consent of those who have worked longest in China, and therefore have learned more of the character of the people, it is harmful to the cause of Christianity, and necessary for the health of the Church, *not* to carry out literally Christ's command, 'Give to him that asketh thee, and of him that would borrow of thee turn not thou away,' though to *refuse* help is far harder than to *give* it. But this is not one of these instances; and surely when one of their own countrymen, a man who makes no profession as yet of being anything but a heathen, and knows but little of the truth, comes forward, as this Mr. Wang has done, eager to do good to those in his immediate neighbourhood, and willing to support us in our efforts by his influence, it behoves us as Christian workers to buckle to and carry the thing through, if it is possible. And I think it *is* possible. This would be distinctly a woman's work—viz., the superintendence of such an institution. Circumstances prevent us from itinerating as do our husbands; and preaching to the many in the chapel, or shop, or on the street is not the work given us of the Master. Our sphere is limited. But entering the home, teaching the women, and 'feeding Christ's lambs' is within our sphere, and can only be done by us. And am I wrong in thinking that an object of this kind will appeal to the hearts of some, of fathers and mothers, who, perhaps, are unwilling to join us by their contributions in the general mission work?

"Such a refuge for little girls might easily be maintained out of the purses of a few rich people, who love suffering humanity for its own sake; but are there not also many who could give of their abundance, or at any rate contribute 5s. or 10s. a year, from the ranks of those who love humanity for Christ's sake, and have learnt something of His yearning pity for perishing souls? And this without damaging in any way the income of the Baptist Missionary Society. Could not each Baptist church manage to collect £3 a-year, the average sum we should need to support one child? And could not each Sunday-school in connection with our Baptist churches raise £1 a year, apart from its general missionary collection? If, at any rate, every school numbering 100 children would guarantee 2d. a year per head, the thing would soon be done.

"As soon as funds are guaranteed, the next step, to find a lady to superintend the 'Home,' must be taken. But I do not fear that this would prove an insurmountable difficulty, even if God does not put it into the heart of some new sister, who has no home ties, to come out and join us. If God calls us to a work, He always provides the necessaries over and above our expectations.

"Believe me,

"Yours in the Master's service,

"MARION L. MORGAN.

"A. H. Baynes, Esq."

Tidings from China.

"MARRIAGE OF THE DEAD."

A MAN dug up out of his grave to be married to a dead girl! Such an event would cause a sensation in England, but it is quite a common occurrence here.

Some twenty years ago a man of this city died, leaving a wife and son to mourn his loss. The wife was poor, and soon yielded to the temptation of a second marriage. In the course of time she also died, and was buried in the family grave of her second husband. The first husband was thus left a widower and a "solitary spirit" in the other world; so the son, who is now in good circumstances, decided to have his father married again, and engaged a friend to make inquiries for a suitable wife.

A girl of eighteen had recently died in the friend's village, and arrangements were made between the two families for a "marriage of the dead." The man was born seventy years ago, and the girl only eighteen; but disparity of age does not create any difficulty in such a case. The main requirement is that the parties should be suited to each other according to the usual astrological laws that obtain in ordinary marriages, and that they should both be *dead*.

The bridegroom's coffin was dug up, and as it was not in very good condition, he was put into a new one. A new grave was dug in a lucky spot, and when all the preparations were complete, the grandson of the bridegroom, carrying the tablet of his ancestor, was taken in a wedding sedan to the house of the bride. There the marriage ceremonies were performed between the lad, as proxy for his grandsire, and the girl, who was there in person nailed up in her coffin.

Then came the wedding procession to the grave. The lad in the sedan led the way, followed by the bride, and after them marched their friends bearing presents for the newly married couple. The two coffins were lowered into the grave, heaps of gold and silver ingots, furniture, boxes of clothes, and other presents of all kinds were piled up and set on fire to transmit them to the other world (being made only of reeds and paper they were soon there), and the grave was closed up while the guests returned to the wedding feast.

Doubtless the son feels that he has performed an act of real "filial piety" in thus providing a wife for his lonely father. And the man who selected the

spot for the grave, according to the orthodox laws of "feng-shui"* (lit. wind and water), and who acted as middleman in the negotiations, and as guest at the feast, is *one of our most earnest inquirers!*

He has given up opium and idolatry, and has attended our meetings for more than two years. He is not ashamed to preach Christ to his neighbours. He attended the prayer-meeting last night and prayed earnestly. The Chinese generally feel that the opium habit is wrong, and it is comparatively easy to show them the foolishness of idol worship. But ancestral worship in its various forms seems to have become part of their very life. Oh, for more power, and more light! We live in the midst of a darkness of ignorance and superstition that is utterly inconceivable to friends at home, but such a case as this may help them to realise more vividly how much we need their prayers.

JOSHUA J. TURNER.

Hsin Cheo, Sunday, September 2nd, 1888.

The Congo Mission.

DESCRIPTIVE NOTES OF PHOTOGRAPHS TAKEN BY MESSRS. PHILLIPS AND LEWIS, OF SAN SALVADOR.

THE accompanying view of the chapel at San Salvador will, doubtless, be of interest to those friends who have followed the course of progress in Congo Mission work from its beginning until now. In the early days the Sunday services were held in the open air, under the shade of the large tree in front of the king's enclosure; but, on our arrival at San Salvador, in the latter part of 1886, Messrs. Silvey, Phillips, and I were rejoiced to find that the new chapel was almost ready for use. Mr. Weeks, and those who were with him, must have had great trouble in procuring timber large enough for the beams and uprights of such a building, for there are no great forests near San Salvador. The chapel walls are made of bamboo-palm ribs (Portuguese "bordaos"), nailed perpendicularly on a wooden framework. The roof is also of bamboos, nailed horizontally on the rafters, and is thatched with grass. We trust, however, that the grass may soon be replaced by some serviceable material, for roofs of this description expose our stations to continual danger from the bush fires. The back of the chapel is hip-roofed, instead of being a gable like the front. Besides the main entrance in front, there is a door in the side, to the left of the picture, by which the women and girls generally enter, as they sit on that side of the building.

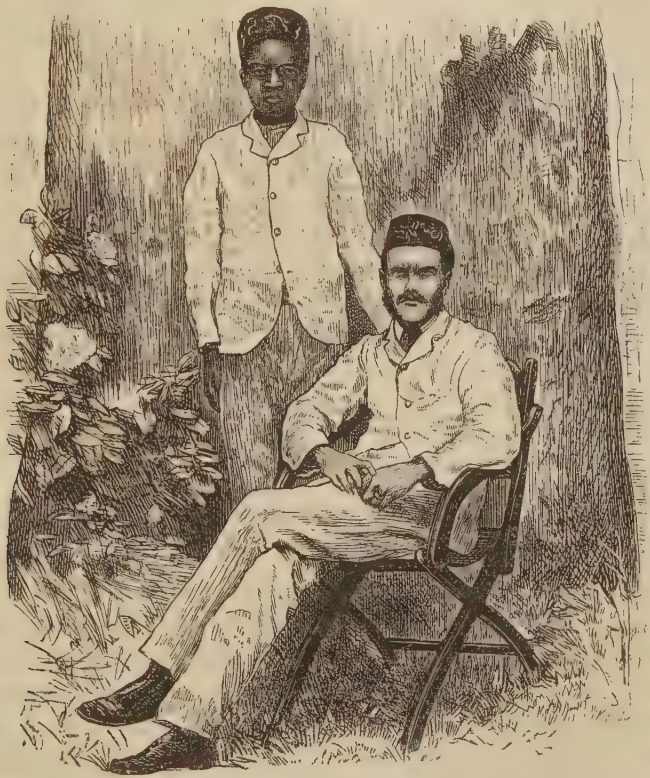
It is now nearly two years since the first service was held in San

* For an account of Feng Shui, see "The Middle Kingdom," or any other good book on China.

THE SAN SALVADOR CHAPEL, WITH THE GIRLS AND BOYS OF THE SAN SALVADOR SCHOOLS.—(*From a Photograph.*)

MR. PHILLIPS'S GRASS HOUSE, AT SAN SALVADOR.—(*From a Photograph.*)

Salvador Chapel, and we have great reason to thank God that during all that time it has only on one or two occasions been necessary to omit any of the services on account of illness. Besides morning school and afternoon Bible-class, we have morning and evening services every Sunday; and, during the week, an evangelistic service on Wednesday and prayer-meeting on Thursday evening. The chapel will accommodate about four hundred persons.



MR. PHILLIPS AND HIS CONGO BOY.—(*From a Photograph.*)

The school group, taken in front of the chapel, represents some of the girls and boys in the San Salvador schools at the beginning of the present year, Mrs. Lewis seated in the centre of the group. The day-school is held in the chapel; and Mr. Phillips takes the boys during the morning and forenoon, and Mrs. Lewis teaches her girls every afternoon. Women are greatly despised by men in Congo; but Mrs. Lewis's school has already shown that Congo women are quite as capable of intellectual improvement as are the men. All the school girls, with the exception of three or four

whom Mrs. Lewis has under special training, live with their friends in various houses in the town.

This house of Mr. Phillips is made of strong grass mats or plates six feet square, fastened securely on the outside of the wall posts, the inside being lined throughout with the same material. The clay floor is covered with native mats, and the roof is of grass. The windows, like those of the chapel, were brought from the old mission premises at Cameroons.

To the left of the picture, outside the fence, and hidden by the plantains, lie the ruins of the ancient Congo Cathedral; and in the background, to the right, may be seen the gable end of the chapel roof.

This grass house was occupied by Mr. and Mrs. Lewis until their new house was built, and at present Mr. Phillips is living in it. The white ants have got into the king-posts, however; but we trust the house will remain habitable until a permanent brick building has been erected.

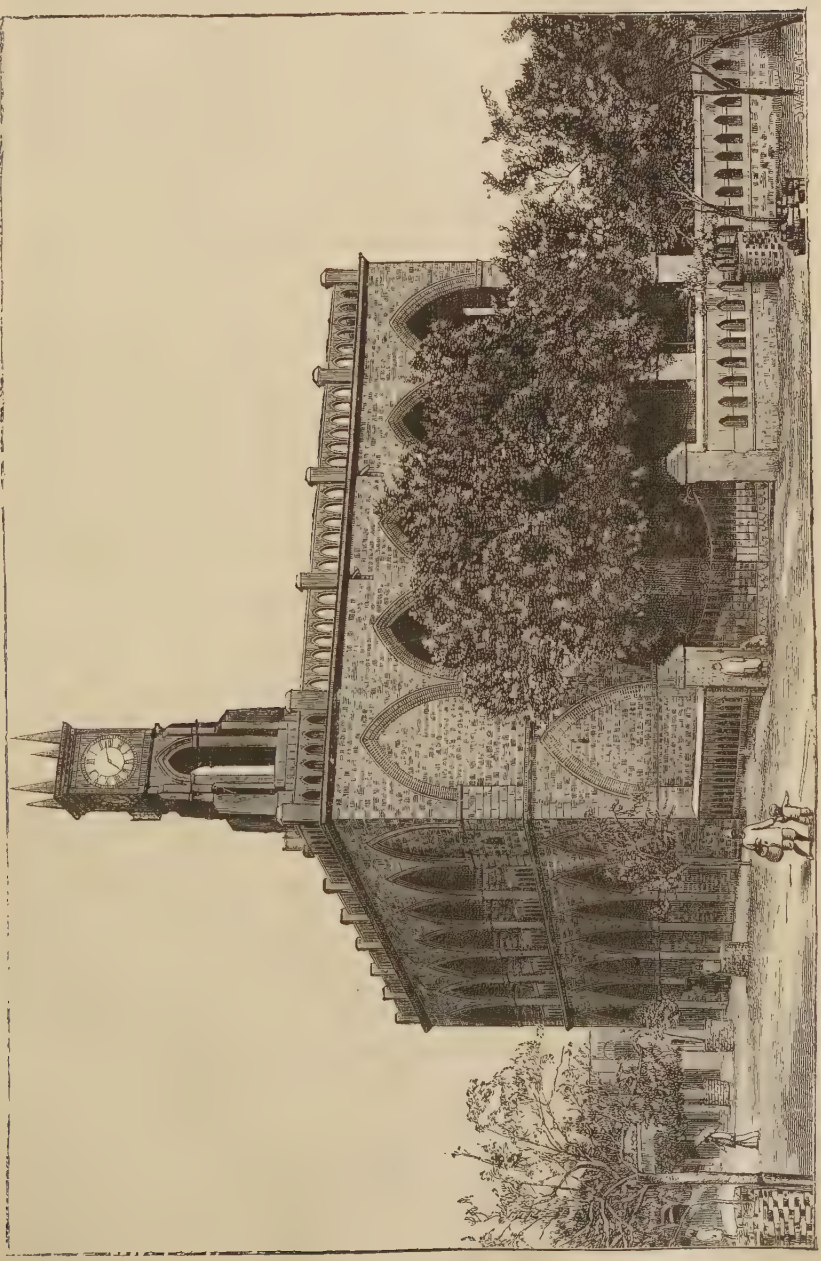
The photograph of Mr. Phillips and his personal boy, Lufiaulwisu, was taken in front of one of the large baobab trees in the mission compound.

R. H. C. GRAHAM,
Of San Salvador.

The Delhi Native Christian Training Institution.

MISS AGNES E. ROOKE, of the Zenana Mission, Delhi, sends us the following interesting sketch :—

The Delhi Training Institution for Native Preachers and Teachers stands at one side of the Maidan, in full view of the celebrated Jama Masjid and the Fort. It is a substantial and imposing stone building; was commenced in 1883, and opened on Christmas Day, 1885. The ground floor forms a spacious hall, the centre portion of which seats nearly 400 people. This is divided by arches from the side aisles; upon these the 103rd Psalm is written in Urdu character. The 24th Psalm in Hindi is on the reverse side of the arches, which face the entrance. Public worship is held here, or, when the weather is suitable, under the tree in the courtyard in front. When the services are held in the open air we have the pleasure of seeing many Sikh soldiers, whose cantonments are adjacent, and Mohammedans and Hindus, who stand listening at the gate, and many of them come inside, sit down, and remain for a good part of the worship. Upstairs are four large class-rooms, in one of which is a library containing English and Vernacular books. Recently a valuable addition was made to this by W. S. Caine, Esq., M.P., who presented "The Speaker's Commentary," Hughes' "Dictionary of



THE DELHI NATIVE CHRISTIAN TRAINING INSTITUTION.—(*From a Photograph.*)

Mohammedanism," Kramer's "Biblical Theological Lexicon," Robertson's "Church History," and Letts's Atlas.

Since the opening of the Institution there have generally been about twenty students attending classes. In addition to their studies, they do a good deal of active evangelistic work, attending week-day meetings in the adjacent mission stations and bastis, accompanying and assisting missionaries in regular bazaar preaching in the city and at neighbouring melas.

The Sunday evening and Wednesday evening services above mentioned are regularly conducted by the students, and a visitor who was present at a recent service expressed her surprise and pleasure at hearing such a good sermon from a student.

The great difficulty in conducting the Institution is the dearth of suitable men for training. So far, with few exceptions, all the students have come from Delhi and the neighbourhood. It is our hope that as the character of the training of this Institution becomes more widely known to our missionaries in other parts of India that many men who have already given proof of their earnest Christian character and ability for preaching will be sent here to study.

The Lord Loveth a Cheerful Giver.

WE desire gratefully to record the receipt of the following welcome gifts :— A silver watch and two small silver spoons from Mrs. Elizabeth James, of Fishguard. £1 from "One in Flintshire, who is much indebted to the Lord." Five shillings from a working man at Hitchin. A silver bracelet from "One who desires above all else the speedy coming of the Kingdom." A small silver fruit knife from a Governess, for the Congo. A small silver pencil case from "a girl at school who loves the Congo Mission." Ten shillings from "A Friend, Westbury Leigh." £2 from a friend at Scorton. Five shillings from "Anon.," who writes :—"Will you please accept the enclosed trifle for the Mission. It is very small, being part of my first earnings, a tenth of which I intend to give back again to God. Please do not despise so small a gift. I wish I could do more for the glorious work. Perhaps God will one day honour me by calling me to give *myself* to labour in the mission-field. I have been thinking of it for a long time, but I do not wish to do anything without the distinct guiding of my Master's hand." Five shillings from children of Mrs. J. Russell Leonard, who writes :— "One of my dear children suggested that, instead of sending Christmas cards this year (or rather *last*), we should send *you* the money for the 'Baptist Mission,' a suggestion which we all adopted with much pleasure; so enclosed please find a postal note for 5s. We all wish it were a much larger amount." An old silver coin from an Old Soldier who "has nothing else to give of any value."

The most cordial thanks of the Committee are also given for the following specially welcome and timely contributions never so much needed as at the

present time:—L. T. W. £1,000; Mr. J. Marnham, J.P., £195; In Memoriam, R. E., £150; Mr. J. B. Mead, £100; N. N., £100; A Friend, per Mr. J. Sing (third instalment of subscription for five years) £100; An Octogenarian, thank-offering for mercies received, for *W & O Fund*, £100; S. N., £50; Mr. J. Storrs Fry, £25; Mr. T. Haworth, for *Italian Mission*, £25; Mr. J. P. Bacon, £20; Rev. A. B. West, £20; Mr. Joseph Wates, £20; J. and J. F., £15 15s.; Mr. Edwin Pryor, £12; C. P., per Mr. S. Weller, £10; E. D., £10; Rev. T. G. Rooke, LL.B., £10.

Acknowledgments.

THE Committee gratefully acknowledge the following welcome and useful gifts received up to January 12th:—Box, from Mrs. Wall, Leominster, for Mrs. Wall, Rome; rugs and scrap-books, from Mrs. Hunt, Southampton, for Messrs. Clark and Rogers, Congo Mission; parcel containing cards, from Onslow Baptist Sunday-school, per Mr. John A. Curtis, for Miss Butcher, Congo; a parcel of clothing, from Miss Hailes's Class, Edinburgh, for Congo.

Mrs. Holman Bentley desires to acknowledge with grateful thanks, a parcel of clothes from the Ladies' Working Society, Nailsworth, for Congo.

Recent Intelligence.

WRITING at the end of November, the Rev. George Kerry, of Calcutta, reports, on his return from a voyage to Rangoon:—

"I am thankful to say that, after nineteen days' absence, I have returned home thoroughly re-invigorated in mind and body, and now hope, through God's great goodness, to go on with my work with comfort and pleasure. The sea was beautifully calm all through, and I much enjoyed the complete rest and quiet. I spent one night on shore at Rangoon, where the steamer was detained from one Saturday morning till Sunday midnight. I had the pleasure of meeting and worshipping with our American Baptist brethren in their beautiful English church, and also saw a large congregation of Karen Christians, and their Sunday-school. It was a pleasure to meet with veteran missionaries like Mr. Braydon, and Drs. Rose and Cushing, and the younger brethren, who are full of hope and animation."

We are thankful to report the safe arrival of Mr. and Mrs. Gammon at Port of Spain, Trinidad; Mr. Francis James and Mr. Moir Duncan at Shanghai; Mr. and Mrs. A. McKenna, and Mr. and Mrs. W. Bowen James, at Calcutta; and Messrs. Clarke and Roger at Madeira, on their voyage to the Congo.

At Madeira these two brethren were joined by Mr. Moolenaar—returning to his Congo work—much refreshed and invigorated by his stay at Funchal.

We are sorry to learn that our veteran missionary, the Rev. James Smith, of Simla, recently met with an accident which might have been followed with very serious consequences. His pony shied and rolled down the side of a hill on the top of Mr. Smith, who was much shaken; happily no bones were broken, and Mr. Smith thinks he is going on favourably, and will soon be well

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From Dacca the Rev. R. Wright Hay reports:—

"We have been much rejoiced of late over the conversion of a young man, a student in my Bible-class. He is the son of Brahmo parents and lives with his family in Dacca, and it seemed as though his father favoured rather than objected to his being baptized, the young man having, for some years, been given up to religious indifference and so-called free thought. I had arranged for his baptism last Sabbath evening; but, at the last moment, the members of his family seized him and prevented his leaving the house. It was a disappointment; but I think the impressions made upon the young men present in the chapel, by the not unusual illustration of the irrational despotism of Hinduism, which the incident, as I related it, afforded, was nearly, if not quite, as deep and salutary as might have been produced by their witnessing the baptism. As for Anukul, as he well says in a note which, by the hand of a young Mohammedan (also a member of my class) he was able to send me on Monday—though they shut him in a room they cannot shut him from his belief in his 'beloved Lord Jesus' as his Saviour, and he has opportunities, such as only persecution can afford, of manifesting the true faith and spirit of Christ. The Lord bless and keep him! Several other young men are under deep conviction and 'almost persuaded.' Oh, for more simple faith to appropriate the blessings that God seems to thrust upon us!"

The Rev. J. G. Potter, of Agra, writes:—

"Friends may be glad to know that our evangelist, Masih Charan, has been stationed in the large town of Bhurtpore. Mr. Jones and myself came here to make arrangements two days ago from Agra. A Christian doctor, formerly in the Maharajah's service, and now residing here on pension, kindly looked out for a suitable house for us. By his kindness we have obtained a most suitable place in the bazar, where two Christian families can reside, at the low rental of Rs. 3 a month. Although the rent is so low, the building is a fine one, ornamented with carved stone, and roomy. We shall find in it plenty of room to stay in during our visit to the place. Bhurtpore probably contains about 30,000 inhabitants. It is easily reached by rail from Agra in about two hours. We have for years preached here occasionally. We are glad at last to be able to commence permanent work. Will friends kindly remember the new and important work in their prayers?"

The Rev. H. E. Crudgington, of Delhi, reports:—

"Two brethren—viz., Masih Charan and Silás, who are just leaving the Delhi Training Institute—were appointed by the October Conference respectively for Agra and Allahabad.

"On Wednesday, the 6th November, we had a dedication service, in which these brethren were set apart for the work of an evangelist. After special

portions of Scripture were read by myself, the two brethren gave suitable short addresses, recognising the importance of the work in God's vineyard, their own unworthiness but thankfulness in being called of God, first to Himself and then to labour for Him. Mr. S. S. Thomas then gave an earnest address from the words, 'Thou therefore endure hardness as a good soldier of Jesus Christ,' urging on our brethren to be true soldiers in serving God. Mr. H. J. Thomas closed with prayer, commending them to God; and we could not but feel that throughout the meeting a true spirit of earnestness was present, helpful to all, and one which would live with our brethren in the work to which they go. Will our friends specially remember them in their prayers, that these men may be true soldiers in Christ's work, living earnest, faithful lives, and so bringing glory to His name?"

YOUNG MEN'S MISSIONARY ASSOCIATION.—A *soirée* of an exceptionally interesting character was given by our Young Men's Committee on January 15th. Some hundreds of friends from all parts of London met in the Library Hall, and after refreshments had been served, some excellent music was given, and addresses were delivered by Mr. Bompas, Q.C., Mr. Marnham, the Rev. A. E. Scrivener, of the Congo, the Rev. E. S. Summers, M.A., of India; and the Rev. Richard Glover, of Bristol.

Mrs. Holman Bentley, of the Congo, was also introduced, and gave most encouraging particulars of school work. Each speaker was thoroughly in "touch" with the audience, and from this enjoyable and enthusiastic meeting we expect the best results.

The following letter from the Superintendent of Tyndale Church Sunday-school, Bristol, shows what may be raised for mission work by the young:—

"DEAR MR. BAYNES,—I think you will be pleased to know that the contributions for 1888 for foreign missions from the Tyndale Sunday-school, Bristol, amount to £53. This is £11 in advance of the previous year, and it may serve as an encouragement to other schools to know what we have been able to accomplish. The Tyndale Church is a truly missionary church, and in the school (numbering about 220, including teachers) we are trying to train a new generation of ardent supporters of the noble work. We have boxes in every class, and boxes in many homes. For 1888 our class boxes yielded £41, and our home boxes £12; £6 of this is specially given by Miss Legg's Bible-class of domestic servants for a Bible-woman in India. The remainder we divide equally between the General and the Zenana Funds. Will many other schools try to help to a greater extent than heretofore? It is by perseverance all through the year, and the constant gathering together of small gifts, that we have been able to accomplish the result which I now report.—I am, dear Mr. Baynes, yours faithfully, E. G. SARGENT, Superintendent Tyndale Sunday-school."

On December the 12th, at Shanghai, the Rev. Ed. C. Nickalls, of Ching-chu-fu, Shantung, was married to Mary, eldest daughter of George Kirby, Esq., of Great Oxendon, Northamptonshire.

We are very grateful to the friends at Camden Road Chapel for their most successful efforts in connection with the recent Congo Mission sale of work. The treasurer, Mr. William Bishop, writes:—

"You will be glad to learn that on closing the accounts of the recent Camden Road Congo Sale, we find that the nett result is £141 7s. 11d., being considerably more than in any previous year. We feel greatly indebted to warm friends outside Camden Road Chapel who so generously assisted us to reach this record."

The Rev. James and Mrs. Balfour have arranged to leave England for Jamaica, on the 7th of the current month, by the Royal Mail steamship *Moselle*. Mr. Balfour's return will be hailed with delight by all the Jamaica churches, and specially by the Calabar College students, to whom he has greatly endeared himself by his devoted labours on their behalf.

Religious Neutrality in India.

THE principle of religious neutrality, which the British Government enunciates with reference to its dealings with the people of India, is no doubt, as a mere matter of policy, a good one if strictly adhered to; in practice it evidently operates in a one-sided way decidedly adverse to Christianity.

In order to maintain the principle of religious neutrality by Government, teachers supposed to be free from all religious bias are selected, and the Bible is rigidly excluded from all colleges and schools. To be brief, State education is purely a secular education free from all principles of religion, insomuch that moral training having the slightest bearing on religious thought is neglected. The result naturally is, that the majority of the graduates of the State institutions are godless and irreligious men. This state of things has even been noticed by the opponents of Christianity; for a Mohammedan gentleman, in the course of a very recent address delivered by him, pertinently remarked, "Does religious neutrality signify the exclusion of the Bible from educational institutions, and is it maintained by the fact of having infidel teachers? We would rather our children read the Bible and become good Christians than that they should be unprincipled infidels."

Then, again. Christian teaching is not only inadmissible in State education, but all acts in Government institutions, which have the slightest tendency to give countenance to that religion, are discouraged. While educational halls are most strictly closed against Christian speakers, *the same prohibition does not apply to other religious systems.* Government educational buildings are, as it is well known, open to advocates of the Buddhist, Arya, Vedant, Brahmo, and Mohammedan religions, and even to sceptics. For instance, the College Hall at Patna was recently used for Mohammedan services on Sundays, and a bright red cloth, illuminated in large letters of gold with the Mohammedan creed, was seen hung over the entrance gate of the Institution. Will not such action as this induce the reflection, in the minds of the people, that while Government is ashamed of the faith it itself professes, it encourages and countenances a religious system alien to itself, which must therefore be better than its own?

Patna, N.W.P. D. P. BROADWAY.

Contributions

From December 13th, 1888, to January 12th, 1889.

When contributions are given for special objects, they are denoted as follows:—The letter *T* is placed before the sum when it is intended for *Translations; N P*, for *Native Preachers; W & O*, for *Widows and Orphans.*

ANNUAL SUBSCRIPTIONS.

A Friend, Glasgow	1	0	0
Andrews, Mrs. sen.	1	0	0
Bacon, Mr J. P.	20	0	0
Barnaby, Mr J. W. (half-year)	0	10	6
Barnard, Mr and Mrs. G. L.	1	6	0
Barrett, Mrs S.	0	10	0
Beilby, Mr G. F.	1	0	0
Do., for *Congo*	1	0	0
Do., for *Mr Wall*	1	0	0
Brawn, Mrs	1	1	0
Brazier, Miss E.	1	0	0
Carr, Messrs F., & Sons	2	2	0
Casson, Mr W.	2	0	0
Clare, Miss A.	2	0	0
Cust, Mr R. N	1	1	0
Drysdale, Mr James	1	0	0
Flower, Miss Jane	0	10	0
Francis, Mrs E.	0	10	9
Frean, Mr G. H	2	2	0
Gale, Misses. for *W & O*	0	10	0
Glover, Mr Ernest W.	1	0	0
Grayson, Mr E. J.	1	1	0
Greenstreet, Mrs.	5	0	0
Horton, Mr and Mrs W.	2	2	0
Higgs, Mr F.	3	3	0
Holroyd, Mrs, for *Mr Wall*	5	0	0
In Memoriam, Bath	2	0	0
Illingworth, Mr F., instalment of £500, gift for *China*	100	0	0
Jay, Mr and Mrs A. Marshall	1	10	0
Jones, Mr J. Filey	1	2	6
Lincoln, Mr H., jun.	2	0	0
Lloyd, Mr Thomas	6	10	0
McAlpine, Mrs T. B., Paisley	1	0	0
Marnham, Mr Jno. (quarterly), for *support of Congo missionary*	75	0	0
Metcalfe, Mrs	1	0	0
Page, Mrs C. Selfe, for *Palestine*	5	0	0
Parker, Mr S. G., Hitchin	0	10	0
Pryor, Mr Edwin, Liverpool, for *Congo*	5	0	0
Do., for *China*	5	0	0
Do., for *W & O*	2	0	0
Pullar, Mr Lawrence	2	2	0
Salter, Mrs	0	10	0
Smart, Mr J., Elgin	0	10	6
Sampson, Mr B. H.	1	0	0
Do. (box)	0	10	0
Sowerby, Rev. E. J.	0	10	0
Wicks, Mr T.	1	0	0
Wright, Mr T. A.	2	2	0
Under 10s.	1	12	6
Per Mrs Pearce Gould, for *Palestine Mission*, "In Memoriam Lady Lush"	3	3	0
Under 10s.	0	5	0

DONATIONS.

"A Friend in Scotland"	5	0	0
A Friend, Westbury Leigh	0	10	0
A. E. R.	5	5	0
Anonymous	0	10	0
"Anon.'s Missionary Box"	3	6	0
A Poor Woman, for *Congo*	2	2	0
"Arrears"	3	4	0
"Aunt Jane"	1	5	0
Blake, Mr Walter A. (box), for *Congo*	0	10	6
Brown, Mr J., Clatt, N B., for *Congo*	0	10	0
Brown, Mrs Aaron, for *Congo*	10	0	0
Casson, Mr W., for *Congo*	4	5	0
Clark, Mr Frampton, for *Congo*	1	0	0
C., Mrs	0	10	0
"Congo," for *Congo*	10	0	0
Corpe, Mr J.	1	10	0
Dunnett, Rev G. (profits on photos)	1	0	0
E. D.	10	0	0
E. L., Home for Blind Children, per Miss Rye	0	12	0
E. M. C., Thankoffering for *Congo*	1	0	0
E. S., Newcastle	0	10	0
F. R., Rothesay, for *Congo*	1	0	0
"Go Forward," for *Congo*	0	15	0
Gray, Mr Parker, *Special*, for *China*	5	0	0
Horton, Mr (box), for *Congo*	1	0	0
Kemp, Mrs, for *staircase at Lucina*	30	0	0
L. T. W.	1000	0	0
McIntosh, Mr Campbell	0	10	0
Marnham, Mr J., for *outfit and passage of Congo missionary*	120	0	0
Mead, Mr J. B.	100	0	0
Do., for *Calabar College Library*	5	5	0
M. E.	0	10	0
N. N.	100	0	0
"One who is much indebted to the Lord," Flintshire, for *Congo*	1	0	0
Robinson, Mr G. M., Liverpool, for *Congo*	0	10	6
S. M.	50	0	0
"She whom Thou lovest," for *Congo*	1	14	0
Sturge, the late Mr G, final instalment of £1,000 donation	100	0	0
Two Sisters in Tobermory, for *Congo*	0	10	0
West, Rev. A. B.	20	0	0
W. M. C.	1	8	1
Under 10s.	0	12	7
Do., for *W & O*	0	2	6
Do., for *N P*	0	7	6
Do., for *Congo*	1	1	0
Do., for *India*	0	2	0

For *Calabar College Library*, per Mr Balfour.

Cromar, Mr	1	0	0
Crombie, Mr R.	0	10	0
Johnston, Mr	0	10	0
Nutter, Mr J.	1	1	0
Robarts, Rev F. H.	1	0	0
Rose, Mr C. A.	1	0	0
Rose, Mr A.	1	0	0
Rose, Mr A. A.	1	0	0
Rooke, Rev T. G., B.A.	3	3	0
Thornton, Mrs	5	0	0
West, Mr Ebenezer	1	1	0
White, Mr T.	1	0	0
Under 10s.	0	7	6

LEGACIES.

Boustead, the late Mr. Edward, of Clapham-pk., by Messrs. Shaw, Young & Henderson	5000	0	0
Fotheringham, the late Miss Helen, of Aberdeen, by Messrs. Frazer & Dugnill, for *Congo*	50	0	0
Llewellyn, estate of late Miss Eliza, of Llanblethian, Glamorgan, by Mr J. Stockwood	270	0	0

LONDON AND MIDDLESEX.

Abbey-road Ch., for *W & O*	8	16	3
Acton, Sun.-school, for *support of Congo boy under Mr Oram*	5	0	0
Amherst Park, Bible-class	2	1	4
Arthur-st., Camberwell Gate Sunday-school	5	5	0
Belle Isle, Female Bible-class, for *support of Congo girl under Mrs Lewis*	5	0	0
Borough-road Sunday Evening School	0	6	9
Brixton Hill, New Park-rd., for *W & O*	1	10	0
Brixton, Kenyon Ch. Sunday-school	7	8	1
Do., Wynne-rd., per Y.M.M.A.	8	13	0
Brondesbury, for *W & O*	4	6	8
Camberwell, Denmark-place Ch.	9	4	4
Chiswick, Annandale-road Sunday-school	0	17	0
Do., for *W & O*	0	11	6
Clapham, Grafton-sq.	8	1	3
Do., for *W & O*	1	18	0
Crauford, Y.M.C.A.	0	15	0
Dalston Junction, Sun.-sch.	15	0	0
Drummond-road, Bermondsey, for *W & O*	3	3	0
Enfield	12	2	9
Do., for *support of Congo boy*	1	5	0
Harlington, for *W & O*	1	17	0

Harrow-on-the-Hill, for *W & O*	1	1	0
Hayes, for *W & O*	0	12	0
Highgate-road Ch.	20	2	6
Do., for *China*	1	9	0
Do., for *Congo*	15	9	10
Do., Y.M.B.C., for *Congo*	1	18	7
Do., Y.W.C.A., for *China*	7	10	0
Do., do., for *Congo*	7	10	0
Do., Sun.-sch., for *India*	10	10	0
Do., do., for *Mrs Kerry*	10	10	0
Do., do., for *China*	10	10	0
Hornsey, Campsbourne Ch., for *W & O*	0	16	8
Islington, Salters Hall Chapel	3	0	0
Do., Sun.-sch., for *Central Sch., Backergunge*	5	0	0
Ladbroke-grove, Nottinghill, Juvenile	8	7	0
North Finchley	49	2	5
Do., for *W & O*	2	0	0
Peckham, Rye-lane, for *W & O*	6	0	0
Do., Barry-road	1	2	0
Do., do., for *W & O*	1	0	0
Do., Public Hall, Y.M.B.C.	1	10	0
Do., Norfolk-street (late Goldsmith-rd.), for *W & O*	0	7	0
Pinner, for *W & O*	0	15	6
South London Tabernacle Sun.-sch.	2	14	1
Stockwell Sun.-sch.	8	17	4
Stoke Newington, Devonshire-sq. Ch.	9	11	11
Do., Sun.-sch.	4	18	3
Teddington, Y.M.B.C., for *Congo*	0	10	0
Twickenham, Sun.-sch., for *Congo*	0	10	0
Upper Holloway	45	8	1
Do., for *China*	0	4	0
Do., Sun.-sch.	18	12	9
Do., do., for *India*	0	16	5
Do., Rupert-road Sun.-sch.	5	0	0
Upton Ch., per Y.M.M.A.	0	15	6
Vernon Chapel Mothers' Meeting	0	15	0
Victoria Ch., Wandsworth-road, for *W & O*	6	6	0
Walthamstow, Boundary-road	3	3	4
Walworth, East-street	3	6	6
Wandsworth, East-hill, for *W & O*	3	9	4
Do., Sun.-sch.	1	10	0
Do., Northcote-road, for *W & O*	3	0	0
Do., do., Sun.-sch.	8	13	6
Westbourne-grove, for *W & O*, 1888	7	7	4
Do., 1889	5	13	8
West Green, for *W & O*	2	3	6
Willesden Green Sun.-sch.	1	5	0
Woodberry Down	6	5	0
Do., for *W & O*	2	10	4
Wood Green, for *W & O*	4	14	0

BEDFORDSHIRE.

Leighton Buzzard, Lake-street	16	6	4

BERKSHIRE.

Bracknell	2	10	0
Maidenhead	14	14	0
Do., for *W & O*	1	16	6
Do., for *support of Congo boy under Mr Davies*	5	0	0
Newbury, for *W & O*	3	3	0

BUCKINGHAMSHIRE.

Amersham, for *W & O*	1	1	0
Chearsley, for *W & O*	0	2	0
Do., for *N P*	0	5	0
Chesham, Lower Ch., for *W & O*	1	5	0
Dinton, for *W & O*	0	2	6
High Wycombe	10	0	0
Long Crendon, for *N P*	0	5	7
Mursley and Newton Longville, for *W & O*	1	0	0
Quainton, for *W & O*	0	6	0
Water Eaton, Bletchley, for *W & O*	1	0	0

CAMBRIDGESHIRE.

Cambridge, St. Andrew's-street	9	14	8
Do., Sunday-sch., for "*Cambridge*" *Sch., Agra*	8	10	0
Do., do., for *support of Congo boy*	3	0	0
Cambs., on account, per Mr G. E. Foster, Treasurer	80	8	6
Cottenham, Old Baptist Ch., for *W & O*	1	0	0
Soham	2	14	0
Waterbeach, for *W & O*	1	1	8
Wilburton	1	0	0
Willingham	7	12	6
Wisbech	73	6	4
Do., for *Pelmadulla Sch., Ceylon*	28	0	0

CHESHIRE.

Altrincham	1	9	2
Do., for *W & O*	1	11	6
Birkenhead, Grange-lane	26	7	4
Do., for *Congo*	0	5	0
Do., Sunday-school	4	15	0
Chester, Grosvenor Park Sunday-school	6	10	0
Frodsham	8	5	2
Latchford, for *W & O*	0	18	0
Onston, for *W & O*	1	0	0
Warford and Bramhall, for *W & O*	0	8	0

CORNWALL.

Hayle	4	0	0
St. Austell	11	16	9
Truro, for *W & O*	0	10	0

CUMBERLAND.

Workington	9	3	2

DEVONSHIRE.

Bampton	3	2	7
Devonport, Hope Ch., for *W & O*	1	5	0
Do., Morice-square unday-school	1	12	6
Exeter, South-street	3	2	7
Kilmington, for *W & O*	0	5	0
Moreton Hampstead, for *W & O*	0	6	0
Okehampton	1	0	0
Paignton	3	17	6
Do., for *W & O*	0	10	0
Plymouth, George-st.	64	18	7
Do., for *Mr T. Richard's Translation work*	2	10	0
Thorverton, for *W & O*	0	12	0
Torquay, Upton Vale, for *W & O*	5	0	0

DORSETSHIRE.

Gillingham, for *W & O*	0	14	3
Lyme Regis, for *W & O*	0	10	0
Weymouth, for *W & O*	1	5	0
Do., Sunday-school	4	3	6

DURHAM.

Highgate and Rowley	6	0	0
Monkwearmouth	0	12	0
Spennymoor, Y.M.B.C.	0	13	6
Stockton-on-Tees, Wellington-st.	5	6	1
Do., for *W & O*	0	10	0
Do., for *N P*	0	18	1
Wolsingham	10	19	10

ESSEX.

Colchester	5	0	0
Do., for *W & O*	2	0	0
Earls Colne, for *W & O*	1	0	0
George-lane, Woodford, Sunday-school	1	17	0
Halstead	17	7	4
Leyton, Sunday-school	0	18	0
Loughton, for *W & O*	2	5	6

GLOUCESTERSHIRE.

Arlington	0	5	5
Chalford	10	11	1
Cheltenham, Cambray Ch., for *W & O*	2	2	0
Chipping Campden	0	14	6
Kingstanley, for *W & O*	0	10	0
Lydbrook	2	14	0
Tetbury, for *W & O*	0	5	0
Woodchester	3	17	6

HAMPSHIRE.

Andover, for *W & O*	1	0	0
Blackfield, for *W & O*	0	4	0
Gosport, Stoke-road Sunday-school	1	10	0
Lymington Sun.-sch.	12	12	10
Lyndhurst	1	1	0
Portsmouth Aux., on account, per Mr J. A. Bryerley	54	0	0
Southampton, East-st. Sunday-school, for *support of N P, Kali Chand*	1	0	0
Do., Portland Ch. Sun.-sch. and Station	13	9	7
	84	17	5
Less expenses	0	15	0
	84	2	5

ISLE OF WIGHT.

Newport, for *W & O*	1	11	0
Niton, for *W & O*	1	1	0
Sandown, for *W & O*	0	12	6

HERTFORDSHIRE.

Boxmoor, for *W & O*	4	2	3
Hemel Hempstead	2	13	9
Do., for *W & O*	2	9	2
Northchurch, for *W & O*	0	13	6
St. Albans	25	0	0
Do., for *W & O*	7	5	8

KENT.

Beckenham, Elm-road	24	14	0
Do., Sunday-school	15	4	7
Bexley Heath	0	13	4
Broadstairs, for *W & O*	0	10	0

Brockley-road Ch.	41	1	0
Do., for *W & O*	17	10	0
Canterbury	4	19	1
Do., for *W & O*	3	0	0
Catford Hill, Sun.-sch.	11	6	0
Folkestone	11	5	2
Do., for *W & O*	5	14	9
Do., Uphill Union Ch., for *Congo*	1	11	6
Forest Hill, Sydenham Ch.	0	15	0
Foots Cray, for *W & O*	2	0	0
Lewisham-rd., for *W & O*	1	14	0
Plumstead, Park-road Sunday-school	1	11	8
Ramsgate, Cavendish Ch., for *W & O*	1	10	0
Sevenoaks	16	6	3
Sutton-at-Hone, Iron Room Sunday-school	4	11	0

LANCASHIRE.

Accrington, Cannon-street, for *W & O*	8	14	6
Ashton-under-Lyne Sun.-sch., for *N P*	0	14	7
Atherton, for *W & O*	3	6	4
Bacup, Irwell-terrace	5	10	0
Barrow-in-Furness, Abbey-road	5	2	6
Blackburn	10	13	0
Bootle	1	0	0
Briercliffe, Hill-lane	5	0	0
Do., for *W & O*	1	8	0
Burnley, Mount Pleasant	11	0	0
Do., do., for *W & O*	0	16	6
Do., Yorkshire-street	46	12	0
Do., do., for *Congo*	3	0	0
Colne	14	7	11
Church	13	18	4
Haggate, near Burnley	8	0	0
Haslingden, Bury-road	11	6	6
Do., for *W & O*	1	7	10
Lancaster, for *W & O*	2	4	6
Liverpool, Pembroke Ch.	7	0	3
Do., do., for *W & O*	4	10	0
Do., Richmond Ch., for *W & O*	6	17	8
Do., Prince's-gate Sun.-sch.	37	14	10
Do., Egremont Sun.-sch.	11	10	8
Liverpool Auxiliary, per Mr. John Cripps.			
Profit on Breakfast	0	11	10
Soho-street Juvenile	7	10	11
Carisbrook Chapel	4	10	1
Hall-lane	4	0	0
Old Swan	2	0	0
St. Helen's, Park-road	3	12	3
Walton	2	5	1
Liscard	0	10	2
	25	0	4
Less Annual Meeting, and district expenses	21	19	6
	3	0	10
Lumb	10	0	0
Manchester, Brighton-grove, for *W & O*	2	10	0
Do., Heywood-street, Children'sScripture Union, for *support of Congo girl under Miss Silvey*	5	0	0
Middleton	1	0	0
Millgate, for *W & O*	0	11	3
Newbold-in-Rochdale, Ebenezer	1	6	0
Padiham, Zion Ch., for *W & O*	0	8	0
Prescot	0	6	6
Preston, Fishergate	31	0	2
Do., for *W & O*	1	14	4
Do., Sun.-sch.	6	19	4
Rawtenstall	2	9	0
Do., for *W & O*	0	12	6
Sabden	8	0	0
Southport, London-street Sun.-sch.	2	12	9
Warrington, Golborne-street, for *W & O*	1	10	0
Waterbarn	13	15	7
Do., for *W & O*	1	0	0
Waterfoot, Bethel, for *W & O*	1	0	0
Wigan, Scarisbrick-st.	4	6	0

LEICESTERSHIRE.

Arnsby	16	13	3
Foxton, for *W & O*	0	10	0
Hallaton	4	2	0
Leicester, Charles-st., for *W & O*	3	0	0
Do., Melbourne Hall, for *W & O*	1	10	0
Do., Emanuel Ch.	4	18	3
Do., Victoria-road Ch. Sun.-sch., for *support of Congo boy, "J. G. Greenhough"*	8	18	9
Sutton and Cosby	3	0	0

LINCOLNSHIRE.

Boston, Salem Ch. Sun.-sch.	1	5	6
Grantham	9	11	0
Great Grimsby, for *W & O*	1	0	0

NORFOLK.

Attleborough	20	0	0
Diss, for *W & O*	1	1	0
Foulsham, for *W & O*	0	10	0
Neatishead, for *W & O*	0	10	0
Necton, for *W & O*	0	6	0
Lynn, Stepney Ch., for *W & O*	2	10	0
Do., for *outfit and passage of two Congo missionaries*	10	3	6
Norwich, Pottergate-street	3	10	0
Stalham, for *W & O*	1	5	0
Upwell, for *W & O*	0	10	0

NORTHAMPTONSHIRE.

Cogenhoe	2	19	6
Earls Barton, for *W & O*	0	10	6
Kings Sutton	3	15	0
Thrapston, for *W & O*	2	0	0
West Haddon, for *N P*	0	10	10
Weston-by-Weedon	6	15	0

NORTHUMBERLAND.

Newcastle, Wes'gate Hill and Jesmond, for *W & O*	6	11	0

NOTTINGHAMSHIRE.

Calverton	0	8	9
Collingham	0	8	8
Do., for *W & O*	0	5	0
Do., for *N P*	0	8	1
Nottingham, Derby-rd.	52	18	0
Do., do., Juvenile	8	19	4
Do., George-street	18	11	11
Do., do., Juvenile	10	3	6
Southwell	6	3	6
Woodborough	0	9	0

OXFORDSHIRE.

Banbury	10	13	0
Do., for *W & O*	1	5	3
Do., Sun.-sch.	4	11	10
Bloxham	3	6	2
Burford, for *W & O*	0	10	0
Chadlington and Charlbury, for *W & O*	0	16	0
Chipping Norton, for *W & O*	2	3	0
Leafield	1	18	0
Do., for *W & O*	1	0	0
Little Tew, for *W & O*	0	12	0

SHROPSHIRE.

Shrewsbury, Claremont Ch., for *W & O*	0	17	6
Whitchurch, for *W & O*	0	15	8

SOMERSETSHIRE.

Bridgwater	30	0	0
Bristol Auxiliary, on account, per Mr G. H. Leonard, Treasurer	135	0	0
Burnham, for *W & O*	0	13	6

STAFFORDSHIRE.

Burslem, for *W & O*	0	13	0
Newcastle-under-Lyme, for *W & O*	0	14	0
Tamworth, for *W & O*	0	5	0

SUFFOLK.

Brandon	0	2	6
Do., for *W & O*	0	10	0
Ipswich, Burlington Ch., for *Congo*	30	0	0
Do., Turret Green, for *W & O*	5	0	0
Sudbury, for *W & O*	1	14	7

SURREY.

Croydon, Memorial Hall Sun.-sch., for *Congo*	6	2	6
Dorman's Land, for *W & O*	0	10	0
Dulwich, Lordship-lane	2	2	2
Godstone, for *W & O*	0	8	0
Guildford, Commercial-road	9	4	0
Hampton Court Sun.-sch.	2	5	0
Redhill, for *W & O*	2	5	8
Sutton Sun.-sch., for *N P, Delhi*	0	10	6
Wallington	4	5	3
Do., for *support of two boys at Barisal*	2	15	6
West Norwood, Chatsworth-road	4	7	11
Do., Sun.-sch.	6	14	10
Do., for *W & O*	7	0	0
Yorktown, for *W & O*	2	0	0

SUSSEX.

Fisher-lane, near Petworth, Mission Sch.	1	4	0
Worthing, for *W & O*	2	0	0

WARWICKSHIRE

Alcester	20	2	4
Do., for *W & O*	1	0	0

Birmingham, on account, per Mr Thomas Adams, Treasurer	202	6	2
Do., Selly Park, for *support of Congo girls at San Salvador*	5	0	0
Rugby	6	12	1
Stratford-on-Avon, for *W & O*	1	12	0
Studley, for *W & O*	0	18	0

WILTSHIRE.

Calne, for *W & O*	1	11	8
Downton, for *W & O*	0	15	0
Salisbury, for *W & O*	5	7	3
Swindon, on account	15	0	0
Trowbridge, Back-st., for *W & O*	5	0	0
Westbury, West End	17	5	9
Do., for *W & O*	1	11	6

WORCESTERSHIRE.

			0
Evesham	1	1	
Do., for *W & O*	1	1	0
Kings Norton	1	15	4
Redditch, for *W & O*	0	7	6
Worcester, on account	70	0	0

YORKSHIRE.

Barnsley	16	10	0
Do., for *W & O*	1	12	2
Do., Juvenile	10	15	0
Batley, for *W & O*	0	8	6
Bradford, Westgate, for *W & O*	7	10	0
Do., Leeds-road Sunday-school	22	0	0
Eccleshill, for *W & O*	0	7	6
Golcar, for *W & O*	1	0	0
Guiseley	1	5	6
Halifax, Trinity-road	19	10	6
Do., for *W & O*	3	0	0
Harrogate	88	1	1
Do., for *W & O*	5	6	1
Huddersfield, New North-rd., for *W & O*	4	0	10
Hull, South-street, for *W & O*	1	0	0
Hunslet, for *W & O*	1	12	6
Idle, for *W & O*	0	11	4
Keighley, Albert-street, for *W & O*	2	16	5
Lindley Oakes, for *W & O*	2	0	5
Lockwood, for *W & O*	5	0	0
Long Preston, for *W & O*	0	12	0
Malton, Sunday-school	5	5	0
Meltham, for *W & O*	1	11	8
Middlesboro', Newport-road	37	19	11
Normanton	1	18	0
Polemoor	0	2	6
Do., for *W & O*	0	13	0
Rawdon	10	0	0
Do., Sunday-school	3	13	3
Salendine Nook, for *W & O*	3	0	0
Salterforth	2	4	2
Wainsgate, for *W & O*	0	12	6
Wakefield, for *W & O*	1	4	1
York	14	0	0

NORTH WALES.

DENBIGHSHIRE.

Llangollen, Eng. Ch., for *W & O*	0	13	5
Wrexham, Chester-st	0	5	0
Do., for *W & O*	0	10	0

MERIONETHSHIRE.

Festiniog, Moriah, for *N P*	1	0	0

SOUTH WALES.

GLAMORGANSHIRE.

Cardiff, Bethel, for *W & O* (1888)	1	5	0
Do., do. (1889)	0	18	0
Do., Canton, Hope Ch. Sunday-school	5	14	10
Glancarvan	0	11	11
Nantymoel, Saron	6	2	0
Penarth, Stanwell-road	10	0	0
Do., for *W & O*	2	12	1
Pentre, Zion	1	3	3
Pontardulais, Tabernacle, for *W & O*	0	12	6
Pontardawe, Elim	0	11	0
Swansea, Carmarthen-road	0	15	0

MONMOUTHSHIRE.

Abergavenny, Frogmore-street, for *W & O*	2	0	0
Do., Priory Gospel Hall	0	15	4
Maindee	0	7	6
Do., for *W & O*	1	1	0
Newport, Stow Hill, for *W & O*	1	2	0
Raglan	3	15	6
Do., for *W & O*	1	0	0

RADNORSHIRE.

Presteign, for *W & O*	0	13	0

SCOTLAND.

Aberdeen, Crown-terrace Sunday-school	18	16	0
Do., 258, Union-street, for *Congo*	0	17	8
Cupar Fife, Provost Wynd Ch.	9	0	0
Do., for *Congo*	1	0	0
Elgin	6	2	8
Do., for *W & O*	1	10	0
Galashiels, Stirling-st.	13	12	11
Do., for *W & O*	1	1	0
Glasgow, Adelaide-pl., on account	12	0	0
Do., John-street Sunday-school	2	6	3
Do., Canal Bank Mission Hall, for *Congo*	0	8	8
Hamilton, Sunday-sch., for *Mr Potter's work, Agra*	1	0	0
Helensburgh, for *W & O*	1	5	0
Kirkcaldy, Whyte's Causeway	12	18	8
Do., for *W & O*	2	15	9
Do., for *China*	1	1	0
Do., for *Africa*	1	1	0
Do., for *support of Congo boy under Mr J. G. Brown*	1	5	0
Leslie	3	9	4
Montrose	6	10	0

IRELAND.

Carrickfergus	1	0	0
Do., for *W & O*	1	10	0
Do., for *N P*	3	11	6
Dublin, Harcourt-st.	10	7	4

FOREIGN.

France, Croix pres Roubaix Sunday-sch.	1	0	0
Holland, Friends	4	10	0

TO SUBSCRIBERS.

***It is requested that all remittances of contributions be sent to* ALFRED HENRY BAYNES,** *Secretary, Mission House, 19, Furnival Street, E.C., and payable to his order; also that if any portion of the gifts is designed for a specific object, full particulars of the place and purpose may be given. Cheques should be crossed* Messrs. BARCLAY, BEVAN, TRITTON, & Co., *and Post-office Orders made payable at the General Post Office.*

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THE LATE MR. ARTHUR D. SLADE IN THE WATHEN MISSION HOUSE.—*'From a Photograph'*)

THE MISSIONARY HERALD

OF THE

Baptist Missionary Society.

The Famine in China.

THROUGH the generous response of our readers we have been enabled to telegraph various sums to China in aid of the terrible famine distress, amounting in all, to the present date, to £1,000.

To all who have so promptly and generously contributed to this Fund we desire to express our most grateful thanks, and also to record our growing conviction that this terrible calamity will yet be overruled for the still wider and more effectual diffusion of the Gospel message.

Many very touching instances of self-denial have occurred in connection with the gifts now acknowledged; many poor and struggling giving gladly out of their poverty, "counting it all joy to be permitted, in ever so small a way, to succour the distressed and the hungry."

Since the publication of the February issue of the HERALD, the following telegram has been received from our senior missionary in Shantung Province, the Rev. A. G. Jones, of Tsing-chu-fu and Chefoo:—

"Thousands in this district perishing daily from hunger.

"Pray make further and urgent appeal for funds.

"We must have help.

"Telegraph funds immediately."

Dr. Douthwaite, of the China Inland Mission, writes from Chefoo, one of the stations of our own Mission:—

"Chefoo, January 1st.

"A district of about 6,000 square miles has been devastated so completely that, at the lowest estimate, 1,500,000 men, women, and children are now reduced to the verge of starvation. In many parts the people manage to subsist on the shrubs and grass growing on the hills, but now that the winter has set in that supply is exhausted, and unless relief is speedily afforded from without, the greater part, if not all, of this great multitude must inevitably perish.

"The native authorities are doing little or nothing to relieve this distress; but can we, as Christians, stand idly by, while so many of our fellow-creatures perish for want of food?

"What mockery it seems to go among these people and preach the Gospel, unless we are prepared to give them a practical illustration of the power of that Gospel to lead to acts of self-denial on behalf of suffering humanity!

"Here we have an opportunity of proving to them that, notwithstanding all they have heard to the contrary, we are indeed their friends. And, surely, if anything would remove the prejudice they have against us as foreigners, and incline their hearts to receive the Divine truths which are being constantly proclaimed in their midst, it would be the timely aid rendered to them in their hour of distress; for a Chinaman is not slow to perceive the truth of our old proverb, 'A friend in need is a friend indeed.'

"A very small sum, say 2s. a month, would suffice to keep one man from actual starvation; but when the extent of the disaster is taken into consideration, you will see that the aid rendered, if to be of any use, must be on a large scale.

"In not a few districts the wheat, though sown, never will be reaped, for the people are dragging up the roots and eating them to satisfy their craving for food."

And a more recent telegram from Tsing-chu-fu reports:—

"Hunger and death.

"Dreadful distress in Shantung.

"Further help urgently needed."

It will thus be seen that the need for continued gifts is still most urgent, and we earnestly commend this appeal to the PROMPT and sympathetic liberality of our readers and of the churches at large.

As fast as gifts come in they are at once advised to China by telegraph, and prompt giving is of the first importance, the claims of the hungry and dying being for immediate help.

Recent Criticisms on Indian Missions.

THE following letter has recently appeared in the Denominational papers:—

So far as I understand the recent letter of Mr. W. S. Caine, M.P., I judge that his strictures on mission work in India, and especially on the work of the Baptist Missionary Society, may be fairly summarised as follows:—

I. Numerical results "miserably inadequate" to outlay.
II. Committees at home largely responsible for this.
III. "Conspicuous failure" of educational policy.
IV. Urgent need for better methods and men.

I.

INACCURATE STATISTICS.

Mr. Caine states that the Report of the Baptist Missionary Society for 1888 gives sixty-two ENGLISH Baptist missionaries at work in India. Un-

happily, however, this is not quite accurate, as there were only 42; and as in 1880 there were 35 English Baptist missionaries in India, it follows that Mr. Caine can scarcely be correct in saying that in "1880 the Mission had only half the number of English missionaries in India they had in 1888"—35 being surely something more than half of 42. Then, with regard to the statistics relative to the membership of native Baptist churches in India, described in the Report of the Society as "approximate only, returns not having been received from several stations," Mr. Caine says: "The net increase during last year over all India in Baptist churches was only 53;" from the figures, however, in the Reports from which Mr. Caine quotes this total should be **153**, instead of only **53**, a rate of progress upon the previous membership largely in excess of that obtained by the whole Church of Christ in England during the same period, and this, too, in spite of far more formidable obstacles and difficulties than are met with at home, and it should surely also be mentioned that, during that same year, 316 were added by baptism to these same churches, and that, but for an exceptionally high death-rate in some of the rural districts, the NET increase would have been certainly larger. It may be well also to state here that the "*over all India*" referred to by Mr. Caine must, so far as the Baptist Missionary Society is concerned, *be confined* to *Northern India only*, the Baptist Mission work in the South of India being carried on by the American Baptist Mission, the marvellous success of which, especially amongst the Telegus, is so well known.

Mr. Caine also mentions that "the net gain to native Baptist churches in India during the past eight years has been only 746, considerably less than one member per church per annum." But he might surely also have stated that during that same period 3,830 converts were added to these same churches.

Mr. Caine further states that "there are 495 salaried persons, men and women, at work in Baptist Missions in India." How this figure is arrived at I cannot say, but I will presume that in this total are included pastors of self-supporting Baptist churches, evangelists paid by such churches, Zenana Mission workers, and perhaps others of whom I have no knowledge; but, so far as the *Baptist Missionary Society* is concerned, it is well to remember that there were scarcely 300 paid or in any way subsidised by the Society, including English and native missionaries, evangelists, and day-school teachers; and from this I think it follows that Mr. Caine's statement "that there only 1½ converts to each salaried person in the Society" falls to the ground. Of this number 42 only are English missionaries, the others being natives. About two-thirds of the total number are engaged in

itinerant evangelistic preaching labours, and one-third as Christian school teachers.

NUMBERS NOT EVERYTHING.

With regard to statistics generally relative to native Christians in India, it is well to bear in mind that the itinerant missionary, as a rule, is only resident in his station for a portion of the year, the larger portion of his time being spent in evangelistic tours, oftentimes within a radius of 100 or 200 miles. The results of such work are rarely gathered into the central church, distance rendering this often out of the question. In the words of the late Sir Bartle Frere, "The gathered and tabulated results of mission work in India constitute but a very small proportion of the real success, in my judgment, many thousands of genuine converts never having had their names enrolled in any church statistics or missionary reports." It is, I think, abundantly clear that while the *statistical test* is important, it is yet only one of many factors in the question of success, there being other and almost equally significant considerations to be taken into the reckoning. In the weighty utterances of the late Viceroy, Lord Lawrence, the worth of whose experience and judgment probably Mr. Caine will cheerfully allow, "with regard to the popular standard of success—*mere numbers*, as applied to the results of Christian mission work in India—in my judgment, such a standard is oftentimes very misleading. Surely the great triumph of missionary work in India is in the strangely altered attitude of the peoples of the country relative to Christianity. Christianity has put new forces into the mechanical life of the vast peoples of India. The sanctifying, saving influence of Christ's life and death have already wrought wonders. It is not only the heads of 'converts' you must count, if you would rightly gauge the results of missionary labour, but you must take also into calculation the great under-current of peaceful revolution in the thought and feeling of the peoples of the land." Then, as to certain native churches mentioned by Mr. Caine as having during the past eight years decreased in membership, in several instances this is due to special circumstances which explain the falling off, certainly without the imputation of "*dishonest* returns." In three cases mentioned by Mr. Caine, the 1880 returns embrace converts in villages close adjoining the central station which have since been deserted in consequence of local circumstances and trade, and the native Christians belonging to these have migrated to other parts where the Baptist Missionary Society is not at work, save through the devoted lives and freely given labours of these very immigrants. In these places the native churches exhibit, it is true, a decrease in numbers, but such reduction is entirely due to local circumstances and special conditions.

II. and III.

GRAVE AND UNSUSTAINED CHARGES.

Leaving statistics, however, I wish to refer to a far graver matter, which Mr. Caine asserts as "a fact." Mr. Caine writes that "Christian missionaries are not doing the work for which they have been sent out by those who find the money." And, further, he says "that this is due, not to the earnest men themselves, but to the Committees at home, who dictate the policy and organise the work." I presume Mr. Caine feels perfectly confident that he can sustain this serious charge by evidence of a most convincing character. On behalf of the Committee of the Baptist Missionary Society, however, I invite the most searching investigation, and I unhesitatingly affirm that the further this grave indictment is investigated the more unfounded will it appear. When I wrote the extract, quoted by Mr. Caine, from the last Report of the Baptist Missionary Society, I did so thoughtfully and deliberately, and once again I here and now as deliberately repeat what was then written, viz. :—"That the one supreme need of the heathen world is a personal knowledge and acceptance of Jesus Christ and His salvation. The great aim of our brethren, the missionaries, is to *Christianise* by means of the fearless, loving proclamation of the blessed Gospel of the grace of God." By, I think, almost common consent amongst missionary agencies at work to-day in India, the Baptist Mission is regarded as a "preaching mission," and the agents of the Baptist Missionary Society as "itinerants," as distinguished from "educationalists." This especially is the case throughout the large district of Eastern Bengal, and in many parts of the North-Western Provinces. For the last seven years the Baptist Missionary Society has altogether withdrawn from what is known in India as "Christian college work." Serampore, so rich in hallowed association and inspiring memory, was then made a training institution for native pastors, school teachers, and evangelists only, and is so to-day. In 1883 the Committee, reporting on the work of 1882, stated that "with regard to Serampore College—in view of the urgent and pressing need of a thoroughly well-equipped institution for the education and training of NATIVE Christians for the work of evangelists, school teachers, and pastors in Bengal—they had resolved to relinquish the college classes as then constituted (for the preparation of students for the University examinations), to give up the heathen teachers then employed on the college staff, and to make the institution, for the future, avowedly a *native Christian training institution*, to be presided over by an experienced, vernacular-speaking missionary."

With regard to schools, the plan adopted by the Baptist Missionary

Society is almost identical with the one recommended by Mr. Caine, secular education being left to the Government of India; the schools being, first, for the children of native Christians; and, second, schools for the children of the poor and low-caste peoples, for whom, at present, the Government of India makes no provision whatever. The education in these schools is elementary and distinctly Christian, the text-book being the Bible.

As to the statement made by Mr. Caine, that "mission funds are being used for the payment of Hindu and Mohammedan teachers in many Baptist schools," I can only reply that, if there are such cases, they are in direct opposition to a regulation of the Baptist Missionary Society to the contrary, and the existence of such is without either the knowledge or approval of the Committee in England. These being the facts with regard to the educational policy of the Baptist Missionary Society in India to-day, I think I am fairly entitled to ask Mr. Caine two questions: First, *What are our missionaries doing if they are not engaged in the work for which they have been sent out by the churches at home?* and, secondly, *What is the policy and organisation of the Committee at home that prevents our missionaries from doing the work for which they are sent out by the churches at home?* The one prominent, absolute injunction given by the Committee to all new missionaries departing for India, in the letter of instructions, is to urge upon them the supreme importance of the loving proclamation of the Gospel of the grace of God; and I can bear personal testimony that, for the past thirty years, this has been the leading characteristic of regulation, resolution, and correspondence.

IV.

WHAT ARE THE FACTS?

I do not think it needful just now to follow Mr. Caine in his remarks as to other missionary organisations in India, except to say how thoroughly I join with him in genuine admiration of the splendid self-sacrifice of the many noble men who have given themselves to the evangelisation of the peoples of that vast Empire. It may, however, be well to recall the fact that there are more than a few equally striking examples of utter self-abnegation and self-sacrifice in the ranks of our own missionaries in India to-day. Most thankfully and gladly do I recognise also the noble work of missionary organisations carried on upon lines differing somewhat from those of the Baptist Missionary Society, although some of them, perhaps, have been scarcely long enough on the field to justify any positive judgment as to the value of permanent results. With regard to the Jesuit missionaries and methods, concerning which Mr. Caine writes so strongly,

and the measure of prosperity attending them, it would be very instructive if Mr. Caine had been so good as to give us the districts of India in which he found them so successful. When I was in India in 1881-2, I made it my business to inquire somewhat carefully into the actual results of Jesuit labours, and I found that by the application of Mr. Caine's arithmetical gauge, mere numbers even were unsatisfactory, whilst an inquiry into the lives and characters of the converts resulted in the production of unquestionable evidence that, in a large number of cases, they were in no respects better than their heathen neighbours. Nor do I for a single moment desire to evade the question of the growing costliness of present-day missionary enterprise. I have long been of the opinion that unmarried missionaries can do much that married missionaries cannot, free, as they are, from the worry of family anxieties inevitable to the married man in India; and I have the greatest possible sympathy with Mr. Caine's proposal to appeal for gifted, earnest, devoted young men to work, as he suggests, living together in one home, sharing one common table, and working two and two after the Apostolic fashion. I believe also, with Mr. Caine, that such missionaries, *under such conditions*, *may* live on much smaller allowances than are at present paid, without suffering an extreme of hardship, or practising painful asceticism. More than three months ago I made just such a proposal to a highly-valued friend in India, and I am now anxiously awaiting his suggestions in reply.

FULLEST INVESTIGATION INVITED.

I am in most thorough agreement also with Mr. Caine when he says, "There is nothing to be gained by only looking on the bright side of things, and continually shutting our eyes to failure." I do not for a moment believe that adverse comment will arouse "unreasoning hostility," and I certainly do not think Mr. Caine's letter will be described as a "tirade against missions" by any save Mr. Caine himself. If missionaries and missionary organisations cannot bear the closest scrutiny and the full light of inquiry, then, in my judgment, they will most justly and certainly fail to retain the confidence and support of the churches at home.

Personally, I rejoice in the increasing publicity given to this enterprise, and I gratefully recognise the extreme value of wise outside comment and suggestion. We are all perhaps somewhat prone to "*conservatism*"—officials, at any rate, proverbially so—and anything that can lead to a truer consecration and a more self-sacrificing service cannot fail to be of signal blessing.

UNCONSCIOUS TESTIMONY.

There is one statement in Mr. Caine's letter the full meaning of which it is almost impossible to overrate. He says: "On all hands there are abundant signs that the leaven of Western education, with the influence of bazaar-preaching and the enormous sale of the Bible itself, are working on the foul mass of corrupt idolatry that weighs down the whole national life of India. There never was a heathen nation more ripe for Christianity than India." In these words surely Mr. Caine, although perhaps all unconsciously, bears striking testimony to the far-reaching results of missionary labour in India, and confirms the witness of a a long line of illustrious and experienced Christian administrators who have spoken and written, not merely from a few months' acquaintance with India and her peoples, but from almost a lifetime of constant contact and residence, and surely in view of this state of things in India to-day, it is the clear duty and high privilege of every Christian to do his very utmost to deepen and strengthen the interest of the churches of England in the regeneration of this vast Empire, rather than to depreciate the results of the faithful and self-sacrificing labours of men who have in so many instances rendered mission work in India heroic and inspiring. Of one thing I am fully persuaded: there is no member of the Committee of the Baptist Missionary Society who would not heartily sympathise with the conviction expressed by Mr. Caine with just as much sincerity and earnestness as Mr. Caine himself, that the duty of Christians to-day is "looking FACTS in the face, putting their forces into proper order, not despising those methods which have proved more successful than any other, in exact proportion as they have differed from their own." In all such matters, however, Mr. Caine will doubtless admit that it is of the first importance that we should be quite sure as to the FACTS. I cannot help, at any rate, expressing the conviction that something more *than a mere arithmetical calculation* is needed when we try to measure the results of missionary work in India; and I cannot but believe that Mr. Caine himself will concede that to apply the arithmetical test ONLY, is to fall far short of adequately gauging the far-reaching changes already wrought, and the still further changes at present impending in India. "The changes that are being to-day wrought out by Christian missionaries in India are marvellous. Teaching wherever they go the universal brotherhood of man, animated by a faith which goes beyond the ties of c ste or family relationship, Christian missionaries are slowly, but none the less surely, undermining the foundations of heathen superstitions, and bringing about a peaceful, religious, moral, and social revolution." So recently wrote the

distinguished and experienced Lieut.-Governor of the Punjaub. In this conviction I rejoice to sympathise, and surely such testimony may well be placed side by side with the statements of Mr. W. S. Caine, M.P.

Yours faithfully,

ALFRED HENRY BAYNES,
General Secretary,
Baptist Missionary Society.

19, Furnival Street, Holborn, London, E.C.,
February 19th, 1889.

A very large number of most encouraging letters have been received from friends in all parts of the country, expressing warm and unabated confidence in the missionaries and their work, and deep regret that Mr. Caine did not FIRST communicate to the Committee a statement of his views and feelings relative to the work of the mission in India, so that mutual conference might have taken place, and thereby misapprehensions have been speedily removed.

As an indication of the spirit and tone of such letters, we insert the following, addressed to the Secretary, from a long-tried and ever-generous supporter of the Society :—

"There is no reason for the slightest discouragement. Mr. Caine writes according to his light, which does not seem to me to come from the 'heavenlies,' but to have the lurid glare of the world. No doubt our agencies should be as perfect and as well adapted as human wisdom can make them; but, unless we possess the kind of fanaticism which was attributed to our first missionaries, the work will not come to much. If Mr. Caine, or any one, can get the young celibates with the zeal and energy that will sustain and glow within them whilst they go through the tedious process of acquiring and perfecting themselves in the languages of the East, and that shall still continue to burn when this is done, it can be only because the fire has been *kindled and is sustained from above*, and you and we will gladly welcome and help them in any work for our Lord in which they engage. But hitherto that does not appear to have been the Divine method. In my judgment all the work our Society can do is what they are doing, as well in human judgment as can be done, and that is groundwork, and beyond that I doubt if English missionaries can ever go.

"India will be brought to Christ when from her own people shall arise Christian prophets speaking in her own tongues the wonderful works of God. I think that generations are needed, and it is only three since Carey began. Is Europe such a spectacle of Christian character and virtue, after

eighteen centuries, that we should say that her standard is so high that there is no hope for India to reach it? Why I think I can see that, if the labour that has been expended in the past century is continued for another, India will certainly be as Christian as Europe is now. But, thanks be to God, *that is not our mark*, as we think it not the Divine. I am perfectly content to leave results in *His hands*, only what I desire for ourselves in Committee and in the churches is more of the individual consecration which our Lord asked for when He said to the young man, '*Sell all* and *follow Me*.'

"I could not resist to snatch a brief half-hour to let you know that I see no cause for discouragement in all Mr. Caine has written. When zeal for missions shows itself in fault-finding of good work done by real workers, I do not think very much of it."

Asceticism in Missions.

MUCH of late has been written and spoken as to the pressing need of a more ascetical life and practice on the part of missionaries in foreign fields.

Both Canon Taylor and Mr. Caine have written strongly in this direction.

With a view to bringing this question somewhat more prominently before our readers, we insert in this issue of the HERALD an extract from a recent paper written by the Rev. A. H. Blakesley, M.A., Tutor in the Bishops' College, Calcutta, and published in the *Indian Churchman*, the official organ of the Oxford Mission in Calcutta, THE *Mission* referred to by both the Canon and Mr. Caine as best in method and most successful in result:—

"The question of conducting missions on a more ascetic method is one which may be discussed on its own merits quite apart from the use made of it in Canon Taylor's article. It may be true that missionaries of the present day are wanting in self-denial; it may also be true that the cause of missions is hindered by their being so. But it is quite certain that the right person to urge unpleasant accusations of this kind is not a man who has never set foot in a mission-field in any other capacity than as a tourist, and who, besides the privilege of working in England, is enjoying a salary some four times as great as those of his own calling whom he is criticising. On the practical question of the relative efficiency of two methods of work Canon Taylor has a right to express an opinion with all the rest of the world; but he has done more than this, and has imputed the motives of a 'hireling' to a large number of his brother clergy. This, too, he may think to be true; but it is now a moral question, not merely a practical one, and it behoves any man who wishes to be listened to on such a subject to ensure that he himself is not to all appearance open to a retort in kind. Exhortations of this character addressed by the clergy as a body to the laity are tolerated and attended to just in proportion

as the clergy themselves are seen to aim at a higher standard than their congregations. If Canon Taylor wishes to occupy a similar position with regard to the large body of his brethren in the mission-field he must first get the same moral vantage ground, by at least obviously aiming at a loftier standard himself.

"But the article has raised, as we said, a question of practical importance much greater than is warranted by its present connection. An opinion has been growing of recent years, that what India is waiting for is an exhibition of a Christian asceticism analogous to that which characterised the lives of great Indian reformers of old, and especially of the great Buddha. This idea has been put into practice in more than one instance lately, and has elicited the warm approval of Sir W. Hunter, following in whose track we now see Canon Taylor. . . .

"There are two lines of argument on either of which this new ideal might be supported; the first, which has doubtless been the determining reason of those who have adopted it, that it could be shown *à priori* to be either right or likely to be effective; the second, selected by Canon Taylor, that experience has justified it. Let us, then, consider it from this latter side first. Following the recent utterances of Sir W. Hunter, there appeared some remarks in a publication of one of the great missionary societies deprecating the verdict he arrived at, and showing that an appeal to results was still in fact favourable to the old-fashioned methods. The protest was not without foundation, a fact which the friends of the new attempts were themselves quite ready to acknowledge. They do not base their defence on results at all, and Canon Taylor is but a questionable ally if he diverts attention from what is in truth their strength to what may at present be shown to tell against them. For what are the actual facts as regards India? We may take four instances from the records of recent years (and it is with the *present*, not the *past*, conditions of Indian society that we are concerned). Mr. Bowen spent a long life in the native quarter of Bombay, adapting himself in almost every particular to the habits of the natives; he got admiration from his countrymen, respect and affection from the heathen—everything but converts. Father O'Neill, again, in another part of India, submitted himself with the utmost self-denial to hardships which few Europeans would be physically equal to bear; yet he likewise scarcely baptized a single person. The Salvation Army, with a reckless expenditure of life, which to many seems culpable, but which at any rate exemplifies the principle under discussion, has achieved results altogether inadequate to the effort made, and one still further minimised by a peculiarity in their principles; for by not insisting on baptism, involving as it does a final break with heathenism, they are enabled to number among their 'converts' many who under other circumstances would only be called inquirers. Lastly, the Oxford missionaries in Calcutta, starting under apparently most favourable circumstances, have succeeded in influencing, attracting, and propitiating, but not as yet, to any considerable extent, in converting. There is no cause for despair in all this; rather, for those who believe in their own principles, an incentive to greater activity; the effort is still young, the indirect effects may be incalculably great; doubtless no honest, still more no heroic, work is ever really thrown away; but the one thing to which the

supporters of such attempts cannot at present appeal is the number of conversions.

"What, then, is the principle which should underlie missions conducted on this method? Not, surely, that an exhibition of asceticism for its own sake is likely to convert India; and this for two reasons. It would, in the first place, be to give a prominence and an independent value to what, in the Christian scheme of life, is only subordinate and useful as a means, and would, therefore, be a dangerous departure from truth; rather, the character brought chiefly into prominence must be the one which is capable of standing as the *summum bonum* of Christian ethics, the love of God and man. It would, in the second place, be to court inevitable failure; no European could for a moment hope thus to contend on his own ground with a Hindu fakir, nor would any Christian be likely to wish to do so. Asceticism, then, must find its use as a means to an end, or, rather, to two ends: first, for self-discipline, in which capacity, however, it is bound, as it values its own function, to remain buried in secrecy, and, therefore, valueless for aggressive purposes; secondly, in an aspect more familiar, perhaps, under the name of self-denial, it opens up opportunities of work which must otherwise remain closed. For it is obvious that while missions receive the niggardly support at present granted to them, much work must remain untouched for want of means; hence a system of brotherhoods where each member was content with food and raiment might be established in double the number that missions on the ordinary footing could be, and much new work might in this way be started. Again, a willingness to undergo discomfort and hardship would open up spheres of work in the native quarters of large towns, or in districts where, as in Africa, the climate compels every man to carry his life in his hand. And the love which does not flinch from such sacrifices would be sure, without any conscious effort, to issue in greater sympathy with those for whose sake the work is undertaken, and so be likely to lead to greater results. It is in these ways that we should expect to see an increase of fruit from an increase of the spirit of self-denial among missionaries; for it is thus that the latter gains its ethical character, and thus too that it appeals to the native mind. Self-imposed austerity can only seem to them a weak imitation of the principles of their own ascetics; hardships cheerfully endured, when through them alone lies the road to a noble and unselfish end, is as different as possible from all they have seen in ordinary Hinduism.

"If this is so, it is beginning at the wrong end for Canon Taylor or anyone else to insist on a violent increase in the asceticism of missionaries. Let him use all means in his power to excite in men an unselfish devotion to the work of salvation, and an unconquerable determination to take whatever course leads most clearly to that result; we need not, then, be afraid of their failing to brush from their path whatever obstacles seem to bar the way.

"But to start from the opposite direction, and to advocate the adoption of ascetic principles as a means of gaining influence, instead of fixing attention on those positive and deeper qualities of mind and spirit which, even in ascetic missions, are what really impress the native imagination, can only result in failure. Influence, like respect, cannot be obtained by any short cut; to make it an end or motive is inevitably to lose it, while it will certainly follow work begun for other objects in proportion as those objects are themselves intrin-

sically noble, and nobly followed out. Of influence, as of so much else in the Christian life, it may be said—

> "'Not here, nor there, but in a self forgot,
> Greatness is found of them that seek her not.'

"Whether among obstacles to success will be reckoned the wearing of English clothes and the consumption of English food, as Canon Taylor imagines, is at least an open question, at any rate as concerns India. English missionaries do not come to this country as members of an unknown race, nor can they by any effort make the natives forget that they have a white skin under their clothes, and are strangely subservient to mysterious laws of logic. They will always continue to be looked on as foreigners; and it is open to dispute whether they will be more likely to gain respect and affection by a futile attempt to obliterate this distinction, than by a more self-respectful adherence to their own customs. The experience of the Salvation Army, . . . who have tried the experiment of dressing and eating like the people, they work among, is certainly not encouraging. Canon Taylor accuses missionaries, groundlessly enough, of attempting to 'make Asiatics or Africans into middle-class English Philistines,' yet he himself advocates their trying to turn themselves into clumsy and out-caste Hindus."

The Congo Mission.

DEATH OF MR. ARTHUR D. SLADE, OF WATHEN (NGOMBE) STATION.

WITH feelings of the deepest grief we report the death of Mr. Arthur D. Slade, which sad event took place at Wathen Station on the 20th December last.

It is all the more sad to feel that our devoted brother's early death was undoubtedly due to indiscretion, and his confident conviction that enjoying, as he did, robust health, he could do with impunity what others would certainly have feared to do.

By this sad event, the Congo Mission has lost one of its ablest and most devoted workers, one who already had given assurances of rare adaptation for his work, and won for himself the affection and confidence of the Congo natives and chiefs.

Beloved by all his colleagues, trusted by the natives, and respected by State officers and traders, he has left behind him a record of rare beauty and unselfish consecration to the great work of saving and uplifting the down-trodden and degraded children of the Dark Continent of Africa.

The sad story of his death is sympathetically told by his two colleagues, Mr. Bentley and Mr. Oram, in the following letters, received just as we were going to press:—

"Wathen Station, Congo River, S.W. Africa,
"December 28th, 1888.

"MY DEAR MR. BAYNES,—It is with a very sad heart that I sit down to tell you of another terrible trial that has come upon us. Our brother, Arthur Demaine Slade, died here on the 20th instant, at 1.40 p.m.

"PAINFUL DETAILS.

"On the 19th of November he returned from his trip to the Pool and the Upper River, very much better for the change. On the 28th Mr. Ward, of the Emin Pasha Relief Expedition, passed through Wathen, on his way to the Pool. Mr. Slade and he were on very friendly terms, and, having mutual friends in England, it was very pleasant to talk over together old times and old acquaintances. He accompanied him for the first hour and a half from the station, and then they both bathed together in the Luasa River.

"After the bath he remained on the bank insufficiently clad, and in consequence he must have taken a severe chill, although nothing transpired to warn him of it. On the 30th he complained of pain behind his ear, and there was one degree of fever, but little was thought of it. The next day the lymphatic vessels about the left ear were much inflamed, and very painful. At noon we were surprised to find that his temperature had run up to 103·5. We concluded that it was caused by the lymphatics. It ran up to 105 by nine o'clock, but did not sink below 103 all the next day. At seven o'clock the next morning temperature was 101·6. At ten o'clock a sudden shivering fit came on; hot-water bottles and blankets were piled on. It only asted twenty minutes. The temperature had meanwhile run up to 104·7, and melanuria had set in. We gave the usual treatment, and in twenty hours the melanuria had quite passed away, and the temperature was normal. Other troubles next appeared; and these continued for five days. When these symptoms passed away an attack of gastritis followed, and hiccup, which had been very troublesome, became almost constant. He became low-spirited and restless. This lasted for nearly a week; there was a slight daily rise of temperature at evening, which on the 16th, 17th, and 18th rose to 102. On the 19th his temperature was normal, hiccup ceased, and all trouble seemed at an end. There was only the weakness to combat, but he was so spiritless that there was poor chance of his making head-way. He partook fairly well of Brand's essence of beef, milk (goats'), half a pint per day, arrowroot, &c., but the next day (20th) he was evidently sinking, and we could only keep him alive by stimulants. His mind wandered a little, but he could ask for all he wanted, until, at 1.40, he gently breathed his last.

"HIS BURIAL.

"We rendered the last services, and the carpenter made a coffin from the splendid 'redwood planks' which our brother had had cut three months previously.

"The next morning the boys and the staff of the station mustered with some forty natives, including the three neighbouring chiefs. I read the new Kongo burial service, which was just finished the previous day, and then spoke to them all about their friend who had been called away, and of the

Gospel message which he had come to deliver to them, not caring for his own life and comfort, that they might know the way of salvation, and then of the Saviour who had done far more than that. The coffined body could speak far more to them than I could. It was a very impressive service. The short concluding passages were read beside the grave, and the coffin, with its palm branch and flowers, was covered by the earth, and the body left in its quiet resting place.

"Our brother's personal boy, Nsafu, had tended him lovingly all through the long illness, and when he saw that his master was dead wept very bitterly. The wail of the boys was the first intimation to the station hands that the end had come. They had watched the case with much anxiety, frequently asking whether he would get well, and when it was all over they felt that they had indeed lost a good 'mundele,' a good friend. It is very saddening to them to lose so many of their teachers, and often when they pray for our health and strength they pray that their friends at home may not be discouraged, and stop sending any more to teach them the way of life. I wish that the friends at home could hear and understand the prayers that our Christian lads put up on their behalf. They realise the needs of the country, and are very anxious lest these deaths should make you hold back. They pray for you that your faith fail not. Be not weary in well doing, for in due season you will reap if you faint not. That 'due season' is not so very far off.

"Cheering News.

"Next Sunday I hope to baptize Nkaku, who was at one time Mr. Darling's boy. He will be the first native of this district to make his profession of faith by baptism, and on Tuesday next, January 1st, 1889, we hope to form the native church here. I should not have mentioned this until after the event, but as we are mourning the death of our departed brother it is well to remember that all this expenditure of energy and life is not in vain. Immediately following our brother's death comes this first baptism of a native of the district, and the foundation of the church here.

"To us here, who have worked with our brother, it comes as a very heavy blow. We know too well that a *very* heavy loss has befallen us. We know his excellent qualities, his fine abilities, his devoted earnestness. In Arthur Slade we have lost a very fine missionary and a brother whom we had all learned to esteem and love. He used to say, 'The young men who come out have life and time before them. I am not exactly a young man, my time must be shorter, and I want to crowd as much into it as possible.' This expression will give you a very good idea of him, and of the way he looked at things. Although both he and Mr. Oram could not be expected to give an address in Kongo, still they visited the towns, and took their turns in the morning service here, speaking through interpreters. We cannot say, then, that he had done nothing. He had spoken many earnest, faithful words, and done some good work in the seven months he has been here. When we met every day at meal times we often prolonged the hour discussing the best ways for extending and perfecting the work. In zeal and deep interest he would yield to no one. You may understand then how deeply we feel our loss, those of us especially who can best appreciate it. He was a fine and rare missionary.

"CALL TO GO FORWARD.

"And the friends at home, what will they say to all this? We can only re-echo the prayer of our 'boys.' I suppose it must be so. We must lose a large proportion of those who come to help us—two this year it is! There is nothing for it but to send out, and send out. There will be a survival not of the fittest, but of the fittest to survive.

"Do not let us be discouraged. The possibilities of the Congo Mission are ever widening. *I never felt so full of hope and encouragement as I do now.* Here we are making headway fast; we are becoming better known and our message better understood. In towns where people were afraid of us four months ago they now ask us when they may hope to receive another visit, 'and, mind you, you must come and sleep in the town next time.'

"Our brother's death will be felt in many circles unconnected with our own denomination. He has many friends all over England. With his relatives we very deeply sympathise, feeling with them this mutual loss. God comfort them, and console them all!

"I am very anxious as to the effect of this loss on our friends at home. Urge them, my dear Mr. Baynes, in no way to hold back or to hesitate. We out here do not shrink a bit; all we say is, Send us more help, *assured* that if you could only see what we see, and know what we know, you would cry as we do, 'Africa for Christ at all costs, Africa for Christ!'

"'God be merciful unto us, and bless us, and cause His face to shine upon us, that His way may be known upon earth, His saving health among all nations. God, even *our own* God shall bless us, and all the ends of the earth shall fear Him.' In what better service than His can we expend either treasure or life?—Yours, sorrowfully, "W. HOLMAN BENTLEY.

"A. H. Baynes, Esq., London."

LETTER FROM MR. ORAM.

"Wathen Station (Ngombe), Congo River, S.W. Africa,
"December 28th, 1888.

"MY DEAR MR. BAYNES,—Little did I think as I sat with my fellow-students at the Regent's Park Chapel, on the 12th March last, listening to the farewell words of our late brother Arthur D. Slade, then on the eve of his departure to Congo, that it would fall to my lot to close his eyes in death and place him in his coffin. It has all seemed so strange, and I can now hardly realise the fact that he is gone. You will have heard all particulars respecting the fever from Mr. Bentley, so it is needless for me to repeat the sad facts. The violent chill which he took whilst bathing on the 28th of last month must have struck deeply, and as sickness was always a trouble to him, his long illness caused him much restlessness. He received every attention from Mr. Bentley, who used all his skill and energy to bring our brother back again to health, but all was unavailing, and he gradually lost strength, and at length passed away very gently on the 20th of this month, at twenty minutes to two. It was some minutes before we could really be sure that his spirit had flown, and then his own personal boy and many others (for they were all anxiously standing about the bed) left the room and wailed loudly. I think this touched my heart more than anything else in the sad scene. The boy's grief was intense.

"Our brother Slade's death was speedily known throughout the station, and the Akra carpenter at once set to work to make the coffin of the best redwood (which Mr. Slade himself had some time previously worked). This he brought up to the house by 8.30 the same day, and the body was placed in it and surrounded with palm fronds and flowers, in readiness for an early funeral next morning. An invitation was sent to three neighbouring chiefs, who attended the funeral with a large number of their people. The service was a solemn and impressive one, and Mr. Bentley spoke earnestly to the assembled work-people and neighbours of the necessity of firmly grasping the offer of salvation while it was held out to them. At the close of the service a long procession followed the coffin to the grave.

"There was something very sad in standing by the grave of one whose work in Africa had been brought so quickly to a close, and it made me long to be spared to continue the work which I have only just begun, and which I greatly love—and this desire I have put into prayer. I believe all who work in Africa have great need to pray for grace, that they may not grow weary and lose heart, but may perform their chosen ministry with all their soul and mind.

"The Mission has lost a splendidly all-round man in Mr. Slade, and a good man, indeed, will be needed to fill his place. That the work should be stopped for want of men or through fear of loss, I feel sure that there could not be a person who had ever been in Africa and heartily entered into missionary labours who would ever dream of such a thing; and I pray that those at home who often have to see the dark side of work in Africa, without sharing personally in our joys and successes, may never hesitate to send us the help we need. God has blessed the work abundantly, and though the harvest does not appear in the 'spring time,' yet in *due season* I feel sure that all will know of a truth that the work has been by no means in vain.

"With warmest regards to you, and deepest sympathy for those to whom our brothers death will be a bitter blow,—I am, my dear Mr. Baynes, yours very sincerely,

"Frederick W. Oram."

"A. H. Baynes, Esq."

Letter from Mr. J. G. Brown, of Stanley Pool.

"Arthington, Stanley Pool,

"December 26th, 1888.

"My dear Mr. Baynes,—Yesterday being Christmas day, our men and boys had a holiday. In the forenoon we had a brief and bright Christmas service under the carpenters' shed, consisting of a few lively hymns, reading a few verses of the second chapter of the Gospel of Matthew, two brief prayers, and an address by Mr. Silvey, in which he explained to the people the reason of our keeping Christmas-day as a holiday. It was a simple way of telling the people again of the Saviour's love in coming to the earth on His wondrous mission of redemption. He gave a most earnest, loving Gospel address, and all listened with deepest interest.

"In the afternoon we had a few games and races for the boys, the girls, and our work-people. It was an interesting sight to watch some of them as they assembled both to service and the games, dressed in their best. The Bangalas were especially attractive (perhaps vain would be the better

word) with their large loin-cloths, fancy umbrellas, their walking-sticks mounted with brass-wire, and their long trains of loose cloth. It had been an enjoyable time. All were happy and hearty; and we were just about to close when a special courier from Wathen appeared, bearing the sad, sad tidings that our dear brother Slade had been called home. I cannot tell you, dear Mr. Baynes, how we felt, nor what a gloom was cast over our station on receipt of the sad news. We knew about his illness, and were not without anxiety regarding him; yet we were much taken by surprise, and our hearts are full of sorrow. *Another* of our little band gone, after only a few months' service for the Master in Congoland! Again, we have but to bow our heads submissively, and believe that God doeth all things well. It is no surprise to our Master Himself, these dispensations to our beloved Mission.

"Our brother came on a visit to Stanley Pool some six weeks ago, and we had the pleasure of making his acquaintance then. It was a joy to meet him and have fellowship with him. So manly, hearty, and capable; so genial and warm hearted; we were looking forward to his coming up country with bright anticipation, but lo! he is away. To us here it is a sad blow. To the Committee and the churches it will be sad tidings. Yet to us all it is but a fresh call for fuller consecration; to us in the discharge of our duty here—in seeking to acquire the languages of these people quickly that we may be the bearers of the glorious Gospel message to them—and to the home churches that they may be faithful to their sacred trust. Surely it will but stimulate those who have the Master's call for Congo to come speedily to our help, and arouse the Lord's stewards to give more liberally so that the work out here may go on apace.

"Our hearts are cheered by the prospect of reinforcements soon, and our hopes are bright for the future. Already there is a sound as 'of abundance of rain.'—With hearty regards, believe me, yours most sincerely,

"A. H. Baynes, Esq., London." "JOHN G. BROWN.

We give as our frontispiece an engraving of our departed brother sitting in his Wathen Mission House Home, taken from a photograph received only a few weeks ago.

Work on the Upper Congo River.

MR. R. D. DARBY, writing from Lokolela, on the Upper Congo River, six hundred miles from the coast, says:—

"October 22nd, 1888.

"DEAR MR. BAYNES,—Only a few months ago our brother Richards left here looking comparatively strong and healthy. He reached Banana in safety, and then we heard that he was ill with a severe attack of hæmaturic fever. A fortnight ago the *Peace* arrived, and then our worst fears were realised. He had passed over to the majority. Few had more personal intercourse with our late brother than I had. For nearly two years we lived in one house. Each attended the other during any slight indisposition or any serious illness. Each sympathised with the other in times of sorrow and trial. Many times have we entreated

the Father 'to give us our daily bread' when things have been hard and food not easy to get. Morning and evening did we come to the mercy-seat and seek for that help and guidance which God alone could give us. How often in the evenings when our work was done did we sit and talk of the dear ones at home! It is all past now; 'I shall go to him, but he will not return to me.' He was, indeed, 'faithful unto death.'

"The people in the towns were very sorry to hear of his illness and death. He had a great hold of the people here.

"Our brother seemed to be exceedingly well fitted for African life and work. He was very clever at picking up the language. When he left here he had part of St. Mark's Gospel translated, and hoped to finish it, and leave it at Tunduwa to be printed there. I am sure that you will agree that this showed very good progress and hard study to be able to do this after less than two years' residence among the Bobangi.

'God moves in a mysterious way,
His wonders to perform.'

We feel that very strongly at times, and never more so than at present Richards is gone. 'His sun has gone down while it was yet day.' The Master needed him up higher.

"A CALL FOR REINFORCEMENTS.

"The Master needs some one to come and fill up the gap left. Who volunteers? Oh, if you, dear Mr. Baynes—if the dear people at home—could just see this great up-river country, I am sure there would be no lack of men or means to carry on the Lord's work. There are thousands and thousands of people all along the banks. I believe there are still larger numbers, say a day inland. And we have only *three* men to speak to these hundreds of thousands. Surely this cannot last much longer. It seems to mean one of two alternatives—we must have more men, or we must give up Bolobo or Lokolela. But the churches at home will never allow us to do the latter! What! the Baptist Missionary Society 'retreat! Our history as a society will not admit of the thought. Our loyalty to God forbids the idea. The hundreds of thousands of perishing souls around us urge us to advance. We cannot retreat, Sir. We cannot stand still. We *must* go forward. Our numbers are few, our strength is small, but our Father is almighty. Not by might, nor by power, *but by My Spirit*, saith the Lord. Yes! I am confident. There are bright days in store for the Congo. Droppings of blessing already cheer our hearts. What will it be when the showers begin to fall? And they will come. Just as 'the small cloud, no bigger than a man's hand,' enlarged and spread itself over the whole of the sky, so will the droppings increase and become mighty showers.

"GOOD NEWS.

"We are glad to report that all is well with us at Lokolela. Mr. Harrison and myself are both having very good health indeed.

"As a rule we have plenty of fowls, goats, and native vegetables. This good supply obviates the necessity of eating tinned meats. *We attribute our good health in a great measure to our native food supply.* Then we always get plenty of food brought to the station for our workmen. We are now busy building a good clay house for our missionary sisters, whom we expect about the end of December. Mr. Harrison and I each live in a comfortable little clay house. Our rela-

tions with the people are of a very hearty, satisfactory, and improving nature. We employ nine or ten natives regularly on the station, and though they scarcely 'earn their salt,' we find it helps us with the language, and gives us some hold upon the people.

"A few days ago I went down to the extreme end of the Lokolela towns. This is the first time I have ever been there. The people at Mokunza, as that part is called, are much more unused to white men than the people at this end of the towns. As a rule, previously, they have been hostile to our going there. However, they are much more anxious to see us now, and are even asking that we should go and build there. It is not long since they caught a man from Likuba (on the opposite bank) and cut off his head at once. I noticed on one roof no less than seven skulls arranged side by side. On a forked stick there were four more skulls hanging and dangling in the breeze, and several other houses had one, two, and three on the roof. The people, however, seemed very friendly. Many of them I had already seen and spoken with at our beach. I chatted with several of them, and everything went off very pleasantly.

"Recently I have been establishing very friendly relations with Lilonga, the chief of one of the largest, if not *the* largest, of the Lokolela towns.

"We have had visits from the chiefs at Bonga on the north side, and they are very anxious that we should go over and visit them. In fact everyone is friendly, and if we only had the men—and it *is* strange that they don't come—we could easily establish a large number of stations in densely populous districts.

"Can you not, dear Mr. Baynes, induce the good friends at Liverpool who gave us the money to open two new stations—I say, can you not induce them to give us a couple of their sons, or perhaps four, to come and help to really establish them? Come on, brothers, I say, and you shall never regret it.

"With kindest regards from Mr. Harrison and myself, ever sincerely yours, "ROBERT D. DARBY.

"A. H. Baynes, Esq."

1889.—Anniversary Services.

WE are anxious to inform our readers that, in consequence of Easter falling during the week usually set apart for our Anniversary Meetings, the Committee have felt compelled to fix the services a week later than in previous years.

In consequence of this alteration we are unable to secure Exeter Hall for the Annual Missionary Meeting, or the Young People's Meeting. By the kindness, however, of the pastor and officers of the City Temple, these gatherings will be held in that building, which, being central, and easily accessible, will, we trust, prove a very satisfactory arrangement.

Subject to these needful changes, the 1889 Anniversary Services will be as follows:—

INTRODUCTORY PRAYER MEETING, in the Mission House Library, on

Thursday, 25th April, 1889. The Rev. JAMES ARCHER SPURGEON, of Croydon, to preside, and deliver an Address.

MISSION SUNDAY—28th April.

ANNUAL PUBLIC MEMBERS' MEETING, in the Mission House Library, on Tuesday, 30th April. Chairman—His Worship the Mayor of Huddersfield, JOSEPH BROOKE, Esq., J.P.

PUBLIC MISSIONARY SOIREE, in the Freemasons' Hall, Great Queen Street, Tuesday evening, 30th April. Chairman—EDWARD ROBINSON, Esq., of Bristol. Speakers—The Rev. Dr. F. W. MCDONALD (President of the Wesleyan College, Handsworth, Birmingham); the Rev. PHILIP DAVIES, B.A. of the Congo Mission); and the Rev. E. S. SUMMERS, B.A. (of Serampore College).

ZENANA MISSION.—The Annual Breakfast Meeting will be held in the Large Hall, Cannon Street Hotel, on Wednesday, 1st May, at 8.45 a.m. EDWARD RAWLINGS, Esq., will preside. Miss J. M. ANGUS, of Bhiwani; Rev. R. WARDLAW THOMPSON, Foreign Secretary of London Missionary Society; and Mrs. ARMSTRONG, of Burmah, will address the meeting. It is also hoped that Miss Fletcher, of Delhi, and Miss Dawson, of Madras, will be present, though their state of health will not allow them to speak.

BIBLE TRANSLATION SOCIETY.—Annual Meeting, Wednesday evening, 1st May, at 6.30 p.m., in Bloomsbury Chapel. Speakers—Revs. P. DAVIES, B.A., of the Congo Mission; T. H. BARNETT, of Dacca, East Bengal; and JAMES OWEN, M.A., of Swansea.

ANNUAL MISSIONARY SERMON, in Bloomsbury Chapel, on Wednesday, 1st May. Preacher: The Rev. R. W. DALE, M.A., D.D., of Birmingham.

ANNUAL PUBLIC MISSIONARY MEETING, in the City Temple, Holborn, on Thursday, 2nd May. Chairman—Sir WILLIAM WILSON HUNTER, K.C.S.I., LL.D., C.I.E., &c. (late Director-General of Education in India). Speakers—The Rev. PROFESSOR ELMSLIE, D.D., of Queen Square Presbyterian College; the Rev. J. J. FULLER, of West Africa; and the Rev. J. EWEN, of Benares, N.W.P.

PUBLIC MISSIONARY BREAKFAST CONFERENCE, in the Freemasons' Hall, Great Queen Street, on Friday, 3rd May. Chairman—W. R. RICKETT, Esq., Treasurer of B.M.S. A Paper to be read by the Rev. RICHARD GLOVER, of Bristol, to be followed by open Conference.

YOUNG PEOPLE'S MISSIONARY MEETING, in the City Temple, Holborn, on Friday evening, 3rd May. Chairman—W. C. PARKINSON, L.C., Esq., of Camden Town. Speakers—BENJAMIN CLARKE, Esq., of the Sunday School Union; Rev. H. CARSON GRAHAM, of the Congo Mission; Rev. J. J. FULLER, of the West Coast; and the Rev. T. H. BARNETT, of Dacca, East Bengal.

NOTE.—In consequence of the great pressure upon our space this month we are reluctantly obliged to defer until next month our usual acknowledgments under the head of "The Lord Loveth a Cheerful Giver" and also several items of "Recent Intelligence."

Mission Work by Chinese Christian Students.

THE Rev. J. S. Whitewright, of Tsing Chu Fu, Shantung Province, writes:—

"November 26th, 1888.

"MY DEAR MR. BAYNES,—Some account of the evangelistic work of our students here may be of interest to you. We are doing our utmost to impress upon these men while they are with us, whether they are training as pastors or as teachers for the Christian schools, that they ought to be at the same time, as far as they may have opportunity, *missionaries to their own heathen countrymen.* To this end they are frequently sent out on Sundays and occasionally at other times to do direct evangelistic work besides their preaching at the Christian stations. This work they have entered into very heartily from the first, and the way they are received and listened to gives us more and more ground for encouragement.

"Our great difficulty has been to get the people really to hear the message we have to bring, and we have to devise means for bringing them into contact with us in a friendly way, in order to give us better opportunity for bringing the truth before them in a way that they may be enabled to understand it.

"VALUE OF MEDICINES.

"One way we have adopted lately is that of supplying the students with a few simple medicines which they know how to use. This brings many people about them in their country work who otherwise might not come near the foreigner, or any one preaching the 'foreign doctrine.' It also gives opportunity for directing many to the dispensary in the city, where they are further brought within Christian influences. During the recent outbreak of cholera in our district the students visited many of the affected villages, taking with them medicine that had been found of value, supplied by Dr. Watson. The impression produced on the people by these efforts has been most favourable, the remark often being heard, 'Truly these Christians are seeking to do men good.'

"OTHER MEANS.

"Foreign pictures are much appreciated and are a great attraction. A large coloured one of Christ blessing little children is often used. The pictures are sometimes hung up outside one of the little chapels in the country, and attract many people who otherwise might never come near a 'Jesus worship-hall,' to come and listen while they are explained.

"For about a year the magic lantern has been used in the country work with good results. We have to be very careful, however, as to not allowing it to be known that an exhibition is to take place, otherwise the crowd that gathers is too large and altogether unmanageable. On one occasion notice had somehow got abroad a fortnight beforehand, and the crowd that gathered was immense, some of the baser sort taking the opportunity to make a disturbance and tear down and steal the sheet. This, however, is the only difficulty we have so far met with. The usual plan is to send word the day before to a village where we have a station, and the Christians thereupon invite their friends and acquaintances in their own and neighbouring villages.

The sheet is usually fastened on the wall of the chapel compound, or in some open space in the village, while one of the students works the lantern, and another, standing on a chair or table, explains the pictures. As a rule the people are very interested and listen quietly. It was found by experience that it was well to begin with something to specially attract the people and gain their attention. A picture of a steamboat or steam engine is a good thing to start with, as, however slow they may be to hear the 'doctrine,' they are always very ready indeed to hear of foreign science and invention. Talks on these matters, too, have a real practical value, as they soon learn that foreigners are not quite so much to be despised as they used to think, and they are thereafter more ready to hear us on other matters.

"PICTURES.

"A picture of a foreign burial-ground, showing the carefully kept graves and the beautiful tombstones gives opportunity for dispelling some of their false notions as to our lack of reverence for the departed, and especially our supposed entire lack of filial piety. The picture of a place of worship, perhaps, comes next. One we have showing the interior of Mr. Spurgeon's Tabernacle, and the statement of the number of people it contains always produces a profound impression. It also gives opportunity to explain that the 'heavenly doctrine' is not believed in only by a few 'barbarians,' but that vast numbers of people in the West believe in Christ, and that, as in China, the country is crowded with temples so in England everywhere churches abound where the one true God is worshipped.

"Perhaps a text from their own sacred books follows, such as 'All within the four seas are brothers,' and by their own sage the attitude they have so long assumed to those of other nations is rebuked. Some Scripture subject may follow, and they are thus gradually led to listen to the great message that we have brought them.

"'THE OLD, OLD STORY.'

"Mr. Forsyth and I are not likely to forget the impression produced as a picture representing the return of the prodigal son was explained. About five hundred people listened very attentively as the old, old story was told again. It never seemed to me so touching as when I heard it that evening. It seemed, too, to touch not a few of those who listened. Occasionally country gentlemen have asked for an exhibition in their own compounds, with a few guests invited by themselves. This we have been only too ready to give, as it is very hard to get into friendly contact with this class. Through means of the lantern alone not fewer than twenty-five thousand people have heard the Gospel of the grace of God.

"Considerable numbers of tracts and pamphlets have been distributed from time to time. Fairs in the neighbourhood are also occasionally visited and preaching work carried on. Over a hundred and fifty villages have been visited this way in about a year.

"The senior students continue to visit in turn at Dr. Watson's dispensary in order to speak to the patients on religious matters. They keep a list of those who seem interested in order that they may not be lost sight of, but visited in their homes in the country as occasion offers.

"Thus in various ways these men

are seeking to be missionaries to their heathen countrymen, sometimes received kindly, often with indifference, sometimes driven away with curses. We are seeing results in the breaking down of much prejudice and opposition formerly met with, in the reading of our books on the part of many formerly indifferent, and we are hoping that in the years to come that through God's blessing a great harvest will be reaped and very many be added to the church.

"INDEPENDENT STUDENTS.

"You will be glad to know that now ten out of the twenty-three regular students at present in the Institution are supported independent of foreign funds. You will thus see that we are steadily keeping before the native church the principles of independence and self-support.

"The enthusiasm of the students in their studies, as well as their earnestness in their preaching efforts, are a source of great encouragement to those engaged in teaching and to us all, and gives us much hope as to their future usefulness in building up and extending the church. That the result of all may be the firm establishment of the native church in the faith of Christ, and the speedy addition of many who are now in darkness to share its glorious light, is our constant prayer, in which we know our friends at home join us.—I am very heartily yours,

"J. S. WHITEWRIGHT.

"A. H. Baynes, Esq."

The Congo Mission.

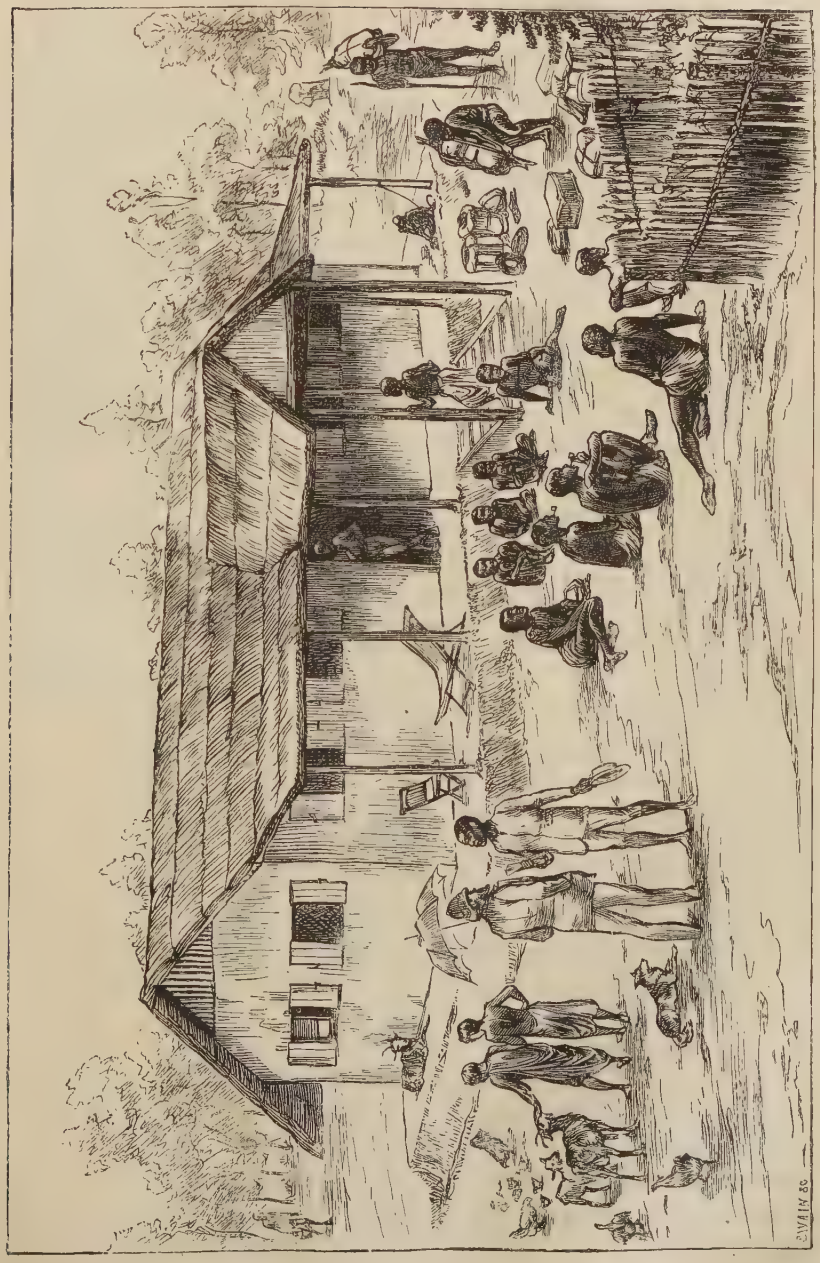
WATHEN (NGOMBE) STATION.

I.

THIS illustration will be interesting to the readers of the MISSIONARY HERALD, as showing the house erected by Mr. Darling at Wathen Station in 1885. It was the first building on the present site, and is a comfortable, though small, dwelling. The walls are made of clay, the roof being thatched with grass. This house is at present occupied by Mr. Bentley. A corner of the garden is seen in the picture. This is generally gay with beautiful flowers, besides such tropical plants as the frangipanni, African lilac, cocoa, alligator pear, Jerusalem thorn, pride of Barbadoes, palms, pineapples, &c. There are always some good old English flowers in bloom, such as the sunflower, marigold, convolvulus, nasturtium, zinia, &c.

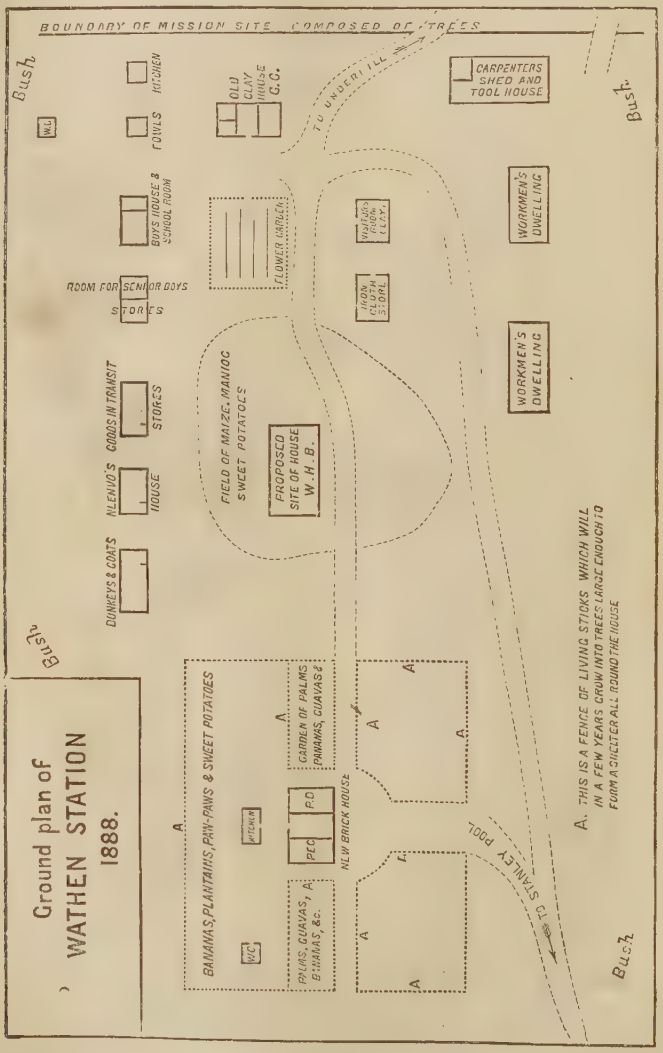
The sketch is intended to represent the arrival of a caravan from Underhill; and the carriers, coming in slowly, and one at a time, are glad to put their burdens down and rest. The missionary has just been called away from school with the boys to receive the goods and to store them.

In another picture we give a ground plan of Wathen Station as it is at present, showing the various buildings erected since 1885. We wish the building were altogether finished; but there is more to be done, and we hope ere long to be able to put up a chapel and schoolroom. The time for



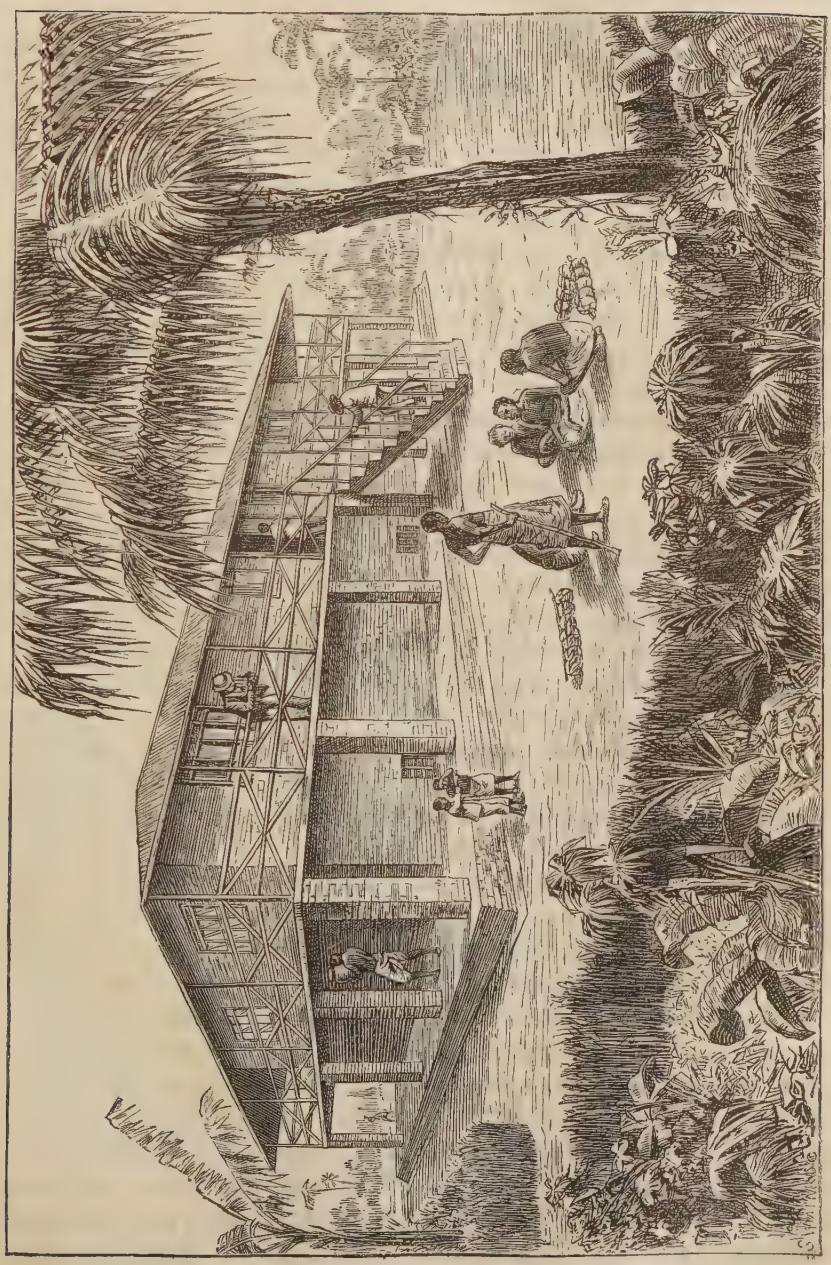
FIRST MISSION HOUSE, WATHEN STATION.—(*From a Photograph.*)

this will soon come, but at present most of the preaching around Wathen Station is done in the open air.



II.

Wathen Station is situated on a fine plateau, some 2,000 feet above the sea level. When standing in a good position a most extensive view is obtained. Quite close there appear before us the town-covered hills, Ngombe, Kimbenza, Eyombe, Kimbanda, Vunda, and others, while in the



THE NEW MISSION HOUSE, WATHEN (NGOMBE) STATION.—(*From a Photograph.*)

background we see the hills on the north bank of the Congo; and sometimes there can be seen the higher falls of the Edwin Arnold River, which are from sixteen to twenty miles distant.

Missionary labours at Wathen have been to a large extent confined to itinerating among the surrounding towns, services being held in three or four towns on the Sunday and in one or more towns each day of the week. We hope soon to be able to get the people to come to the station for the services, and then we shall want a chapel. The buildings which have been erected thus far may be classified into dwellings and stores. The ground plan (*see* page 100) will enable the reader to form some idea of the way in which the station is laid out. In the earlier days of the Mission the houses were constructed of grass thatch; but, owing to the raids of the white ants, these houses did not last very long. Neither were they safe from the depredations of thieves, nor from the risk of fire. Houses with clay walls were then built, and for the most part these have answered very well; but it was difficult to have anything more than a ground floor to a clay house, and it was felt to be important, for sanitary reasons, that the living rooms should be raised from the ground. What, then, was to be done? A brick house seemed to be the only solution of the difficulty, and so a brick house was resolved upon; and the Committee having sanctioned it, the arduous work of making bricks and burning them was commenced. Two hundred and fifty miles from the coast, with only unskilled black labour, having to send some 600 yards for every pail of water that was used for mixing the clay, having to use dry wood for burning the bricks, having sometimes to go out at night to see that the men appointed to "fire the kilns" were not asleep, and during the day to lay many a brick ourselves to ensure getting a straight wall. In this way did the house grow—foundations, basement walls, upper walls, verandah pillars. And now, mainly under the superintendence of Mr. Davies, the house is completed—two large-sized bedrooms, and one large sitting and dining-room, with glazed windows and doors. Underneath are three store-rooms, six feet in height, with barred apertures for free ventilation. A subsoil drainage was constructed beneath the house, and a boarded verandah surrounds the building. A belt of quick-growing trees has been planted all around to form a sort of protection from the malarial winds; and now we trust that, having taken so many precautions, we may be more free from those attacks of fever which have been our hindrance and great sorrow. The accompanying illustration will serve to give our readers an idea of the external appearance of the new brick house at Wathen, the plan of which was constructed, and the work of building commenced, by the late Rev. T. J. Comber. PERCY COMBER.

Contributions

From January 13th to February 12th, 1889.

When contributions are given for special objects, they are denoted as follows:—The letter *T* is placed before the sum when it is intended for *Translations*; *N P*, for *Native Preachers*; *W & O*, for *Widows and Orphans*

ANNUAL SUBSCRIPTIONS.

Aldis, Mrs	2	2	0
Arrowsmith, Mr G., Northwich	1	0	0
Baddeley, Mr D.	0	10	0
Bentall, Mrs, Chelmsford	1	0	0
Best, Miss Fanny	0	10	0
Billing, Mr Joseph	3	0	0
Braden, Rev J. T.	1	1	0
Butterworth, Rev J. C., M.A.	2	5	0
Buxton, Sir T. Fowell	5	0	0
Chapman, Mr John	3	3	0
Conran, Major H.	5	0	0
Cowdy, Rev Dr	0	10	6
Crowther, Mr J., Grimsby	0	10	6
Davies, Mr E. W.	10	0	0
Dall, Mrs, Glasgow, for *Africa*	0	10	0
Day, Mr R., Wincanton	0	10	0
Dowson, Mr J., Brentwood	2	2	0
Eastman, Mr W. E., Southampton	0	15	0
Edmonds, Dr J. W.	1	11	6
Edwards, Rev M., Liverpool	1	1	0
Fearnall, Mr W.	1	0	0
French, Mrs	1	1	0
Glover, Mr. T., Blaby	0	10	6
Griggs, Mr B.	0	10	6
Handford, Mr E.	2	2	0
Hardy, Mr L. C.	0	10	0
Haynes, Mr and Mrs R.	0	16	0
Johnston, Mrs, by	0	10	0
Kingsnorth, Mr H. H.	1	0	0
Lloyd, Mr G. A.	1	1	0
Luntley, Mr and Mrs P. H.	10	0	0
Mayo, Rev W., for *Congo*	0	10	0
Nichol, Mrs W. W., for *India*	1	0	0
Noel, Rev H., M.A.	5	0	0
Pierce, Mr J. J., Lamberhurst	5	0	0
Pedder, Miss, for *Congo*	1	0	0
Russell, Mr Jos.	100	0	0
Sargent, Mr E. G.	1	1	0
Sargent, Mr S., Newhaven	1	0	0
Smith, Rev Jas., Newmarket	1	1	0
Steer, Mr A.	5	0	0
Stephen, Mrs, Mollington	1	0	0
Turley, Mr Jas.	1	0	0
Walker, Mrs E.	2	2	0
Walker, Miss	1	1	0
Wilkinson, Mrs, Sabden	3	0	0
Wilson, Mr J. S.	0	11	6
Under 10s.	1	0	0
Do., for *Agra*	0	5	0

DONATIONS.

A Friend of Congo, for *Congo*	60	0	0
A. M., Hornsey, box	0	13	7
A Friend, per Mr J. Wates	10	0	0
A Friend at Leicester	1	0	0
Do., for *Congo*	5	0	0
A Musician	1	1	0
An Octogenarian, Thankoffering for mercies received, for *W & O*	100	0	0
A Thankoffering to the Lord	1	0	0
B. B.	1	0	0
Barnes, Mr T., Sunday morning box	1	6	0
Barran, Mr J., M.P., for *Calabar College Library*	2	2	0
Benham, Mrs, for *Mrs Watson, for furnishing hospital, China*	5	0	0
Bible Translation Society, for *Congo Translation*	200	0	0
Binns, Mrs, boxes	0	12	0
Brook, Rev Jas.	5	0	0
Clark, Mr Jos., Wottonunder-Edge, for *Congo*	1	0	0
"Coward's Trust," per Messrs Harvey, Alsop, and Stevens	333	6	8
Cowell, Mr J. R., for *W & O*	1	0	0
E. M. T., for *Scripture scenes for Mr Bowen James*	2	2	0
E. C. A. R.	1	1	0
"For Jesus"	1	0	0
G. W. R.	20	13	5
"Hope"	0	10	0
"His Steward," for *Mr. Wall's Mission*	1	0	0
In Memoriam, R. E.	150	0	0
J. and J. F.	10	10	0
Do., for *W & O*	5	5	0
Johnson, Mr W.	1	0	0
Do., for *Congo*	1	0	0
"In Memory of Granville," for *Mr Darby's work, Congo*	0	15	0
Mercer, Miss, for *Congo*	1	0	0
Mitchell, Mrs D., Branderburgh	1	0	0
N. E. W., Newport	2	10	0
Newman, Mr J., New Cross, for *Congo*	0	10	0
Osborne, Mrs W., Hemel Hempstead	10	0	0
Swan, Mrs J. E., Beckenham, box	1	4	0
Two Friends, for *W & O*	1	5	0
Two Friends, per Y.M.M.A., for *Congo*	0	10	0
25 N. G.	0	15	10
W. and A. P.	1	0	0
Wates, Mr Jos.	20	0	0
Williams, Mr T. E., for *China*	1	0	0
Do., for *Congo*	1	0	0
W. M.	2	0	0
Under 10s.	1	12	3
Do., for *W & O*	0	2	6
Do., for *Congo*	1	2	8

LEGACY.

Boustead, the late Mr E., of Clapham Park, by Messrs. Shaw, Young, and Henderson	5,000	0	0

LONDON AND MIDDLESEX.

Acton, for *W & O*	2	9	1
Alperton	2	2	0
Do., for *W & O*	0	16	8
Battersea, York-road, for *W & O*	2	2	0
Battersea Park, for *W & O*	1	1	0
Do., Sunday-school	2	10	6
Berkeley-road, Chalk Farm, for *W & O*	1	1	0
Bermondsey, Drummond-road	5	0	0
Bloomsbury Chapel	39	0	0
Do., for *Congo*	11	0	0
Brixton, Kenyon Ch., for *W & O*	6	6	0
Do., Wynne Road, for *W & O*	1	10	0
Brompton, Onslow Ch., for *W & O*	1	11	0
Camberwell, Denmark-place Juvenile, for *support of N P, Barisal*	11	3	3
Do., for *W & O*	6	0	3
Do., Mansion House Chapel	0	12	0
Camberwell-gate, Horsley-st., per Y.M.M.A.	2	2	0
Clapton Downs Ch.	32	15	1
Do., for *Congo*	35	1	6
Do., for *N P*	2	11	6
Do., for *Barisal Sch.*	2	9	3
Ealing, per Y.M.M.A.	2	2	0
Enfield	8	16	8
Do., for *W & O*	2	8	2
Do., for *support of Congo boy*	2	10	0
Do., Totteridge-rd., for *W & O*	1	11	0
Forest Gate, Woodgrange Sunday-schl., per Y.M.M.A.	15	1	7
Fulham Sunday-school	1	15	8
Grove-road Ch. Sunday-school, Victoria-park	22	0	0
Green-lanes United Band	0	11	10
Hackney, Mare-street	39	15	4
Do., for *N P*	2	6	10
Hammersmith, Westend	3	6	0
Do., Avenue-road, for *W & O*	3	2	0
Hampstead	30	0	0
Do., for *W & O*	18	18	5
Harlington	1	7	2
Harrow	3	3	3
Do., for *N P*	2	3	4
Hawley-road Ch., for *W & O*	4	15	6

Hendon	30	14	4
Do., for *Congo*	1	1	0
Highbury - hill, for *W & O*	6	4	0
Do., for *N P*	0	17	6
Do., Sunday - school, per Y.M.M.A.	11	15	1
Hounslow, Providence Chapel	0	5	0
James-street Ch., for *W & O*	1	1	0
John-street, Edgware-road, for *W & O*	2	2	11
Kingsgate - street, for *W & O*	1	1	0
Maze Pond Ch. Sunday-school	25	0	0
New Southgate, for *W & O*	2	4	0
Peckham Park - road Chapel	14	11	6
Putney, Werter-road, for *W & O*	1	12	0
Do., Sunday-school, for *support of boy at Delhi*	2	10	0
Do., Union Church, for *W & O* (moiety)	7	0	0
Regent's Park Ch., for *W & O*	12	13	6
Shap-street Mission, per Y.M.M.A.	0	3	6
Stockwell, for *W & O*	2	15	6
Stoke Newington, Devonshire-square Ch., for *W & O*	6	6	0
Stratford-grove Sunday-school	7	16	7
Do., Carpenter-road	3	0	6
Tottenham, for *W & O*	1	1	0
Twickenham, for *G. C. Dutt's Native Sch., Khoolnea*	12	0	0
Do., Sunday-school	5	13	0
Do., St. Margarets, for *W & O*	1	12	0
Do., do., Sunday-schl.	4	15	4
Upper Holloway, for *W & O*	8	13	6
Do., Y.M.C.U.	1	1	5
Do., do., for *Congo*	5	0	0
Victoria Ch., Wandsworth-road	15	0	0
Walworth-road Ch., Y.M.B.C.	2	0	0
Wheatsheaf Hall, South Lambeth, Sunday-sch.	0	13	9
Wood Green, for *Congo*	1	10	0
Do., for *India*	1	2	0
Do., for *support of two boys at San Salvador*	4	8	3

BEDFORDSHIRE.

Ampthill, for *W & O*	1	2	6
Do., for *N P*	0	14	6
Bedford, Mill-street, for *W & O*	2	1	7
Keysoe, for *N P*	0	12	10
Do., for *W & O*	0	9	6
Luton, Wellington-st., for *W & O*	2	2	0
Riseley, for *W & O*	0	12	0
Stevington	0	6	2
Do., for *W & O*	0	3	10
Toddington, for *W & O*	0	6	6

BERKSHIRE.

Ascot, for *W & O*	0	6	0
Ashampstead District	3	6	4
Beech Hill	0	10	0
Do., for *W & O*	0	10	0
Do., for *N P*	1	7	4
Hurst, nr. Reading	3	3	11
Reading, King's-road	50	6	4
Do., do., for *W & O*	13	0	0
Do., do., for *N P*	4	19	5
Do., Silver-street	0	9	4
Do., Carey Ch., for *W & O*	5	0	0
Do., do., for *Congo*	26	13	4
Wallingford, for *W & O*	4	4	9
Wokingham, for *W & O*	5	0	0
Do., for *N P*	1	0	0

BUCKINGHAMSHIRE.

Chenies, for *W & O*	0	6	0
Chesham, Zion Ch., for *W & O*	1	1	0
Deanshanger	0	12	0
Do., for *N P*	0	12	0
Dinton	0	3	0
Gold Hill, for *W & O*	0	15	0
Do., Sunday-school, for *N P*	1	11	4
Great Marlow, for *W & O*	0	12	0
High Wycombe, for *W & O*	2	19	7
Long Crendon, for *W & O*	1	0	0
Prince's Risboro', for *W & O*	1	0	0
Speen, for *W & O*	0	10	0
Weston Turville, for *W & O*	0	7	6
Wraysbury	25	15	6
Do., for *W & O*	2	12	2

CAMBRIDGESHIRE.

Burwell, for *W & O*	0	10	0
Do., for *N P*	2	6	8
Cambridge, St. Andrew-street, for *W & O*	6	1	11
Cherryhinton Sunday-school, for *N P*	0	9	6
Harston, for *W & O*	0	14	0
Mildenhall	8	14	10
Do., for *W & O*	0	11	6
Prickwillow, for *W & O*	0	5	0
Do., for *N P*	0	10	0
Swavesey, for *W & O*	0	14	0

CHESHIRE.

Altrincham Tabernacle	1	10	6
Birkenhead, Welsh Ch., for *W & O*	0	6	0
Do., Jackson-street	2	17	9
Do., for *N P*	0	14	0
Do., Cathcart-street Sunday-school	5	0	0
Chester, Hamilton-place, for *W & O*	0	15	0
Do., Grosvenor Park	3	10	0
Do., do., for *W & O*	2	5	0
Egremont	2	14	10
Hyde, for *W & O*	0	10	0
Little Leigh, for *W & O*	1	0	0
Stockport, for *W & O*	1	15	0

CORNWALL.

Hayle Sunday-school, for *N P*	0	10	3
Redruth	1	19	6
Do., for *N P*	0	6	0
St. Austell	1	3	5
Truro, for *N P*	1	0	0

DEVONSHIRE.

Appledore, for *W & O*	0	10	0
Bampton, for *W & O*	0	3	0
Bradninch, for *W & O*	3	5	3
Croyde and Georgeham, for *W & O*	0	10	0
Gt. Torrington, for *N P*	0	15	7
Kingsbridge, for *W & O*	2	2	0
Do., for *N P*	0	1	9
Newton Abbot	6	2	4
Do., for *W & O*	1	1	0
Paignton	2	8	5
Do., for *N P*	0	15	10
Plymouth, George-st.	50	0	0
Totnes, for *W & O*	3	0	0
Tuckenhay, for *W & O*	0	3	10

DORSETSHIRE.

Bridport	0	11	0
Do., for *W & O*	0	10	0
Buckland Newton, for *W & O*	0	6	6
Wimborne	0	4	0

DURHAM.

Hamsterley, for *W & O*	0	5	0
Middleton Teesdale, for *W & O*	0	10	0
Do., for *N P*	2	0	0
Spennymoor, for *N P*	1	13	6
Sunderland, Lindsey-road Sunday-school	0	1	9
West Hartlepool, Tower-street, for *W & O*	0	6	1
Wolsingham, for *W & O*	0	5	0
Do., for *N P*	2	14	6
Do., Sunday-school	0	6	0

ESSEX.

Barking, Queen's-road, for *N P*	1	13	4
Barking - road Tabernacle Sunday-sch., per Y.M.M.A.	0	10	0
Harlow, for *W & O*	2	0	0
Halstead, for *W & O*	0	17	6
Langham, for *W & O*	0	18	6
Leytonstone	12	0	0
Maldon, for *W & O*	0	15	0
Potter-st., for *W & O*	0	17	0
Saffron Walden	39	18	4
Do., for *W & O*	2	2	0
Do., for *support of boy, "Ulandu," under Mr Harrison*	5	0	0
Southend, Clarence-rd. Sun.-sch., for *Congo*	0	17	6
Theydon Bois Sunday-school, for *N P*	0	13	6

GLOUCESTERSHIRE.

Bourton-on-the-Water, for *W & O*	2	17	0
Cheltenham, Salem	12	9	9
Do., for *W & O*	7	0	9
Chipping Sodbury	7	11	6
Coleford, for *W & O*	1	8	6
Fairford, for *W & O*	1	0	0
Maiseyhampton, for *W & O*	0	5	0
Naunton and Guiting, for *W & O*	1	0	0
Ruardean Hill, for *W & O*	0	4	6
Shortwood, for *W & O*	2	10	6

HAMPSHIRE.

Andover	23	13	8
Bournemouth, Lansdowne Ch. Sun.-sch., for *N P*	2	4	3
Brockenhurst, for *W & O*	0	10	0
Brockhurst, for *W & O*	0	15	6
Broughton	0	8	3
Do., for *W & O*	1	17	2
Do., for *N P*	0	17	3
Do., Stockbridge, for *N P*	2	10	3
Do., Winterslow	0	18	1
Fleet	0	18	0
Do., for *W & O*	1	17	0
Hardway, for *W & O*	0	10	0
Lockerley and Mottisfont	12	18	11
Do., for *N P*	4	17	7
Lymington, for *W & O*	1	5	6
Milford	0	10	0
Do., for *W & O*	0	10	0
Do., for *N P*	0	12	6
Odiham	0	10	0
Ringwood, for *N P*	2	10	6
Romsey	26	0	0
Southampton, East-st., for *W & O*	1	1	0

ISLE OF WIGHT.

Ryde, George-street	12	12	9
Do., Park-road	3	5	9
Ventnor, for *N P*	1	6	0

HERTFORDSHIRE.

Boxmoor, Working Men's Bible-class	6	0	0
Hemel Hempstead	0	1	3
Do., for *W & O*	1	18	0
Mill End, for *W & O*	0	5	6
New Barnet, for *W & O*	3	10	10
Do., for *support of boy, China, under Mr Medhurst*	5	0	0
Rickmansworth, for *W & O*	2	1	3
St. Albans, Dagnall-street, for *support of Congo boy*	2	10	0
Do., Tabernacle, for *W & O*	1	10	0
Tring, New Mill, for *W & O*	2	1	0
Ware	2	12	6
Watford, for *Congo*	1	0	0

HUNTINGDONSHIRE.

Bluntisham, for *W & O*	1	1	0
Woodhurst, for *W & O*	0	10	0

KENT.

Ashford Sunday-school	2	16	9
Beckenham, for *W & O*	4	0	0
Bessels-green, for *W & O*	1	9	9
Do., for *N P*	2	13	0
Bexley-heath, Trinity Chapel, for *W & O*	2	0	0
Brockley-road Chapel	31	11	2
Do., Sunday-school	16	1	9
Do., do., for *W & O*	3	10	0
Do., do., for *N P*	5	0	0
Do., do., for *Congo*	3	0	0
Do., do., for *support of Congo boy*	6	0	0
Do., Creek-st. Mission	0	7	0
Bromley Sunday-school	11	17	6
Catford-hill	27	14	10
Chatham, Zion Chapel	20	9	9
Do., do., for *W & O*	2	10	8
Deal	34	0	0
Do., for *W & O*	2	12	0
Erith	12	1	5
Eynsford, for *W & O*	0	13	6
Faversham	2	1	4
Do., for *W & O*	0	10	0
Herne Bay	0	5	0
Do., for *W & O*	0	7	6
Lee, for *W & O*	5	0	0
Do., Sunday-school, per Y.M.M.A., for *Barisal School*	6	0	0
New Brompton, for *W & O*	1	10	0
Plumstead, Conduit-rd.	8	12	3
Do., for *W & O*	0	15	5
Sandhurst	1	13	8
Do., for *W & O*	2	10	0
Do., for *N P*	1	6	10
Sheerness, for *W & O*	0	8	0
Smarden, for *W & O*	0	3	0
Tonbridge	4	0	0
Do., for *W & O*	1	0	0
West Malling, for *W & O*	1	0	0
Woolwich, Parson's-hill	0	10	0

LANCASHIRE.

Accrington	25	4	0
Do., for *Italian Mission*	25	0	0
Do., for *Congo*	5	0	0
Do., Sunday-school	9	18	6
Bacup, Irwell-terrace, for *W & O*	1	0	0
Do., for *N P*	0	14	3
Bootle	14	17	4
Do., for *W & O*	1	1	0
Do., for *China*	1	0	0
Do., for *Japan*	1	0	0
Do., for *Congo*	1	0	0
Bolton, Claremont Ch.	13	3	6
Do., Zion	2	14	0
Do., do., for *W & O*	1	0	0
Church, for *W & O*	1	12	3
Clayton-le-Moors, for *W & O*	0	18	10
Cloughfold	1	14	3
Doals	6	14	10
Do., for *W & O*	0	12	3
Goodshaw	12	17	7
Do., for *W & O*	1	9	0
Inskip, for *W & O*	0	10	0
Lancaster, for *N P*	0	7	2
Littleboro', for *W & O*	0	4	9
Liverpool	100	0	0
Do., Pembroke Ch.	7	15	6
Do., Princes-gate, for *W & O*	6	19	3
Do., Fabius Chapel	5	3	0
Do., Soho-street	14	17	8
Do., Old Swan, for *W & O*	0	19	4
Do., Everton Village	7	0	0
Manchester Auxiliary—			
United Communion, for *W & O*	3	8	7
Union Ch., for *W & O*	15	7	0
Moss Side	0	10	0
Do., for *W & O*	4	4	0
Grosvenor-street, for *W & O*	2	1	5
Stretford, Union Ch. (moiety)	6	8	2
Do., for *W & O*	1	1	2
Do., Drawing-room sale	14	7	0
Harpurhey (moiety)	7	14	3
Do., for *W & O*	1	11	9
Broughton	0	9	9
Do., for *W & O*	0	16	8
Coupland-st., for *support of Mr Silvey's Kroo boy*	5	0	0
Pendleton, for *W & O*	0	10	11
Sale	18	4	10
Nelson	21	10	10
Do., for *W & O*	1	6	4
Do., for *N P*	1	2	4
Oldham, Hollinwood, Jirch	0	11	3
Oswaldtwistle	10	6	5
Do., for *W & O*	2	4	8
Preston, Fishergate	0	5	0
Do., for *N P*	1	6	0
Rochdale, Drake-street, for *W & O*	0	9	2
Ramsbottom	34	7	8
Do., for *W & O*	2	3	9
Do., for *Congo*	5	0	0
Do., for *Rome*	5	0	0
Seacombe Sunday-schl.	1	2	0
Ulverston	4	0	9
Do., for *W & O*	0	7	0
Warrington, Golborne-street	8	17	4
Do., do., for *N P*	0	10	0
Wigan, Scarisbrick-street, for *W & O*	1	0	0

LEICESTERSHIRE.

Blaby and Whetstone, for *W & O*	1	12	3
Husbands Bosworth	5	6	9
Do., for *W & O*	0	14	0
Do., for *N P*	0	18	4
Leicester, Belvoir-street, on account	50	0	0
Do., Harvey-lane, for *W & O*	1	5	0
Do., Victoria-road, for *W & O*	10	0	0
Do., Emanuel Ch. (moiety) for *W & O*	1	1	0
Monks Kirkby and Pailton, for *W & O*	0	11	6
Do., for *N P*	1	1	0
Oadby	1	12	9
Do., for *W & O*	0	14	3
Do., for *N P*	1	11	3

LINCOLNSHIRE.

Boston, Salem Ch.	0	6	
Do., for *W & O*	0	5	
Do., for *N P*	0	13	9
Holbeach	5	1	

NORFOLK.

Cossey, for *N P*	0	8	
East Dereham, for *W & O*	1	5	
Fakenham, for *W & O*	0	14	
Do., for *N P*	0	18	
Fulmodestone	0	4	
Shelfanger, for *W & O*	0	12	
Sporle, for *W & O*	0	5	
Swaffham	10	0	
Do., for *W & O*	2	2	
Upwell, for *N P*	0	7	9

NORTHAMPTONSHIRE.

Aldwinkle, for *N P*	0	4	
Blisworth, for *W & O*	1	3	
Do., for *N P*	1	3	
Braunston, for *N P*	0	14	
Guilsborough	1	0	
Do., for *W & O*	0	10	0
Kings Sutton, for *N P*	0	8	6
Kingsthorpe, for *W & O*	0	10	

Kislingbury	4	2	4
Do., for *W & O*	0	10	0
Moulton and Pitsford, for *W & O*	1	0	0
Northampton, Grafton-street, for *W & O*	0	10	0
Roade, for *W & O*	0	10	0
Thrapston, for *W & O*	0	15	0
West Haddon, for *W & O*	0	12	0
Wollaston, Zion Ch., for *W & O*	0	10	0
Do., for *N P*	0	10	0

NORTHUMBERLAND.

Berwick-on-Tweed	69	10	0
Do., for *W & O*	3	0	0
Do., Baptist Church meeting in Good Templars' Hall, for *Congo*	3	7	0
Fenwick Steads, for *Congo*	8	12	0
Newcastle, Rye Hill, for *W & O*	3	16	0
Do., Westgate-rd. and Jesmond, for *N P*	1	1	0
North Shields, for *W & O*	0	10	0

NOTTINGHAMSHIRE.

Newark, for *W & O*	0	17	6
Nottingham, Deely-road, for *W & O*	7	5	6

OXFORDSHIRE.

Caversham, for *N P*	1	11	6
Do., for *Congo*	0	17	0
Chadlington, for *N P*	0	2	0
Coate	30	7	3
Henley-on-Thames, for *W & O*	0	13	0
Hook Norton	8	8	0
Do., for *W & O*	0	12	0
Do., for *N P*	0	13	0
Woodstock	3	1	9
Do., for *W & O*	0	8	0
Do., for *N P*	2	18	3

RUTLAND.

Langham Sunday-schl., for *N P*	0	10	0
Oakham, Melton-road, for *W & O*	0	15	0

SHROPSHIRE.

Lord's Hill	0	12	6
Do., for *N P*	1	9	0
Shrewsbury, Claremont Ch. Sunday-school	5	5	0

SOMERSETSHIRE.

Bathford	1	10	0
Bristol	25	0	0
Do., Buckingham Ch., for *W & O*	5	8	8
Do., City-road, for *W & O*	3	3	0
Do., Cotham-grove, for *W & O*	8	2	1
Do., King-street, for *W & O*	2	1	6
Do., Tyndale Ch., for *W & O*	2	3	6
Cheddar, on account	5	0	0
Fivehead and Isle Abbots, for *W & O*	0	12	6
Frome, Badcox-lane, for *W & O*	2	0	0
Do., Sheppard's Barton, for *W & O*	4	0	0
North Curry and Stoke St. Gregory	7	9	4
Do., for *N P*	1	7	5
Pill, for *W & O*	0	10	9
Stogumber, for *W & O*	0	8	3
Street, for *N P*	0	19	0
Wells, for *W & O*	0	18	10
Weston-super-Mare, Bristol-rd., for *W & O*	2	2	0
Wincanton, for *W & O*	1	6	3

STAFFORDSHIRE.

Brierley Hill, for *W & O*	0	12	6
Wednesbury, for *W & O*	0	7	0

SUFFOLK.

Bradfield St. George, for *W & O*	0	10	0
Ipswich, Stoke-green, Juvenile	4	11	1
Rattlesden	3	12	0
Do., for *W & O*	1	0	0
Do., for *N P*	0	12	3
Walton, for *W & O*	1	1	0

SURREY.

Croydon	15	0	0
Do., Sunday-school	11	17	2
Do., do., for *West Croydon School*	6	7	2
Dulwich, Lordship-lane Sunday-school	10	0	0
Godalming	2	12	6
Guildford, Commercial-road, for *W & O*	1	5	0
Do., for *N P*	3	7	10
Kingston	7	15	0
Lower Tooting, Longley-road, for *W & O*	0	15	0
Merton, Union Ch. Sunday-school	1	10	1
Norbiton, for *W & O*	0	10	0
Redhill	4	11	4
Do., for *N P*	2	8	8
Richmond, Duke-street, for *W & O*	0	14	3
South Norwood	8	2	3
Do., Sunday-school	34	8	10
Do., do., for *N P*	1	17	3
Surbiton, for *W & O*	2	0	0
Sutton	5	18	2
Do., for *W & O*	10	0	0
Do., for *N P, Delhi*	2	0	7
Thornton Heath, Beulah Sunday-school	1	9	6
Wallington	2	2	0
West Norwood, for *Congo*	1	1	6

SUSSEX.

Brighton, Queen-square, for *W & O*	2	2	0
Do., Holland-road, for *N P*	0	1	0
Forest Row, for *N P*	1	3	3
Shoreham, for *W & O*	1	1	0

WARWICKSHIRE.

Attleboro', Nuneaton, for *W & O*	0	12	6
Birmingham	40	18	10
Do., for *Mr H. Anderson's Barisal Sch.*	10	0	0
Do., Smethwick, for *W & O*	1	3	0
Coventry, Queen's-road, for *W & O*	7	10	0
Henley-in-Arden	14	0	0
Do., for *W & O*	1	0	0
Leamington, Warwick-street, for *W & O*	3	3	0
Rugby, for *W & O*	1	0	0
Wolstanton, for *N P*	0	11	6

WILTSHIRE.

Bradford-on-Avon, for *W & O*	1	10	0
Devizes	2	5	0
Do., for *W & O*	1	0	6
Shrewton, for *W & O*	0	11	7
Trowbridge, Bethesda	18	10	3
Do., for *W & O*	1	1	0
Warminster, for *W & O*	1	10	0

WORCESTERSHIRE.

Bewdley Sunday-school	0	13	9
Do., for *N P*	0	8	3
Evesham	14	9	1
Redditch, for *W & O*	0	15	0
Do., for *Congo*	0	2	0
Westmancote	1	1	6

YORKSHIRE.

Armley, for *W & O*	0	11	6
Blackley, Sunday-sch., for *N P*	1	0	2
Boroughbridge, for *N P*	0	7	0
Bradford Aux.—			
Bradford, United Service, coll. for *W & O*	2	10	0
Do., Westgate	0	11	6
Do., Sion, for *W & O*	7	12	9
Do., do., Juvenile	66	11	8
Do., Trinity Ch., for *W & O*	3	12	6
Do., Girlington, for *W & O*	3	0	0
Do., Halifield, for *W & O*	2	14	6
Do., do., Juvenile	10	0	0
Heaton Ch., Juv.	5	18	5
	102	11	4
Less expenses, and amount previously sent in excess	8	3	6
	94	7	10
Brearley, Luddenden Foot, for *W & O*	1	5	0
Bridlington, for *W & O*	0	12	6
Doncaster	3	0	0
Farsley, for *W & O*	4	0	0
Golcar	0	12	0
Guiseley, for *W & O*	0	10	0
Halifax, Pellon-lane	50	14	11
Do., United Coll., for *W & O*	3	0	0
Harrogate, Juv., for *Congo*	4	7	8
Hebden Bridge, for *W & O*	4	0	0
Hull Tabernacle, for *W & O*	0	7	0
Leeds, South Parade	27	17	1
Do., United Coll. for *W & O*	15	1	7
Do., York-road	7	9	6
Do., do., for *W & O*	0	10	6
Do., Beeston Hill	8	10	0
Do., Meanwood-road	6	18	7

Lindley Oaks	3	17	9
Malton, for *W & O*	0	10	0
Morley	0	10	0
Do., for *W & O*	1	0	0
Rawdon, for *W & O*	4	7	6
Rishworth	9	12	3
Do., for *W & O*	0	10	0
Do., for *N P*	1	18	3
Sheffield (on account)	90	16	0
Do., Glossop-road, for *W & O*	7	9	0
Shipley, Bethel, for *W & O*	0	10	6
South Stockton	0	10	0
Do., for *N P*	2	11	11
Sowerby Bridge	2	3	6
Staincliffe	4	10	2
Do., for *W & O*	0	10	0
Todmorden, Roomfield, for *W & O*	0	10	0

NORTH WALES.

Anglesea, Amlwch, Salem, for *W & O*	0	7	0

CARNARVONSHIRE.

Llanaelhaiarn	0	14	8
Portmadoc, Bryn Scotch	0	1	3
Talysarn, Salem	0	7	0
Tyddynshon, for *N P*	1	1	6

DENBIGHSHIRE.

Colwyn, for *W & O*	0	5	0
Do., for *N P*	0	18	0
Denbigh, for *N P*	1	0	0
Llanrwst, for *N P*	0	5	6
Vron, near Llangollen, for *W & O*	0	7	0
Wrexham, Chester-st. Sunday-school	5	13	6

MONTGOMERYSHIRE.

Newtown	0	2	6

SOUTH WALES.

CARDIGANSHIRE.

Cardigan, for *W & O*	0	5	0

CARMARTHENSHIRE.

Felingwm, Sittim, for *N P*	0	6	2
Llandovery, Ebenezer, for *N P*	0	13	5

GLAMORGANSHIRE.

Aberaman, for *W & O*	0	8	5
Briton Ferry, Jerusalem	1	17	6
Cardiff, Bethel, Mount Stuart-square	5	11	2
Do., Tredegarville, for *W & O*	4	4	0
Canton, Hope Ch., for *W & O*	5	0	0
Deri Tabernacle, for *N P*	2	6	2
Gwaellodygarth	0	10	0
Merthyr, High-street	0	10	0
Do., for *W & O*	1	0	0
Portlottyn, for *N P*	0	10	3
Rhondda, Ystrad Tabernacle	0	8	6
Swansea, Mt. Pleasant	14	5	6
Do., for *W & O*	4	13	0

MONMOUTHSHIRE.

Abercarne, English Ch., for *W & O*	1	8	6
Abergavenny, Bethany, for *W & O*	1	11	7
Do., Sunday-school	1	17	5
Do., for *N P*	1	0	0
Newport, Commercial-street, for *W & O*	5	0	0
Norton Skenfrith	0	5	0
Redwick, for *W & O*	0	9	6

PEMBROKESHIRE.

Harmony, for *N P*	3	16	6
Pembroke Dock, Bethany	28	8	0
Sardis	9	4	5

RADNORSHIRE.

Franksbridge	1	0	0

SCOTLAND.

Aberdeen, Crown-terrace	13	0	6
Do., for *W & O*	5	12	0
Do., for *N P*	19	7	0
Do., for *Palestine*	5	5	0
Do., Academy-street Sunday-school, for *N P*	2	0	0
Alloa, for *N P*	0	12	1
Broughty Ferry, for *W & O*	0	12	0
Crieff, for *W & O*	1	0	0
Do., for *Congo*	1	0	0
Do., for *China*	1	0	0
Dalkeith, for *W & O*	1	0	0
Do., for *N P*	1	0	0
Do., for *support of Congo boy*	5	0	0
Dundee, Long Wynd, for *China*	1	0	0
Do., for *Congo*	1	0	0
Edinburgh, for *Mr and Mrs Watt's Roman Mission*	50	19	0
Do., Dublin-street, for *W & O*	18	17	1
Elgin, for *N P*	2	5	0
Do., for *Congo*	4	11	5
Fraserburgh	12	0	0
Do., for *W & O*	1	6	0
Galashiels, Stirling-st., for *N P*	1	1	0
Do., for *Congo*	3	3	0
Glasgow, for *Italy*	60	0	0
Do., Adelaide-place	70	7	3
Do., Hillhead, for *W & O*	25	9	5
Do., Queen's Park	16	0	6
Do., do., for *W & O*	3	12	6
Do., do., for *N P*	0	10	0
Greenock, Orangefield Sun.-sch., for *China*	2	0	0
Do., for *India*	2	0	0
Do., for *Congo*	2	0	0
Hamilton, for *N P*	1	10	0
Hawick	1	0	11
Helensburgh, for *W & O*	0	7	0
Kelso, for *N P*	3	0	0
Do., for *Mr Brown, for support of Congo boy*	5	6	0
Leith, for *Congo*	0	7	0
Lochgilphead, for *N P*	1	17	6
Do., for *Congo*	1	4	1
Paisley, Victoria-place, for *W & O*	2	5	0
Selkirk, for *W & O*	0	10	0
Tiree, for *N P*	2	10	0

CHANNEL ISLANDS.

Guernsey, for *N P*	1	0	0
Jersey, St. Heliers, for *W & O*	2	2	0

EUROPE.

Constantinople	1	1	0
Do., for *Congo*	7	14	6
Holland, Friends, per Rev. H. Z. Kloeckers	4	10	0

AUSTRALIA.

Bathurst, N.S.W., Rev. E. Price	1	0	0

ASIA.

CHINA.

Hankow, Mr C. P. Turner	0	10	0

SPECIAL CONTRIBUTIONS FOR CHINA FAMINE FUND.

A. B. C.	0	10	0
A Friend	0	10	0
A Friend, West Wilts	1	0	0
Ainsworth, Mrs. C.	0	10	0
Aldis's, Mrs., children	0	10	0
Anon., P.O.O.	0	10	0
Anon., Ipswich	0	15	6
A Sympathiser	1	0	0
Bakewell, Mr. J.	1	0	0
Bates and James, Misses	0	15	0
Bilbrough, Mr. W. H.	1	0	0
Bilbrough, The Misses	1	0	0
Billing, Mr. J.	0	10	0
Bragg, Mr. J.	1	0	0
Brainbridge, Mr. E. D.	1	0	0
Bright, Mr. Jas., Birmingham	1	0	0
Briscoe, R. J. T.	0	10	0
Butterworth, Rev. J. C.	0	10	0
Carryer, Rev. T. H.	0	15	0
Carter, Rev. E. A.	0	10	0
Cartwright, Mr. and Mrs. R.	0	10	0
Colman, Mr. H. S., Peterboro'	1	0	0
Colman, Mr. J. J., M.P.	10	0	0
Conran, Major, H.	10	0	0
Cowell, Mr. J. R.	1	0	0
Davies, Mr. E. J.	1	0	0
Edmonds, Dr. W.	1	1	0
Fearnside, Mr. Christopher	0	10	0
Fingal, Glasgow	1	0	0
Fountain, Mr. W.	1	0	0
Francis, Mr. W.	0	10	0
Friends at Weston-super-Mare	0	13	0
Goodman, Mr. T.	2	2	0
Gover, Mrs.	5	0	0
Grey, Mr. G. T.	1	0	0
Hamlin, Mr. J.	1	0	0
Heap, Miss	1	1	0

Higgins, F. and H.	1	0	0
Hodge, Mr. W. B., Glasgow	5	0	0
J. L.	1	0	0
Jenkins, Mr. J., Argoed	5	0	0
Johnson, Mrs. W. J.	1	0	0
Jones, Mr. J., Maindee	1	0	0
Jones, Mr. W., Southampton	0	10	0
Kemp, Mrs. and Miss	20	0	0
King, Mr. D., Birmingham	1	0	0
Knight, Mr. and Mrs. W. D., and family	5	13	2
Lalcham	0	13	6
Leonard, Miss	5	0	0
Leonard, The Misses	7	0	0
Lister, Mrs., and family	5	0	0
M. E. A.	1	0	0
M. W.	5	0	0
Macalpine, Mr. W.	1	0	0
Macalpine, Mrs. T. W.	0	10	0
MacDonald, Mr. J. L.	1	0	0
Masters, Mr. J.	3	0	0
Mitchell, Misses A. and C.	4	0	0
Noel, Rev. H., M.A.	5	0	0
Osborn, Mr. G.	3	5	0
Overton, Mr. J.	0	10	0
Paddy, Mr. W.	1	1	0
Pedley, Mr. G., and household	7	2	6
Pottenger, Mrs.	5	0	0
Powell, Mr. John	1	0	0
Psalm cxxvi. 5	2	0	0
Rees, Mr. D., Llandeby	5	0	0
Richardson, Mr. J.	1	0	0
Rickards, Mr. S. B.	3	3	0
Rooke, Rev. T. G., M.A.	1	0	0
Rose, Mr. C. A., Glasgow	20	0	0
Rose, Mrs.	1	1	0
Round, Mr. J.	1	0	0
S. R., Cornwall	2	0	0
Scott, Mr., Mrs., and Miss, Dundee	1	10	0
Simmons, Mr. W. R.	1	0	0
Smith, Miss A.	1	0	0
Starling, Miss	0	10	0
Steer, Mr. H.	0	10	0
Stones, Mrs. M. Y.	0	10	0
T. H. W.	5	0	0
Tawell, Mr. and Mrs.	3	0	0
Thomas, Mr. D., Pontypridd	1	0	0
Thomas, Mr. and Mrs. W., Llanelly	5	0	0
Thompson, Mr. F., Harrogate	1	10	0
Thorne, Mrs. E. B.	1	0	0
Tratman, Mrs. M. S.	0	10	0
W. M. G., Bristol	1	0	0
Walker, Mrs. and Miss	0	15	0
Watts, Mrs., Clifton	2	0	0
Weekes, Mrs.	1	0	0
White, Mr. T.	5	0	0
Whitehead, Mr. W. A.	20	0	0
Whitley, Mrs.	1	0	0
Whittingham, Mr. W. E.	10	0	0
Yorston, Mr. A. G.	0	10	0
Under 10s.	6	8	9
Camberwell, Mansion House Ch.	2	3	6
Chelsea	5	0	0
Clapton, Bible-class	0	8	0
Ealing	0	7	6
Eldon-street	0	10	0
Highbury-hill — Cheshire, Mr.	1	0	0
Mansell, Mr.	0	10	0
Smith, Mrs. F.	2	0	0
Under 10s.	0	12	6
Sunday-school	1	16	1
Highgate-road	8	16	9
New Southgate, Sunday-school	0	8	0
South Norwood	5	1	8
Victoria Chapel, Wandsworth	1	2	7
Accrington	9	17	0
Alcester	1	7	10
Bacup, Ebenezer Ch.	12	17	0
Baldersby, Thirsk	0	5	0
Barnsley, Sheffield-rd.	6	6	0
Beaulieu	0	5	0
Belvedere	2	4	6
Berwick-on-Tweed — Black, Mr. T.	1	0	0
Dodds, Mr. R.	1	0	0
Dodds, Mr. A. J.	1	0	0
Under 10s.	0	12	6
Bessels Green — Cattell, Rev. J.	1	0	0
Ernest, Mrs.	0	10	6
Bideford	1	15	0
Boston	0	17	0
Bradford-on-Avon	2	16	0
Bridgend, Hope Ch.	1	0	0
Bridgwater	1	4	0
Brighton, Queen-sq. — A Friend	0	10	0
Isaac, Mrs.	0	10	0
Stephens, Miss	0	10	0
Thatcher, Miss	0	10	0
Under 10s.	1	6	6
Bristol, Buckingham Ch.	4	7	9
Cardiff, Tredegarville	10	0	0
Chester, Grosvenor-prk.	2	10	0
Coleford — Taylor, Mr. T. T.	1	0	0
Under 10s	0	12	6
Cross Hills	0	7	6
Foulsham	0	5	0
Eastbourne	5	1	6
Farsley	0	5	0
Glasgow, by Mrs. Maitland	21	13	6
Do., John-street Ch.	10	10	0
Do., Hillhead	121	7	1
Hayle	0	10	0
Hunslet Tabernacle	1	0	0
Keynsham	0	2	6
Kilmington	1	18	0
Leeds — Blenheim Ch., coll. at prayer meeting	0	18	4
Do., Juvenile Society	0	15	0
Do., Camp-road	2	2	10
A Friend	0	10	0
A Poor Woman, sale of jewellery	1	5	0
Leicester, Charles-st.	2	2	0
Do., Harvey-lane	2	10	0
Liverpool, Fabius Ch.	0	4	6
Do., Toxteth Tabernacle	8	12	6
Llanelly, Moriah	3	0	0
Llangollen, English Ch.	1	9	6
Lynn, Stepney Ch.	2	6	0
Market Harboro'	0	5	0
Middleton-in-Teesdale	1	0	0
Minehead	1	0	0
New Milford	0	4	0
Nottingham, Derby-rd.	9	0	0
Paignton, Mrs. Hider	1	0	0
Penarth, Mr. G. Richards	2	0	0
Perth	0	4	0
Pontypool, Crane-st.	2	0	0
Portsmouth, Lake-road Ch.	14	5	0
Rawdon	5	7	6
Reading	2	15	6
Redhill	3	9	7
Do., Sunday-school	0	10	5
Rickmansworth	2	0	0
St. Albans, Dagnall-st.	7	0	0
St. Clears, Zion Ch.	1	5	0
Salisbury, Bible-class	0	10	0
Sheffield, Attercliffe	0	8	0
Shipley	0	5	0
Shirley	0	4	6
Shortwood	2	5	0
Southsea, Park-lane	0	16	0
Stroud	0	7	5
Swaffham	10	0	0
Tondu, Carey Ch.	0	8	3
Totnes	4	12	2
Truro	0	7	6
Wallingford	0	5	0
Wallington	1	12	0
Walton, Suffolk	0	5	0
Wantage	0	5	0
Waterford — Collection	1	6	3
Bennett, Mr. B.	0	10	0
Watford	0	5	0
Wrexham, Chester-st.	1	0	0
York	0	4	0

TO SUBSCRIBERS.

It is requested that all remittances of contributions be sent to ALFRED HENRY BAYNES, *Secretary, Mission House, 19, Furnival Street, E.C., and payable to his order; also that if any portion of the gifts is designed for a specific object, full particulars of the place and purpose may be given. Cheques should be crossed* MESSRS. BARCLAY, BEVAN, TRITTON, & CO., *and Post-office Orders made payable at the General Post Office.*

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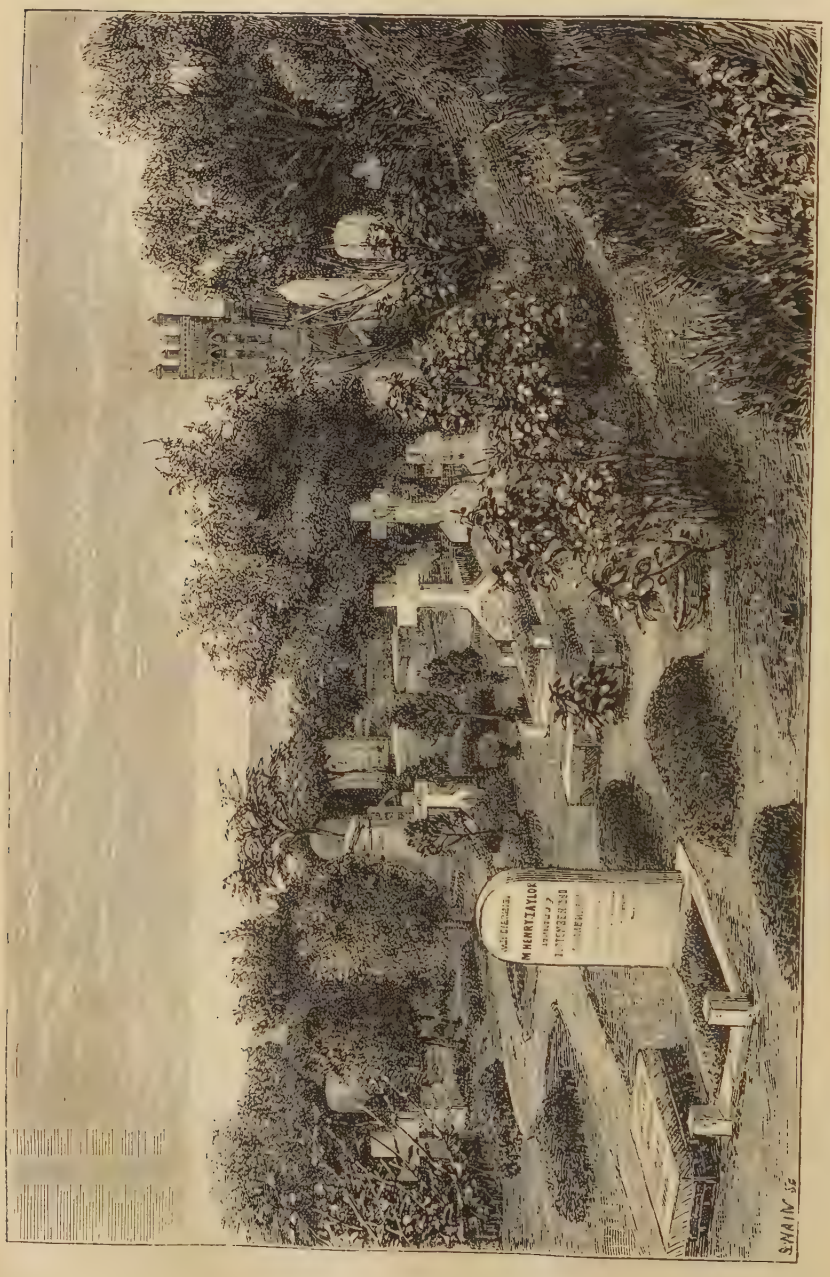


THE CEMETERY, CHEFOO.—(*From a Photograph.*) *See page* 129.

THE MISSIONARY HERALD

OF THE

Baptist Missionary Society.

IMPORTANT NOTICE.

CLOSE OF THE ACCOUNTS.

APPEAL TO PASTORS AND TREASURERS.

WITH a view to meet the convenience of many of our friends, the books of the Mission will be kept open until—

TUESDAY, the 9th instant.

We earnestly appeal to pastors of churches, officers of missionary auxiliaries, and our friends generally, to send remittances to the Mission House AT ONCE.

Will our friends please remember that nothing but a large and widespread increase in the receipts can avert a burdensome debt?

Cheques and Post-office Orders to be made payable to Alfred Henry Baynes, and crossed Barclay & Co., and sent to 19, Furnival Street, Holborn, London, E.C.

The Terrible Famine in China.

BY a recent mail we received the following letter from the Rev. Samuel Couling, dated Tsing Chu Fu, Shantung, January 12th :—

"FAMINE GROWING MORE INTENSE.

"Every successive week from this time hundreds of families will be eating up the last corn left from the autumn ; every week the numbers of absolutely starving, foodless people will increase, till in April and May they will be one great famished, struggling, dying army of hundreds of thousands.

"At the first they will live by selling the few shilling's-worth of sticks that the house contains ; then the bit of land goes at a nominal price ; then the house ; then it may be the little children ; then the famished mother, willing enough to be thus saved from death ; and yet, after all is gone and the last coin spent, there may be weeks to the spring harvest, and, having struggled so long, they must surely die after all.

"Another thing that may well move your compassion is that, after all, we have to make a selection, saving only a few while we are compelled to leave the multitudes to perish.

"CANNOT SAVE ALL.

"We have to consider that ten people fed for ten weeks—that is till the new harvest—is better than a hundred people fed for only one week, because these hundred would surely die afterwards in the nine weeks before harvest. This unhappily remains too true, however liberally the Christians in England may help. We cannot possibly expect to save the hundred ; but instead of ten we do earnestly hope you will send us the money to save twenty, fifty, or eighty per cent. of these starving ones.

"I may say that *the distress is very visibly increasing since my last letter* was posted, a week ago. I have just heard of a man selling his land, worth 80,000 small cash (£6 10s.), for 10,000 cash, or about 18s. My wife found a little boy in the street yesterday crying from hunger. Told to 'go to my house and get something to eat,' he said he would try, but was doubtful if he could, and sure enough he couldn't—he had to be carried to the spot or not at all, at once or never. He had eaten nothing for two days. And there are yet four months unto harvest.

"£10,000 WANTED.

"As to the amount of money we need, we can really set no limit, because, as I have said before, you cannot send enough to save all. If you could send us £10,000, I am sure we could wisely distribute it and yet do no more than keep people alive. For this is all we are wishing to do ; and I am sure it will astonish you to know how little will keep a Chinese alive in such times as these, or, to put it in another way, how small a contribution from anyone in England will save the life of a man out here. I quote the following from the Report of China Famine Relief Fund Committee (1878) as an encouragement to all, rich and poor alike, to give.

"'Sir Thomas Wade's statement that a guinea would save a life was quite correct when he made it, but by the time the money was ready to be handed to the sufferers, late in the spring, a much smaller sum sufficed. The Chinese authorities then estimated that six cash per diem was ample relief for one man, and if this calculation

was correct, a tael, or six shillings, would support a sufferer for 233 days, or quite down to the autumn harvest.'

"It may be that there will never be again an opportunity of making so small a subscription go such a long way.

"GIVE YE THEM TO EAT.

"There is one important thing I would like to say. This relief work is hard work, and must take up a great deal of the time and strength of those of us who are deputed to do it; *but let no one regard it as a throwing aside missionary work* or as a break in our work. For the time being, and in the district affected, famine relief IS our missionary work. Call it not secular work. There was a time when Christ taught the multitudes and healed the sick; there was also a time when they grew hungry and he left off *to feed them.* We have taught these people for these years, now they starve and we are called to the sacred work of feeding them. May God send us the loaves *through you* at home, that we may give to these multitudes famished with hunger."

To the date of going to press with this issue of the HERALD we have received in response to the appeal for immediate help

£2,500,

and the whole of this amount has been telegraphed to China.

The need for further help is, however, increasingly urgent. The latest telegram is:—"*Distress greatly increased; multitudes starving; pray send more help at once.*"

We therefore most earnestly appeal for further and even yet more generous and speedy gifts. *The need is really appalling.*

All sums will be at once telegraphed to China without loss of time.

MISSIONARY ANNIVERSARY SERVICES, 1889.

THURSDAY MORNING, APRIL 25TH.

INTRODUCTORY PRAYER MEETING,

MISSION HOUSE, FURNIVAL STREET, HOLBORN.

Rev. JAMES ARCHER SPURGEON, of Croydon, will preside, and deliver an Address.

Service to commence at Half-past Ten o'clock.

FRIDAY EVENING, APRIL 26TH.

YOUNG MEN'S MISSIONARY ASSOCIATION.

PUBLIC MEETING

Will be held at

THE BAPTIST MISSION HOUSE, FURNIVAL STREET, HOLBORN.

Sir NATHANIEL BARNABY, K.C.B., will take the Chair at Seven o'clock.

Speakers: Rev. W. Ross, late of the Congo; ALBERT SPICER, Esq., J.P., Treasurer of the London Missionary Society; and Rev. Dr. TAYLOR, of China (Church Missionary Society).

LORD'S DAY, APRIL 28TH.

ANNUAL SERVICES IN THE VARIOUS CHAPELS OF THE METROPOLIS.

For Particulars, see opposite page.

TUESDAY MORNING, APRIL 30TH.

ANNUAL MEMBERS' MEETING,

MISSION HOUSE, FURNIVAL STREET, HOLBORN.

Chair to be taken at Half-past Ten o'clock by His Worship the MAYOR OF HUDDERSFIELD (Joseph Brooke, Esq., J.P.).

NOTE.—This Meeting is for Members only. All Subscribers of 10s. 6d. and upwards, Donors of £10 and upwards, Pastors of Churches which make an Annual Contribution, or Ministers who collect annually for the Society, are entitled to attend.

TUESDAY EVENING, APRIL 30TH.

PUBLIC MISSIONARY SOIREE,

In the FREEMASONS' HALL, GREAT QUEEN STREET, HOLBORN (Instead of Cannon Street Hotel).

EDWARD ROBINSON, Esq., of Bristol, to preside.

Addresses will be delivered by Revs. PHILIP DAVIES, B.A., of the Congo Mission; Dr. F. W. MACDONALD, President of the Wesleyan College, Handsworth, Birmingham; and E. S. SUMMERS, B.A., of Serampore College.

Tea and Coffee from Half-past Five to Seven o'clock.

PUBLIC MEETING AT SEVEN O'CLOCK.

Tickets for Soirée, One Shilling each, to be obtained at the Mission House, 19, Furnival Street, Holborn.

NOTE.—As a large attendance is anticipated, early application for Tickets is requested.

WEDNESDAY MORNING, MAY 1ST.

ANNUAL MISSIONARY SERMON,

BLOOMSBURY CHAPEL.

Preacher: Rev. R. W. DALE, M.A., D.D., of Birmingham.

Service at Twelve o'clock.

LORD'S DAY, APRIL 28th.

BAPTIST MISSIONARY SOCIETY.

ANNUAL SERVICES.

The usual Annual Sermons in the Chapels of the Metropolis will be preached as follows :—

PLACES.	MORNING.	EVENING.
Abbey Road, St. John's Wood	Rev. W. Stott ...	Rev. W. Stott
Acton	Rev. S. Cheshire ...	Rev. J. B. Myers.
Addlestone	Rev. P. Comber ...	April 14th.
Alperton	... ... Collections	later.
Arthur Street, King's Cross ...	Rev. H. F. Gower ...	Rev. G. Charlesworth.
Balham, Ramsden Road ...	Rev. J. Drew ...	Rev. W. A. Hobbs.
Barnes	... ... Collections	at later date.
Battersea, York Road ...	Rev. T. E. Williams	Rev. T. E. Williams.
Battersea Park...	Rev. W. B. Haynes	Rev. M. Cumming.
Beckenham, Elm Road ...	... ... Collections	May 12th.
Belle Isle	... ... Collections	May 19th.
Belvedere	Rev. W. T. Whitley, M.A.	Rev. W. T. Whitley, M.A.
Bermondsey, Drummond Road	Rev. J. T. Mateer ...	Rev. C. Chambers.
Bexley Heath, Trinity Ch. ...	Rev. W. F. Harris ...	Rev. W. F. Harris.
Bloomsbury	Rev. J. Baillie ...	Rev. G. Hill, M.A.
Bow	Rev. D. Davies, Swansea	Rev. D. Davies, Swansea.
Brentford, Park Chapel ...	... ... Collections	at later date.
Brixton Hill, New Park Road	Rev. W. H. McMechan	Rev. W. H. McMechan.
Brixton, Kenyon Ch.	... ... Collections	21st April.
,, Wynne Road... ...	Rev. Z. T. Dowen ...	Rev. Z. T. Dowen.
,, Gresham Ch.... ...	Rev. J. T. Swift ...	Rev. J. T. Swift.
Brockley Road...	Rev. J. M. Stephens, B.A.	Rev. J. P. Tetley.
Bromley (Kent)	Rev. G. Dunnett ...	Rev. G. Dunnett.
Brompton, Onslow Chapel ...	Rev. J. Garden ...	Rev. J. Garden.
Brondesbury	Rev. W. Dobson ...	Rev. W. B. Haynes.
Camberwell, Denmark Place...	Rev. E. Medley, B.A.	Rev. E. S. Summers, B.A.
,, Cottage Green ...	Rev. J. Rankine ...	Rev. J. Kitchener.
Camden Road	Rev. H. Wright ...	Rev. A. F. Riley.
Chalk Farm, Berkeley Road...	Rev. G. Scudamore...	Rev. G. Scudamore.
Castle Street (Welsh Ch.) ...	Rev. B. Evans ...	Rev. B. Evans.
Catford Hill	Rev. J. Lewitt ...	Rev. J. Drew.
Chadwell Heath	Rev. D. Taylor ...	J. Templeton, Esq., F.R.G.S.
Charles St., Camberwell New Rd.	... ... Collections	in June.
Chelsea, Lower Sloane Street	Rev. W. H. J. Page...	Rev. W. Frith, F.R.G.S.
Child's Hill	... ... Collections	in May.
Chiswick, Annandale Road ...	Rev. G. Charlesworth	Rev. J. Simmance.
Clapham, Grafton Square ...	Rev. T. Hanger ...	Rev. J. W. Thomas.
Clapton, Downs Chapel ...	Rev. R. Glover ...	Rev. W. Landels, D.D.
Commercial Street		
Crayford		
Crouch Hill	Rev. H. Pullen ...	Rev. J. T. Forbes, M.A.
Croydon	Rev. J. A. Spurgeon	Rev. J. A. Spurgeon.

PLACES.	MORNING.	EVENING.
Dalston Junction	Rev. W. Davies, Llangwm... ...	Rev. D. J. Hiley.
Dartford	Rev. T. B. Field ...	Rev. T. B. Field.
Deptford, Octavia Street ...	Rev. C. Chambers ...	Rev. J. Rankine.
Dulwich, Lordship Lane ...	... ... Collections	at later date.
Ealing	Rev. A. Ferguson ...	Rev. A. Ferguson.
East London Tabernacle ...	Rev. A. G. Brown ...	Rev. A. G. Brown.
Edmonton	... ... Collections	in May.
Eldon Street (Welsh)... ...		
Enfield	... ... Collections	in December.
,, Totteridge Road ...	Rev. T. G. Reed ...	Rev. W. Jackson.
Esher	Rev. W. H. Purchase	Rev. W. H. Purchase.
Forest Gate, Wood Grange ...	... ... Collections	at later date.
Forest Hill, Sydenham Ch. ...	Rev. W. A. Hobbs...	Rev. T. G. Atkinson.
Greenwich, South Street ...	Rev. J. E. Martin ...	Rev. J. E. Martin.
,, Lewisham Road ...	Rev. T. Watts ...	Rev. T. Watts.
Grove Road, Victoria Park ...	Rev. D. J. Hiley ...	Rev. D. R. Jenkins.
Gunnersbury	... ... Collections	later.
Hackney, Mare Street ...	Rev. J. Jenkyn Brown	Rev. J. T. Wigner.
,, Hampden Ch. ...	Rev. T. G. Atkinson	Rev. J. Lewitt.
Hammersmith, West End ...	... ... Collections	May 2nd.
,, Avenue Road...	Rev. C. Graham ...	Rev. J. P. Williams.
Hampstead, Heath Street ...	Rev. W. Landels, D.D.	Rev. E. Medley, B.A.
Harlington	Rev. H. G. Barnes ...	Rev. H. G. Barnes.
Harrow-on-the-Hill	Rev. J. Seager ...	Rev. J. Seager.
Hawley Road	... London Mission	this year.
Henrietta Street		
Hendon...	Rev. G. D. Hooper	Rev. G. D. Hooper.
Highbury Hill...	Rev. J. Bailey, B.A.	Rev. J. M. Stephens, B.A.
Highgate Road	Rev. W. F. Gooch ...	Rev. W. F. Gooch.
Highgate, Southwood Lane ...	... ... Collections	May 12th.
Hornsey Rise	... ... Collections	at later date.
Hornsey, Campsbourne Ch. ...		
Hounslow		
Islington, Cross Street ...	Rev. J. P. Tetley ...	Rev. A. Tilly.
,, Salters' Hall ...	Rev. A. Tilly ...	Rev. S. Cheshire.
James Street, Old Street ...	Rev. G. Chandler ...	Rev. G. Chandler.
John Street, Bedford Row ...	Rev. J. E. Shepherd	Rev. J. E. Shepherd.
John Street, Edgware Road...	Rev. H. Trotman ...	Rev. W. A. Wicks.
Kensington, Hornton Street...	Rev. W. Frith ...	Rev. W. H. J. Page.
Kilburn...	Rev. J. Lewis ...	Rev. J. Lewis.
Kingsgate Street	Rev. F. James ...	Rev. F. James.
Kingston-on-Thames... ...	Rev. S. R. Young ...	Rev. S. R. Young.
Ladbroke Grove Ch., Cornwall Road	Rev. J. J. Fuller ...	Rev. J. Owen.
Lee	Rev. W. Ross ...	Rev. S. Vincent.
Leyton	Rev. J. G. Knight ...	Rev. J. G. Knight.
Leytonstone	Rev. J. Bradford ...	Rev. J. Bradford.
Little Wild Street		
Loughton	... ...March 10th	Rev. J. J. Fuller.
Maze Pond Chapel	Rev. J. Mursell ...	Rev. J. Mursell.
Meard Street	... ... May 5th	Rev. R. H. C. Graham (evening).
Metropolitan Tabernacle ...	Rev. C. H. Spurgeon	Rev. C. H. Spurgeon.
Mitcham		

Places.	Morning.	Evening.
New Barnet	Rev. T. G. Tarn ...	Rev. J. Bailey, B.A.
New Malden	Rev. S. H. Moore ...	Rev. S. H. Moore.
New Southgate	Rev. J. L. Bennett...	Rev. J. L. Bennett.
North Finchley	Rev. J. Thew ...	Rev. J. Thew.
Norwood, Gipsy Road... ...	Rev. A. A. Saville ...	Rev. H. F. Gower.
Nunhead, Edith Road ...	Rev. T. J. Cole ...	Rev. G. H. Cook.
Peckham, Rye Lane	Rev. J. T. Briscoe ...	Rev. J. T. Briscoe.
,, Park Road... ...	Rev. J. Kitchener ...	Rev. T. G. Tarn.
,, Barry Road ...	Rev. J. Brown ...	Mr. J. J. Gurney.
,, Norfolk Street ...	... ... Collections	later this year.
Penge	Rev. E. Spurrier ...	Rev. E. Spurrier.
Pinner	... ... Collection	later this year.
Plumstead, Conduit Road ...	Rev. Norman Macleod	Rev. Norman Macleod.
,, Park Road ...	Rev. J. W. Cole ...	Rev. J. W. Cole.
Poplar, Cotton Street... ...		
Putney, Werter Road... ...	Rev. T. Thomas ...	Rev. T. Thomas.
,, Union Ch.	... ... Collection	May 12th.
Regent's Park	Rev. J. Aldis ...	Rev. J. J. Fuller.
Regent Street, Lambeth ...		
Richmond, Duke Street ...	... ... Collections	later.
Romford	Rev. J. W. Butcher	Rev. J. W. Butcher.
Shooter's Hill Road	Rev. R. S. Latimer	Rev. R. S. Latimer.
Shoreditch Tabernacle ...	Rev. J. Owen ...	Rev. R. Glover.
South London Tabernacle ...	... ... Collections	later date.
South Norwood	Rev. J. P. Williams	Rev. T. H. Barnett.
Spencer Place Chapel... ...	... ... Collections	later date.
Stockwell	Rev. E. McLean ...	Rev. E. McLean.
Stoke Newington, Devonshire Square Ch.	Rev. J. J. Fuller	21st April.
Stratford Grove	... ... Collections	in July.
Streatham	Rev. G. H. Cook ...	Rev. H. Wright.
Sutton	Rev. T. M. Morris ...	Rev. T. M. Morris.
Tottenham	Rev. J. T. Forbes, M.A.	Rev. G. Durrell.
,, West Green ...		
Twickenham	... ... Collections	later this year.
Upper Holloway	Rev. J. R. Wood ...	Rev. R. H. C. Graham.
Upper Norwood	Rev. R. F. Guyton...	Rev. R. F. Guyton
Upper Tooting...	Rev. A. C. G. Rendell	Rev. H. J. Durrant
Upton Chapel	Rev. G. Durrell ...	Rev. N. Dobson
Vernon Chapel...	... ... Collections	later date
Victoria Ch., Wandsworth Rd.	Rev. M. Cumming ...	Rev. A. A. Saville
Waltham Abbey	Rev. W. Jackson ...	Rev. T. G. Reed
Walthamstow, Wood Street ...	... London Mission	this year
,, Boundary Road	Rev. G. D. Evans ...	Rev. G. D. Evans
Walworth Road	Rev. S. Vincent ...	Rev. J. Aldis
Wandsworth, East Hill ...	Rev. W. H. Vivian...	Rev. W. H. Vivian.
,, Northcote Road	Rev. H. J. Durrant	Rev. A. C. G. Rendell
Westbourne Grove	Rev. P. Davies, B.A.	Rev. J. Jenkyn Brown
Westminster, Romney Street	Rev. D. R. Jenkins	Rev. W. Davies (Llangwm)
West Norwood	Rev. J. Stephens, M.A.	Rev. J. Stephens, M.A.
Wimbledon	Rev. W. A. Wicks ...	Rev. J. Brown
Woodberry Down	Rev. A. F. Riley ...	Rev. A. Jewson
Wood Green	Rev. W. Coombs ...	Rev. W. Coombs
Woolwich, Queen Street ...	Rev. L. Foskett ...	Rev. L. Foskett
,, Charles Street ...	Rev. J. Wilson ...	Rev. J. Wilson.

YOUNG MEN'S ASSOCIATION IN AID OF THE BAPTIST MISSIONARY SOCIETY.

Special Missionary Services will be held in the various Metropolitan Schools on the Anniversary Afternoon, 28th April, 1889 (except where otherwise stated).

Speakers have been appointed to all Schools replying to the Notice in the Young Men's Missionary "Journal" in time for print, and if those against the blank spaces will apply to the Secretary AT ONCE, speakers will, if possible, be sent.

The arrangements are not completed where marked *. Special Hymn-papers are sent gratis on written application to the Secretary, Y.M.M.A.

NAME OF SCHOOL.	SPEAKER.
Ann's Place (joins with Mare Street)	
Arthur Street, King's Cross	Rev. J. H. Blake.
Brondesbury	
Brompton, Onslow Square	Mr. Buchanan.
Brixton, Wynne Road	
,, Barrington Road	
,, Hill	Rev. J. W. Thomas.
Bloomsbury	Rev. T. H. Barnett.
Bow, High Street	Rev. D. Davies.
,, East London Tabernacle	
Belle Isle	Services later.
Battersea, York Road	Rev. T. E. Williams.
Bermondsey, Drummond Road	Mr. J. Thomas
Camden Road	Rev. P. Davies, B.A.
Camberwell, Cottage Green	
,, Denmark Place	Rev. E. S. Summers, B.A.
,, Charles Street	
Crouch Hill	Mr. A. D. Goodacre.
Chalk Farm	
Croydon, West	Mr. F. E. Tucker.
Clapton Downs	Rev. A. Jewson.
Dalston	Mr. S. C. Bailey.
Ealing	
Esher	Rev. W. H. Purchase.
Edmonton	Services later.
Forest Gate	Mr. C. D. Barker.
Grove Road, Victoria Park	Mr. Russell Dick.
Gunnersbury	Services later.
Haddon Hall	
Hammersmith, West End	Services later.
Hampstead	
Highbury Hill	Mr. W. L. Tweedie.
Highgate	Services later.
,, Road	Rev. J. B. Myers.
,, Archway	

Name of School.	Speaker.
Holloway, School	Rev. H. J. Martin.
,, Young Men	Mr. E. S. Archer.
Islington, Cross Street	Mr. W. Parkinson.
,, Salter's Hall	Rev. Carson Graham.
John Street, Bedford Row	Mr. J. H. Poole.
Kingsgate Street	
Lee	
Lewisham Road	Rev. T. Watts.
Mare Street, Hackney...	Mr. D. Freeman.
Maze Pond	Mr. J. Gilbert.
Meard Street, Soho	
Metropolitan Tabernacle, Senior ...	Rev. W. Ross.
,, ,, Junior ...	Mr. J. Everett.
New Cross, Brockley Road	Mr. J. W. Pewtress.
Norwood, Chatsworth Road	
,, Gipsy Road...	
Notting Hill, Ladbroke Grove ...	Rev. J. J. Fuller.
Peckham, James' Grove	
,, Rye Lane	
Poplar, Cotton Street	
Regent Street, Lambeth	
Richmond	Services later.
Rotherhithe New Road	Mr. A. Jones.
Romford...	Rev. J. W. Butcher.
Shoreditch Tabernacle...	Mr. J. Bond.
Spencer Place, Goswell Road... ...	
Stockwell	
Streatham	
Stratford, Grove	Services later.
,, Major Road...	Mr. Albert Searl.
,, Carpenter's Road	
Sutton	Rev. T. M. Morris.
Stoke Newington, Devonshire Square, April 21st	Rev. J. J. Fuller.
Tottenham, High Road	Mr. T. S. Aldis.
,, West Green	Mr. T. Comber.
Upton, Lambeth Road	Mr. Ernest Ellis.
Vauxhall	
Vernon Square	Services later.
Walworth Road, School	Mr. G. H. Judd.
,, Young Men's ...	
Walworth, Rodney Road	Mr. H. E. Wood.
,, East Street	
Wandsworth, Northcote Road ...	Rev. W. A. Hobbs, of India.
,, East Hill	Rev. W. H. Vivian.
,, Victoria Road	Rev. M. Cumming.
Westminster, Romney Street... ...	Mr. W. Haddon.
Wood Green	Rev. W. Coombs.
Woodberry Down	Mr. L. Woolley.
Woolwich, Queen Street	Rev. L. Foskett.
Westbourne Grove	Mr. F. McDiarmid.
Walthamstow, Boundary Road ...	Rev. G. D. Evans.

WEDNESDAY MORNING, MAY 1ST.

THE ZENANA MISSION IN INDIA.

ANNUAL MISSIONARY BREAKFAST

IN THE LARGE HALL, CANNON STREET HOTEL,

At a Quarter to Nine o'clock.

Chairman: EDWARD RAWLINGS, Esq.

Speakers: Miss ISABEL M. ANGUS, of Bhiwani; Mrs. ARMSTRONG, of Burmah; and Rev. R. WARDLAW THOMPSON, Foreign Secretary of London Missionary Society.

Tickets, 2s. 6d. each, to be had of the Secretaries, or at the Mission House.

WEDNESDAY EVENING, MAY 1ST.

BIBLE TRANSLATION SOCIETY ANNUAL MEETING,

IN BLOOMSBURY CHAPEL, at Half-past Six o'clock.

Chairman: REV. JOHN ALDIS.

Speakers: Revs. T. H. BARNETT, of Dacca, East Bengal; P. DAVIES, B.A., of the Congo Mission; REV. J. W. THOMAS, of Calcutta; and JAMES OWEN, of Swansea.

THURSDAY EVENING, MAY 2ND.

ANNUAL MEETING

IN THE CITY TEMPLE, HOLBORN VIADUCT

(Instead of Exeter Hall).

Chair to be taken at Six o'clock by Sir WILLIAM WILSON HUNTER, K.C.S.I., LL.D., C.I.E., &c. (late Director-General of Education in India).

Speakers: Revs. Prof. ELMSLIE, D.D., of Queen Square Presbyterian College; J. J. FULLER, of West Africa; and J. EWEN, of Benares, N.W.P., India.

The London Baptist Choir Union will assist in the singing, and give a rendering of Mendelssohn's "Lauda Sion" at Half-past Five o'clock.

Tickets may be obtained at the Mission House, 19, Furnival Street, Holborn.

FRIDAY MORNING, MAY 3RD.

MISSIONARY BREAKFAST CONFERENCE,

IN FREEMASONS' HALL, GREAT QUEEN STREET, HOLBORN

(Instead of Exeter Hall),

At Nine o'clock.

Chairman: W. R. RICKETT, Esq. (Treasurer).

Introductory Paper by the Rev. RICHARD GLOVER, of Bristol.

Pastors, Deacons, and all Officers of Missionary Associations, Congregational, Sunday School and Juvenile, are invited to be present.

Tickets may be obtained at the Mission House, 19, Furnival Street, Holborn.

Friday Evening, May 3rd.

THE YOUNG PEOPLE'S MISSIONARY MEETING

(For Sunday School Teachers, Senior Scholars, and Young People),

In the City Temple, Holborn Viaduct

(Instead of Exeter Hall).

Chair to be taken at Seven o'clock by W. C. Parkinson, Esq., L.C., of Camden Town.

Speakers: Rev. T. H. Barnett, of Dacca, East Bengal; Benjamin Clarke, Esq., of the Sunday School Union; Rev. J. J. Fuller, of West Africa; and Rev. H. Carson Graham, of the Congo Mission.

The Young People's contingent of the London Baptist Choir Union will assist in the singing, and give a Selection of Choruses,

At Half-past Six o'clock.

Tickets may be obtained at the Mission House, 19, Furnival Street, Holborn.

In Memoriam.—Mrs. Joseph Gurney.

THE Lord's servants are fast gathering home. Another dear and honoured labourer has passed "within the veil"—one, who as far as we can see, could ill be spared, whose loss causes widespread sorrow, and in whom missionary work, both at home and abroad, has lost a faithful and earnest helper. But the Lord saw that her work here was over, and He had need of her in His own presence. Rejoicing in her blessedness, we yield her up to Him, knowing "He hath done all things well."

Mrs. Joseph Gurney was the second daughter of Henry and Amelia Tritton, and was born at Battersea, November 5th, 1822. The next in age to her beloved brother, Joseph Tritton, a strong affection ever bound them together, and they were very similar in character and appearance. As young people they took a decided stand together on the Lord's side, both being members of the Baptist church at Battersea, and the last few years of their lives they worked hand-in-hand as it were in the great missionary cause, as treasurers of the kindred institutions, the Baptist Missionary Society and the Ladies' Zenana Association. And now, in less than two years, she has followed him to the home above.

Her character is well described in some lines written by him of their loved mother—

"They who, like thee, no *self* possess
But every breath for others draw,
Who wear, like thee, that sweetest dress,
A lowliness that hath no flaw—
Such cannot pass from time unwept.'

Hers was, indeed, a life lived for others, full of acts of kindness to all within her reach. Her gentleness, her humility, and winning manner were a reflection of that Saviour's grace, in fellowship with whom she ever walked.

Her marriage, in 1843, with Mr. Joseph Gurney, brought her into connection with many distinguished foreigners, through the Religious Tract Society, of which he was subsequently treasurer. And their house was always open to Christians from all lands. She was for many years on the Committee of the British and Foreign School Society, and took an active interest in the students at Stockwell Training College. After Mr. Gurney's death in 1879, she removed to Notting Hill, and her home there became a centre of Christian work, and of warm hospitality. In the spring of 1880, she joined the Committee of the Zenana Mission, and the following year succeeded Lady Lush as treasurer. From that time her whole heart was given to this cause. Most regular at her post, she presided over the Committee with gentle wisdom and grace. The preliminary prayer-meetings and the Sunday Morning Prayer Union were started at her suggestion. It was her endeavour to know all the missionaries personally, and she corresponded with several. She was specially interested in all candidates going out, helping and cheering them in every way possible, and constantly corresponding with them in their far-off homes; and by her exertions and influence she has greatly extended the work of the Society.

She was also an untiring labourer among the poor at home. A large mothers' meeting which, under her care, grew from 30 to 200 was conducted by her every week, and she entered with loving sympathy into the joys and trials of each of its members. She supported a lady visitor and a mission room, and was truly a helper of "*every* good work"—especially that carried on by her daughter, Miss C. Gurney, among the police. Her house has often resounded with their prayers and praises, and the extension of the "Christian Police Association" was very dear to her heart. In the midst of all this busy service, the call to rest came swiftly and unexpectedly. For some weeks she had been suffering from cold, but the Saturday before her death had seemed bright and well. Early on Sunday morning (3rd March) she was seized with sudden illness, but no serious apprehensions arose until the following Thursday, when her son, Mr. J. J. Gurney, was summoned, and subsequently the other members of the family, surrounded by whom, on Saturday morning (9th March) she peacefully slept in Jesus.

The nature of her illness prevented much intercourse, but on the Friday she enjoyed hearing hymns and texts, and gave the following beautiful testimony: "It is all such perfect peace; I have not a care or a worry about anything." "It is so wonderful, how good God is to me!" alluding very likely to a verse of one of her favourite hymns, which was sung at her grave—

"Hidden in the hollow
Of His blessed hand,
Never foe can follow,
Never traitor stand;
Not a surge of worry,
Not a shade of care,
Not a blast of hurry,
Touch the spirit there."

This was the secret of her calm, sweet life. By a full surrender to, and constant abiding in, the Saviour, she realised the truth of His promise, "Thou

wilt keep him in perfect peace whose mind is stayed on Thee." The funeral took place the following Tuesday. A service, conducted by Dr. Sinclair Patterson and the Rev. W. Mitchell Carruthers, was held in Trinity Presbyterian Church, which was crowded by a mourning congregation; and nearly three hundred mothers, policemen, and other friends assembled round the grave in Norwood Cemetery. Sweet hymns of praise arose to Him to whose glory she had lived, and whose grace makes her memory so fragrant. Her son, Rev. Edward Tritton Gurney, conducted the service, and Dr. Angus gave a short address and offered prayer. There the precious dust was left to wait the Resurrection morning. But—

"Not where the mourners' feet have trod
Thy tearless rest! 'Tis with thy God!
Them that to sleep in Jesus fall,
He knows—He keeps—He brings them all."

How shall we interest our Young People in Mission Work?

THE following article is taken from the *Missionary Journal* of our Young Men's Missionary Association:—

"How shall we interest our young people in missions is a question we will try to some extent to consider in this paper, although our inquiring friends will do well to refer to the first of these papers (or the reprint in the August HERALD), where the experience of others will supply many a hint as to the *modus operandi* by which those who are thoroughly in earnest bring about success.

"Taking, first, the more public means as distinct from private effort, a good *missionary meeting* is of the greatest importance. The recent great gathering of teachers and scholars at Huddersfield, when Mr. Baynes and three missionaries spoke, and afterwards shook hands with the delighted youngsters, might well serve as a model; for although it is only possible at such 'gala' times to arrange for a demonstration like this, the same inspiriting heartiness *is* possible even in the smallest place.

"To the juvenile mind there is a spice of romance about a '*real live missionary*,' which usually proves an irresistible attraction to the place where he is to be seen and heard, and therefore the first thought of the local authorities should be to secure one as a deputation from the Mission House, where every effort is gladly made to meet such a desire. It should, however, be remembered that when there are but few men at home, and some even of these are on the sick list, it is often impossible to send one just when wanted, and the next best thing is to wait until a date can be booked; and, when a visit *is* arranged, the most should be made of it. For instance, when a missionary is appointed to preach morning or evening, a special service for the young might be held in the afternoon, or a meeting early in the week, and, by seizing such an opportunity, friends not only help us to economise our strength, but they bring more closely together the interests of the old and the young in this great work. It is an excellent thing to have several friends and supporters on the platform, but it is *not* an excellent thing to have too many speakers, and those who do speak should be the reverse of long, dull, and prosy. Chairmen are sometimes

dreadful sinners in this respect, and not long since one of our missionaries, who went by special request to a certain meeting, was kept silent by the elongated verbosity of others until within ten minutes of the starting of his last train.

"Suppose, then, that an enthusiastic meeting or service has been held—what then? Is it all to end in smoke? Some of our readers have perhaps heard of Sam Jones's steamer, the engine of which was so large, and the boiler so small, that, when the whistle was blown, the steam was exhausted, and she couldn't move an inch; and so, if enthusiasm begins and ends in talk, the good ship will stick where it is. Work without enthusiasm is worth little, but enthusiasm without work is useless. Let there, therefore, be a *practical turn* given to such a gathering in the formation of a Young Men's, Young Women's, or Juvenile Auxiliary to the Baptist Missionary Society, and the enrolment of those as members who will give or collect, or both, specified sums per month or quarter. With the pastor and superintendent as active officers, and an earnest-hearted, business-like secretary, it will soon grow and prosper. A *tea-meeting* held once a year, or oftener, when the report is presented, costs little, but is greatly appreciated. In these high-toned days some folks think that a kind of soirée, with sandwiches and sausage-rolls, is more select; but, for the most part, a good, old-fashioned 'tea' is the best preface to a hearty meeting. We have already pointed out how, in connection with an auxiliary, the female teachers and scholars can help by having a monthly *working party*, either for sending out garments, dolls, &c., to mission stations, or for the making of things for an *annual sale or bazaar*. At these monthly meetings some entertaining book on missionary work or foreign travel, or a part of the HERALD, or the serial *Our Indian Sisters*, might be read aloud, so that all may be posted up in current events.

"Why, too, should there not be a *boys' working party?* In one of our London schools the lads are doing their share towards a missionary bazaar by making all sorts of things in carpentering, fret-work, wool-work, and so on. This not only gives them pleasurable employment and encourages their skill, but shows to them and to others how every talent can be used in the service of the Most High. More might be suggested on these points, but we will only add that missionary boxes, collecting books or cards, leaflets with concise details, the HERALD, *Juvenile Herald*, and *Missionary Journal*, or any helpful information, will gladly be sent from the Mission House.

"Another and popular mode of interesting the young is by *Illustrated Missionary Lectures*. Here there is a wide scope for those who have a little time and talent for this kind of thing. Linen pictures are sometimes used, but there is nothing better than good slides, which may be hired, with lanterns, for oil or gas, from opticians at cheap rates. The Sunday School Union also have some excellent views in mission subjects with a printed description. Our own lectures—on INDIA, CHINA, and THE CONGO, each with sixty specially painted slides—are written with the express object of spreading information concerning the work *of the Baptist Missionary Society*, and are either delivered in London by the Secretary or are lent to country churches and schools for a small charge, particulars of which can be obtained at the Mission House. They are found to be attractive and interesting to audiences, both of old and

young, all over the kingdom; and in central towns like Birmingham, Bristol, and so on, the auxiliary invite the *schools of the whole district* to some large hall, so that the story of our missionary work can be told and shown to thousands of scholars and teachers at a time. We commend this plan to others, but we are just as pleased to arrange for a village as for a city. More friends might also go, as some have gone, for a *week of evenings* to the outlying places of their neighbourhood, and a good deal of pleasure is thus given for a very little expense. Of course, the proceedings should be opened with prayer, but when this and the 'few remarks' in introduction stretch out half-an-hour, and long-winded votes of thanks follow, it is a trifle tedious, besides which the lecturer and exhibitor are both sometimes miles away from home, which often they do not reach until the dead of night. It is as well, perhaps, to add that the lecturer or reader should have his heart in his work, that his style and his voice should not be like that of a cemetery chaplain, and that he must remember that while pictures will live in the memory, words will often be forgotten. The writer was once rash enough to suggest to a chapel-keeper that his reading-desk was so placed that no one could hear. 'Lor' bless you, sir,' said he, '*our* people comes to see and not to hear'; and so, as we have to do with 'all sorts and conditions' of folk, we must adapt ourselves accordingly.

"*A Monthly or Quarterly Missionary Address*, if given with spirit and intelligence, is an excellent means of freshening interest; and to those of our friends who complain that in *their* school the speakers soon 'run dry,' we can only say it is the fault of the speakers and not of the subject. There is such an abundance of material that the difficulty is to decide not what to say, but what to leave unsaid; and while the lives of missionaries of every denomination supply illustrations and stories without number, the labours of Baptists—from Carey to Comber—are a splendid record, full of stirring incident, of quiet plodding, of firm trust in God, and of rich blessing following faithful service that cannot fail to fix the attention and arouse the interest of our young people.

"Besides plenty of cheap missionary books, there is our Society's Annual Report, giving ample and reliable information, and the Mission House monthly periodicals already referred to, in either one of which there is material enough for any speaker. What is wanted—for young folk, at any rate—is not an oratorical, or ethical, or philosophical discourse, but a few *facts* skilfully strung together and told in an attractive style, and this is surely within the compass of almost every Sunday-school teacher, even if he has not what is vulgarly called 'the gift of the gab.' A capital plan for these addresses, adopted by some with much success, is for three or four of the teachers to take up each a distinct subject—one for Africa, one for Ceylon, one for China, one for India, and so on—making our mission work in each place the special care of the one appointed to it, so that he is the better fitted to urge the need of help for that part of the world. We can heartily recommend this plan (which is equally suited to young men's and young women's classes as for schools), because it has the advantage of thoroughly interesting those who undertake it, and this is in itself a long step towards interesting others. It, moreover, is a systematic way of spreading information concerning *every* part of the world which our Missions touch; and it also, while focussing effort and interest on one place, does so without being detrimental to others.

"This last consideration is indeed more important than it seems, for without a *wise guidance of effort*, interest flags and subscriptions diminish, or else excitement produces a sort of fever (far removed from real fervour), the reaction from which is always unsatisfactory. For instance, one of our Congo missionaries was unable to preach at a certain chapel as arranged, and so one from India went instead. He met with a freezing reception, and was made to feel so *de trop* and uncomfortable that he could scarcely preach; and at the close the minister, without a word of reference to the Indian work, publicly expressed the great disappointment they had had. Now, apart from the unwisdom and unkindness of this sort of thing, we venture respectfully, but emphatically, to say that it is *not right* for those who guide the feelings and subscriptions of others for our Society to narrow down their sympathies to one section in such a way as to entirely exclude all else. It certainly is opposed to the spirit of the Master's command—'Go ye into *all* the world and preach the Gospel to *every creature*.'

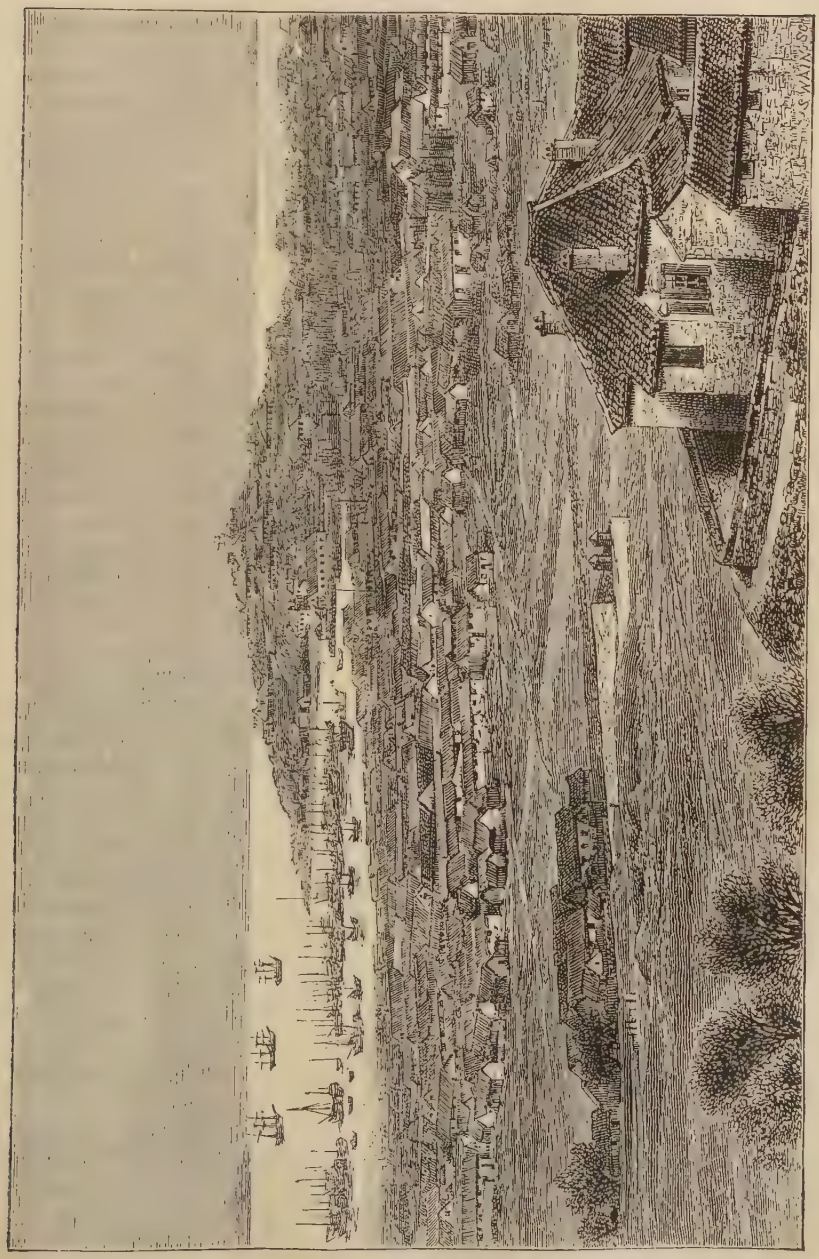
"In some places, and especially in small ones, it is undoubtedly a good plan to concentrate the gifts for some one part of the work, as it often helps subscribers to realise the better the link there is between them and it; but this need not in the least involve the cutting off of all concern as to other parts. Indeed, we *encourage* these special gifts by arranging for a school or a class to maintain a boy—or two or three boys, as the case may be—on the Congo at a cost of about £5 each, or a native preacher for £15, or a day-school of twenty boys in India for £6, or a Chinese school of about twelve children from about £5, and so on; and the interesting letters and reports we get of these operations from time to time are published in our *Missionary Journal*, and so keep up a healthy stimulus to the various schools of our Association.

"And now, in closing these papers, we would urge upon all our friends to use more *personal effort*. Those who are wealthy or influential might hold a *drawing-room meeting* for the younger part of the congregation—to place before them the various works in which our Society is engaged, and enlist their help. And the humblest and poorest teacher can also do his or her share *without misgiving as to small efforts and little gifts*. Carey was an unknown and poor-enough man, and was absolutely alone in his scheme until he button-holed first one friend and then another to help him in it; but now the whole of Christendom is under lasting obligation to the 'consecrated cobbler.' And to-day we can point to School 'Associations' and Working Parties which are among the very best and largest supporters of our Society, which were timidly begun by *one* individual; but even where, for the present, others cannot be induced to join in, the *one* who is in earnest can at least commence with his own class and with his own friends, and greater things will follow by-and-bye."

Chefoo, Shantung, North China.

I.

CHEFOO is *the* health resort for all China, and the China Inland Mission have there a large sanatorium, and English schools for both boys and girls. The American Presbyterians, too, have several missionaries living at Chefoo, but their work all lies inland. Our own missionaries, in common



THE CITY OF CHEFOO, SHANTUNG, NORTH CHINA.—(*From a Photograph.*)

with others from all parts of the empire, visit Chefoo occasionally to recruit. Were it not for the refreshing sea-breezes and cool nights which are to be found there, the breakdowns and deaths on the China field would be increased tenfold. It is indeed a great boon for the wearied missionary, after having been subjected for some time to the exhausting, monotonous isolation of residence in an interior city, to visit the port of Chefoo and compare notes with his fellow-workers, representatives of whom he may find there during the sultry summer months, from Formosa in the south to Pekin in the north. For Chefoo is the only popular health resort China possesses.

The picture, representing the native city, is from a photograph taken from a point on the hill a little below the cemetery. The foreign house to the right belongs to Miss Downing, an American Presbyterian, while a few of the foreign settlement houses may be seen by the sea shore. The native houses are, it will be seen, very close together, and in the Chinese quarters the streets are narrow, and contain, if possible, more than the average amount of filth. Some cloth may be noticed hanging in the open air from high crosspoles. It is drying, after being dipped in the dyer's vat. The bay to the north, where some ships are lying at anchor, forms, on a bright day, a very pretty picture for the artist's pencil.

II.

In the cosmopolitan cemetery, which is prettily situated on a hill overlooking Chefoo, two representatives of the Society lie waiting for the resurrection morn. The Rev. R. F. Laughton, after seven years of faithful labour in China for the Master, died in Chefoo, in 1870, and the beloved and respected wife of Rev. W. A. Wills, of Tsing Cheu Fu, Shantung, who also died at Chefoo, towards the end of last summer, here peacefully sleep, surrounded by many of all nations, until the great trump at the last day shall rouse the dead from their slumbers. Our friends' graves are unfortunately not shown in the picture.

C. Spurgeon Medhurst.

Notes from India.

SERAMPORE.

THE Rev. W. R. James, of Serampore, writes:—

"On the 24th January three of our students and myself attended the Singhur mela, which is held at a village about four miles distant from the third station on the Tarakeswar railway. The mela lasts for three or four days, and is attended chiefly by Mohammedans. The people seemed glad to see us there, and they listened with attention till the day after I left.

"While we were at this mela last year, we met a Hindu who seemed to be all but a professed Christian, and we were very anxious to see him there again this year, and our expectation was not disappointed. He was there as soon as, if not before, ourselves, and was as glad to see us as we were to see him. Last summer he came here for a large copy of the Bible, and although we had only a second-hand copy to offer for sale, he gladly gave Rs.2 for it. This, he told us, he had been in the habit of reading almost daily since he bought it. Most interesting it was to see the effect which the simple reading of the Bible, without note or comment or the help of a teacher, had upon his mind. He asked us several very curious questions, yet perfectly natural for a person in his situation. For instance, he wanted to know whether it was necessary when worshipping God to offer Him a sheep or a goat as a sacrifice.

"This man, it seems, has great influence over his fellow-villagers. He told us that he has about two hundred chelas; and that he had made their minds very *kharab*. He did not use the word *kharab* in its ordinary bad sense, but as implying that he had unsettled their minds. He had destroyed their faith in Hinduism, but they were not so far advanced in readiness to accept Christianity as himself. Last year he bought several gospels from us to give away to his neighbours. At one time we thought of going to see him at his own village, but reflection caused us to change our mind, thinking that such a visit might prejudice his neighbours against the instruction he is giving them, and raise opposition against himself. He said that he firmly believes in Christ as his Saviour, and we exhorted him to remain firm and immovable in that belief, and to persist in his endeavour to teach others."

BANKIPORE.

From Bankipore the Rev. J. Stubbs writes:—

"During the past month I have been constantly occupied with the village work, in which I have met with many features of interest. In one large village where I had first preached in the house of the 'Rais,' and in the threshing-floor of a well-to-do farmer, I preached to the 'bad-maashes' in the Sharab Khane. The Son of Man who came to seek and save the lost was, I am sure, with us on that occasion. In another village a Kshatriya farmer, who had listened to the singing of 'Yisu masah mera prana bachaya,' eagerly inquired, 'Who is Jesus Christ?' I said, 'Don't you know? Have you never heard His name?' 'No,' he replied. It was glorious work to tell him who Christ is, but it was solemnising to think that he might have died without knowing if we had not happened to meet with him. A very pleasing response to the truth preached was on the part of a woman who, immediately I had finished (by saying that if they wanted to know more about the way of salvation a full explanation was in the Gospels we had with us for sale), turned to a youth (I suppose, her son), and said, 'Run to the house and get two pice; for what the Padri Sahib has said is true, and we ought to know more about this Deliverer.'

"Dear friends, please bear these village-folk who have heard the Word, and also the children of our school, on your hearts at the throne of grace."

AGRA.

From Agra, the Rev. T. G. Potter, reports:—

"During my last tour of nineteen days, in company with two of our preachers, I came across a large number of people who are called Malakanis. It appears that in the time of the Mohammedan Emperor Alam Gir, these people (who were Hindus of good caste) were induced partly by bribes and partly by threats to become Mohammedans. They still have their village idol and many of their old customs, yet are outcast from Hinduism. They practise the rites of circumcision and burial of the dead; otherwise there is little of the Mohammedan about them. Among these people we spent four days. During our stay we were kept very busy instructing these people in the truths of Christianity, and answering their many serious questions. The headman and all the people of the village received us most kindly. They purchased our books readily and gave earnest attention to our message. One evening, when we showed them the magic lantern, there was a great crowd, yet no uproar of any sort. The following day the headman told us that the parable of the Prodigal Son had touched his heart. Another man who came with him to our tent said, "Sir, if you could only come and live amongst us and teach us these truths from day to day we would then receive them as a body.' The night before we left these people, one of the Zemindars purchased a complete copy of the New Testament. By the next morning he said he had read ninety pages. He declared that he should follow the teaching of the New Testament, whatever the Moulvie might say, as he was greatly pleased with what he had read. We shall try and keep in touch with these people, visiting them as often as possible. Will friends kindly remember them in their prayers."

DACCA.

The Rev. R. Wright Hay, of Dacca, writes:—

"On a recent evening the members of my Bible class and some of their college companions came to the Mission House to spend a social hour or two with us. We had a company of over fifty, one-half of whom partook of a simple meal together, the others declining everything except the permitted fruit. Miss Gilbert had kindly arranged, in returning from Mymensingh, to pay us a visit and bring her magic-lantern, and she and Miss Fuller added much to the pleasure, and permanently we trust to the profit of the gathering by exhibiting scenes in the life of our Saviour to our delighted guests. It was a welcome occasion for urging the acceptance of Christ upon the students, and many were deeply impressed. One young man—a Brahmin—as he left shook my hand warmly and said, 'I can never express what my feelings were as I looked at that picture of the suffering Christ. God bless you!' That others felt even more than this, we do not doubt, and we are praying that the message sent through eye and ear may abide with a double portion of the Spirit's power in every heart.

"Yesterday afternoon a young man, an Armenian, who has been attending our English services, came to tell me that he had found Christ through what he heard in the chapel. On Christmas day he and another young Armenian went through the streets with us in our kirtton and we welcomed the act as an answer and a call to prayer. How gladly have we received, therefore, the

young man's open avowal of his change of heart through faith in Jesus. I have set him to study the Word in regard to baptism, and would ask your prayers for him that he may be guided into all the truth.

"These tokens of the Lord's presence with us I gladly tell you of, that you may remember us all the more tenderly in prayer, lest Satan should desire to have *us* that he may hinder the Master's work."

A CONGO WEDDING GROUP.—*(From a Photograph by Mr. Phillips.)*

A Congo Wedding Group.

THE Rev. A. Ross Phillips, of San Salvador, writes:—

"I send you a photograph which I took of Kivitidi's wedding-party. The bride and bridegroom are seated in front. You will, I think, at once recognise our good brother, Mr. Lewis, standing behind Mrs. Lewis, standing at his left hand, and Mrs. Phillips towards his right."

Opium Poisoning Cases in North China.

THE Rev. Herbert Dixon, of Tai Yuen Fu, Shansi, North China, and formerly, as some will remember, of the Congo Mission, writes:—

"My dear Mr. Baynes,—During the last ten days I have been the means of saving three lives, and it occurs to me that, perhaps, our home friends are not familiar with that little corner of our work—viz., 'Opium poisoning cases.'

"Extent of the Habit.

"I have made very wide and careful inquiry as to the extent of opium smoking in and around this city, and find that nine out of every ten adult men and women smoke. The usual age when they begin seems to be about twenty, but many begin as early as fifteen or sixteen. The wages of an ordinary labourer is about 200 cash a day (say, sixpence), and the common estimate for their opium is 60 cash per day (say, twopence). Considering that for half the year employment is very scarce, we arrive at the conclusion that about half the year's wages goes in opium for the man himself; and over and above that he must provide some for his wife if she smokes. What marvel that with such a state of affairs misery and debt abound on all sides. I calculate that one year's expenditure on opium in this city of under 100,000 people must amount to considerably over £100,000, reckoning on the basis of a poor man's consumption. Many of the rich spend, so report says, many pounds a month, as they prefer the foreign article, which is of course a luxury. To the misery entailed in procuring the drug add the degradation produced by it—a degradation compared with which drink is a very light affair—and you will have a faint conception of the wretchedness which spreads all around us.

"Consequences of the Habit.

"What wonder that many a poor wretch, unable to procure the all-needful drug in sufficient quantity, avails himself of the supply he can borrow to end his life! or again, what would one expect in such 'homes' but constant quarrelling, cursing, and swearing? In a fit of passion the lump of opium only too near at hand is swallowed, and unless some foreigner be at hand with remedies, death speedily claims the victim.

"And here, while speaking of quarrelling, it is no very uncommon thing to meet with cases of passion that exemplify very literally the English saying, 'Blind with rage;' for, when asking the cause of some forms of blindness, one is sometimes told that it dates from a certain fit of passion. Nor does there seem much room for doubt about it.

"I think I have attended some thirty-six cases during my three years here. Mr. Sowerby has attended a large number, and our C.I.M. friends a number more. This, too, chiefly represents our own quarter of the city; what may be the total number of opium suicides in the whole city in a year it is impossible to say. Out of the above thirty-six some five were dead before I could reach them, one died in my hands, and thirty were saved.

"My First Case.

"My first case was a beggar who had been thrown out insensible on to a waste piece of ground to die. I with a servant worked at that man for three hours out in the sun; then I called the district policeman and tried to persuade him to put him into the watch-house,

but he refused unless I guaranteed funeral expenses in case of death. That I declined to do, but finally promised the equivalent to funeral expenses *if the man lived*, for I feared cupidity might lead to murder, so little is life valued out here. Another four hours of labour and we had the satisfaction of knowing he was out of danger, and the 'funeral expenses' were paid according to my promise.

"In this case having but little hope of recovery I ventured to experiment, and put a theory of mine to the test. I injected ammonia subcutaneously. It was so successful that I always use it in desperate cases, and in less dangerous instances give it internally. The stomach-pump is, however, our most valuable means of saving life.

"One case was a wealthy widow, whose husband had died the day before, and in sorrow at her loss she followed him, using opium to destroy her life.

"One case I was called to about ten o'clock at night, and found on arrival two little girls of about twelve and thirteen lying side by side on a bed, both stone cold. Their parents said they went out for a few hours, and on their return found the children insensible on the ground.

"OTHER CASES.

"A recent case was that of a neighbouring draper's wife. He has two wives, the younger of whom has been systematically persecuted by the first wife. Her jealousy manifested itself chiefly in leaving the other entirely alone with nothing to do and no one to speak to. Driven to desperation by this studied neglect she attempted her life, taking so large a quantity that had I not been called at once she would for certain have killed herself. The husband sent me a substantial present of cakes and confectionery, a polite way of thanking me. My wife has since visited their home, and we pray it may lead to their hearing of a better life and nobler aims than any they have at present.

"Three weeks since I was summoned about ten o'clock at night to a young man. He was in a situation some hundred miles from home, and getting a touch of home-sickness he threw up his situation and came home. His step-mother upbraided him so hotly that he took an ounce of opium. When I arrived he was unconscious, and things looked very serious. It took eighteen quarts of water to wash the poison out of his stomach! Ammonia and friction brought him round sufficiently to allow of our walking him around the courtyard; and next morning he was sufficiently well to get up and receive me.

"AN OFFICIAL'S WIFE.

"A week since I was called by a woman in a cart to attend the wife of an 'official' (under the Treasurer of the Province). I started at once, telling the cart to go on while I walked. On the way I fortunately ran against my teacher and persuaded him to accompany me. On arrival at the house the lady persisted in denying that she had taken anything; but it was evident that she was very confused, very angry, and very sleepy. Her husband was away locked up with others on duty in the Examination Hall, and could not possibly be communicated with. I tried to persuade her to take an emetic so as to set her friends' minds at rest, but she was obdurate. The screaming, talking, and gesticulation that ensued was enough to give one ten thousand headaches, so I withdrew to an outer apartment, and requested them to allow the lady to sleep, thinking that

when she became unconscious I would probably be able to use the stomach-pump. An hour passed, and then to my surprise she herself asked me to use the pump, but when I attempted to introduce the tube her struggles became frantic, and I was obliged to desist. By this time the opium was taking effect, and she was getting frightened, so, confessing she had really taken it, she besought me to again try the pump. This time I succeeded, and was putting down the second supply of water when she again became frantic and dashed the whole apparatus out of her mouth. (It is often necessary to bind patients or have them held, but there was no one of sufficient authority in the house.) Fortunately she was willing to take the ammonia, and that pulled her through. The following morning her husband's nephew called to thank me, and then I learned the real cause of her trouble. Her eldest son, a boy of sixteen, had not only been disobedient, but also impudent to his mother, and had aggravated affairs by referring to their comparative poverty; this so embittered her that, partly to revenge herself on her disobedient son, and partly hoping thus to escape her troubles, she seized her servant's opium basin and swallowed the contents.

"Such are specimen cases. Opium is an awful scourge and brings in its train innumerable evils, of which perhaps this opium suicide is the least. Our saving such is a merely extraneous part of our work, but it has given us a good name in the city, and made us not a few friends.

"Yours affectionately,

"Herbert Dixon.

"A. H. Baynes, Esq."

The Congo Mission.

THE following is a literal translation of a letter addressed to the children connected with the Baptist Sunday-school in Romsey, by the Congo lad Bukusu, supported by their generous gifts.

We also are able, by the kindness of the Rev. T. Smith, the pastor of the Romsey Church, to give a portrait of Bukusu, which, we are sure, our young friends will be glad to see:—

"San Salvador.

"My dear Friends,—I wish to tell you some Congo news. I sleep well; all school boys and girls and white men, too. I have heard the good wishes you sent to me, and I thank you very much. I want to tell you about what we do. When we have finished washing our faces and feet, and making our beds, and when the clock arrives at nine, the bell rings twice, and then we go into school to learn. When the clock arrives at ten, we come out to eat. When we finish eating we go to play a little while. When the clock arrives at eleven, a little bell is rung, and we returned into school to learn again. At half-past twelve we come out, and if we like we can go to play, or kill our rats. [Kongos eat a species of the harvest mouse

which abounds here.] When the clock arrives at two, the bell rings, and we go to work until the clock arrives at four. Then we leave off and go to play again. [He ought to say that they go to service at five, and prayers at nine p.m.] Another news. Many of the boys have planted in the ground plantains, cassava, and sugar-cane, too.

THE CONGO LAD, BUKUSU.—(*From a Photograph.*)

"One more news again. Mr. Phillips sent me to Tunduwa with another boy to take a letter for him. In one town we met a lot of Portuguese soldiers. They were cleaning their cannons and guns, and I had very great fear, because I did not know if they had good behaviour or not. When I arrived at Tunduwa I had a swollen foot. When I got well I returned. The boys came to meet me and give me welcome. Then we went into the house. We sat at table and prayed, and I gave them all news. After a time I went to see my father and mother. Now I finish.

"Your friend,

"N. BUKUSU."

Acknowledgments.

THE Committee gratefully acknowledge the following welcome and useful gifts:—A parcel for Mrs. Phillips, of the Congo, from Mrs. Plaisten, of Coughton; 35 frocks from Highgate Road Chapel Sunday School Working Party, per Miss Searle, for Mrs. Lewis's girls' school, San Salvador; a parcel of magazines from Mrs. Pearce, Canton, Cardiff; a present of cheese from Mr. Crosher, of Melton Mowbray, for the Rev. J. Stubbs, of Patna; books for Mrs. Lewis and the Rev. S. Silvey, of the Congo; and parcels for Rev. G. H. Rouse, of Calcutta, and Miss Yates, of Rome; parcel of clothing, from Mrs. Watts, Cheltenham; and of scrap-books, from Mrs. Priestley, of Balham, for Mrs. Wall, Rome; a parcel of Scriptural "Queries" in Italian, for use in Italian Sunday-schools, from Miss Kemp, of Rochdale; a medicine chest, from Miss Bryant and Friends, Upper Holloway, for Rev. J. D. Morris, of Dacca; and a pair of worsted shoes, from the late Mrs. Richardson, of Balham, for the Congo.

The Lord Loveth a Cheerful Giver.

WE very gratefully acknowledge the receipt of:—A watch chain and pendant for the China Famine Fund from "a minister's wife," who writes:—"May the Lord Jesus stir up the hearts of His own people to bring in large offerings; they would if they only knew the bliss of giving, and the love and loveliness of Him to whom they give and who so graciously accepts. What a privilege to be permitted to pray continually 'Thy kingdom come,' and to know that He hears and does answer." A silver knife from "a poor widow, as a thank-offering for the goodness of God to her," forwarded through Mr. H. M. Nicholson, of Plymouth. A gold ring from F. R., for the China Famine Fund. A gold locket from a nurse "to pay for a few bricks for Mrs. Morgan's House for the Chinese little girls." A watch chain from E. P. H. W., Newtown, Montgomeryshire, for Mrs. Morgan's Chinese Fund. Silver bracelet, neck chain and locket, from two friends of the Mission, at Henley-in-Arden. A silver brooch from Mrs. Milligan, Alloa, for China Famine Fund. A small gold coin from E. B. Barker, Eastbourne. A small silver coin from a blind girl for the Congo Mission. A small silver chain from a school-girl for the Indian Mission; and a silver bracelet from a governess for the Congo work.

The very cordial thanks of the Committee are also presented to the undermentioned friends for most generous and specially welcome contributions, the larger sums having been given "specially in view of recent criticisms upon the work of the Society in India," and sent as "practical expressions of unabated interest and confidence in methods, management, and missionaries":—Mr. E. Rawlings, £372; A Friend, £100; Ditto, for *W. and O. Fund*, £10; Mr. W. R. Rickett (treasurer), £250; Mr. J. Barran, M.P., £150; Mr. H. Bowser, £100; Ditto, for *W. & O. Fund*, £100; Mr. Thos. White, £100; Mrs. T. White, for *China*, £100; Mr. W. James, for *outfit of new missionary*, £100; Mr. Joseph Russell, £100; A Friend of Congo, for Outfit and Passage Fund, £60; "Little Mary's Legacy," for *support of Chinese girl under care of Mr.*

Shorrock, £50; T. T. R., £30; G. W. R., £20 13s. 5d.; Mr. J. S. Macmaster, £15; Mr. E. W. Davies, £10; A Friend, per Mr. J. Wates, £10; Mrs. W. Osborne, £10; Mr. and Mrs. P. H. Luntley, £10; Mrs. E. P. Allen, £10; Rev. H. Dixon, China, £10; Mr. and Mrs. J. B. Meredith, £10; Blue Ribbon, Bournemouth, £5; Matthew vi. 1—4, for *Support of Congo missionary*, £60; Mr. T. M. Thomson, for *India and Africa*, £50; Mr. R. Pullar, £25; Mr. D. Rees, £15; Anonymous, £15; A. S. H., £15; H. W. M., £15; Mr. and Misses Salter, £13; Mr. G. Kingerlee, £10 10s.

Recent Intelligence.

AT the last meeting of the Committee, Mr. H. White, of West Green, Tottenham, and Mr. W. L. Forfeitt, of Reading, both students at Regent's Park College, were accepted for Congo Mission work, and will probably leave England for Africa at the close of the current month, in company with Messrs. Comber, Cameron, and Scrivener, and Mrs. Holman Bentley.

The Rev. G. Kerry, of Calcutta, writes:—"Those who knew Mrs. Heinig will be sorry to hear of her recent death. She passed away from earth on the 12th January at Allahabad. Her decease was, I fear, hastened by her devoted care and attention to her husband, who for some years past has been in a state of even worse than second childhood, and is quite as dependent as a child upon the constant, watchful service of others. Mrs. Heinig was unwilling to leave this service to hired servants, and toiled far beyond her strength in ministering to the needs of her husband. She was herself an earnest and devoted missionary, and for many years superintended an orphanage in connection with our Mission at Benares. On her leaving Benares, the orphanage was discontinued, but there are many men and women now living in India who owe much to her earnest and loving training. She was a bright, cheerful Christian, generous, loving, and unselfish. In her last illness she suffered much pain, but bore all with patient submission to the Divine will. Her memory is blessed, and she now has the blessedness of those who die in the faith and hope of the Gospel."

We advise our friends to make early application for tickets for the missionary soirée, at Freemasons' Hall, on Tuesday evening, April 30th, as already numerous applications have been received and there is every prospect of a large demand for tickets.

The Rev. W. Williams, of San Fernando, Trinidad, is returning to England for a brief season of rest and change, by imperative medical orders, his health having quite broken down.

Contributions

From February 13th to March 12th, 1889.

When contributions are given for special objects, they are denoted as follows:—The letter *T* is placed before the sum when it is intended for *Translations*; *N P*, for *Native Preachers*; *W & O*, for *Widows and Orphans*

Annual Subscriptions.

Abington, Mr S. J.	1	1	0
Addenbrooke, Mr J. S.	1	0	0
Allen, Mrs, Cheadle....	10	0	0
Anonymous	15	0	0
Arnold, Mr G., Ramsgate	5	5	0
Balls, Mrs, Folkestone	0	10	0
Baynes, Mr A. H.....	5	5	0
Baynes, Mrs A. H.	5	5	0
Baynes, Master Norman H.	1	1	0
Baynes, Miss H. K.	1	1	0
Baynes, Mr and Mrs H. A.....	5	5	0
Beeby, Mrs.....	2	2	0
Bigwood, Miss	2	2	0
Bligh, Miss P. A.	1	0	0
Burls, Mr E.	2	2	0
Butlin, Rev J., M.A....	2	12	6
Butterworth, Miss M. A.	3	10	0
Do., for *Congo*	2	0	0
Do., for *Italy*	0	10	0
Butterworth, Mr R. H.	2	2	0
Collins, Mr W. B., Ramsgate	5	0	0
Copley, Mrs, Mirfield ..	0	10	0
Dennis, Miss O.....	0	15	0
Edmond, Mrs, Edinburgh	1	0	0
Farran, Miss	1	1	0
Fergusson, Miss M. M., for *India*	1	0	0
Fletcher, Mr W., Barnstaple	3	3	0
Do., for *W & O*	2	2	0
Haddon, Mr J.	0	10	6
Johnson, Mr G. W.	1	10	0
Masters, Mr Jno., "The Lord's Tithe," for *China*	5	0	0
Do., for *Congo*	5	0	0
Do., for *Mr Wall's work*.....	5	0	0
Morris, Rev R.	1	1	0
Morris, Mrs (box).....	0	10	6
Mullings, Miss M.....	1	0	0
Oliver, Mr G., Bournemouth	0	10	0
Olney, Mr J. T.....	1	1	0
Olney, Mr T. H.	1	1	0
Papillon, Major.....	1	0	0
Parkinson, Mrs, Skipton	2	2	0
Poole, Miss.....	0	13	6
Do., for *China*	0	10	0
Do., for *Congo*	0	10	0
Do., for *Naples*.....	0	10	0
Pratten, Rev B. P.	1	0	0
Rawlings, Mr Edwd. ..272		0	0
Reichel, Mrs	1	0	0
Rennard, Mrs.....	1	0	0
Reynolds, Mrs C.	4	0	0
Rogers, Miss	0	10	6
Sayce, Mr G.	5	0	0
Sewright, Mr W.	0	10	6
Sharpe, Mrs, Thrapstone, for *Congo*	1	2	0
Smith, Miss R.	1	1	0
Stevens, Miss L.....	0	15	0
Stoneman, Mr J.	0	10	6
Stoneman, Mr C.	0	10	6
Supper, Mrs	0	10	0
Stribbins, Rev Isaac ..	1	1	0
Tarring, Mr and Mrs C. J.	2	2	0
Tatton, Mrs E., for *Congo*	0	10	6
Thomas, Mr T., Ealing	5	0	0
Toll, Mrs (2 years)	3	0	0
Tucker, Mrs	0	10	0
Welch, Mrs J. Kemp ..	2	10	0
West, Mrs, Clifton	2	2	0
Whitchurch, Miss	2	10	0
Young, Rev B. C.....	0	10	6
Young, Miss Isabella, for *Congo*	1	0	0
Under 10s.	0	17	6
Do., for *Congo*	0	2	6

Donations.

A Friend.....100	0	0	
Do., for *W & O*.....	10	0	0
A Cheerful Giver, for *China*	1	5	0
Acland, Mr F. J., Weston-super-Mare, for *Congo*	1	0	0
Anon.	0	10	0
A Thankoffering, for *Congo*	1	7	0
A Yorkshire Friend, for *Mr Wall's work*	1	0	0
Barnaby, Mr M. L. (box)	0	11	0
Batten, Mrs, for *Mrs Morgan's Chinese Girls' Refuge*.....	1	0	0
Baynes, Master A. F. (box).....	0	9	0
Collier, Master Ernest W. (box)	1	2	6
Edwards, Rev W., Pontypool	1	1	0
"Friends"	4	0	0
Do., for *W & O*.....	1	0	0
"His Steward," for *India*	2	0	0
Do., for *Congo*	3	0	0
I. M. W.	1	0	0
Johnson, Mr W., for *China*	1	0	0
Larkworthy, Mrs, for *Debt*	2	0	0
Matthew vi. 1–4, for *Congo*	60	0	0
Medhurst, Mr W. T., for *Congo*	0	10	0
Neve, Miss, coll. by....	3	0	0
Riley, Mr F., for *Debt*..	0	10	0
S. B., Worthing, for *Mrs Wall's work*	5	5	0
Stamps, for *Debt*	1	2	0
T. T. R.	30	0	0
White, Mr Thos. 100		0	0
White, Mrs Thos., for *China* 100		0	0
Williams, Mrs S., Watford	1	10	0
Under 10s.	0	15	3
Do., for *Congo*	0	3	0
Do., for *China*	0	3	0
Do., for *Women's work, Congo*	0	5	0

Donations towards Mrs Morgan's Chinese Girls' Refuge.

Fletcher, Misses F. and C.	5	0	0
"His Steward".....	3	0	0
I. H.....	2	0	0
Husbands, Messrs J. and O., Birmingham	0	10	0

Legacies.

Anthony, the late Miss Rachel, of Goytre ..	33	13	9
Hayward, the late Mr W. H., of Trowbridge	9	0	0

London and Middlesex.

Arthur-street, King's Cross, Sunday-school	4	4	0
Bloomsbury	25	6	3
Do., balance	2	1	0
Do., for *W & O*.....	11	8	7
Brondesbury	25	0	0
Camberwell, Denmark-place.....	7	0	4
Do., for *W & O* (additional)	0	2	0
Do., for *N P*	1	6	0
Camden-road Sun.-sch., for *Burisal sch.*, per Y.M.M.A.	6	0	0
Charles-street, Camberwell New-road, Sunday-school	1	17	6
Crouch Hill, for *W & O*	3	12	5
Dalston Junction, for *W & O*	5	0	0
ForestGate, Woodgrange Ch., for *W & O*.....	4	5	0
Grove-road Ch., Victoria Park, for *W & O*....	4	0	0
Hackney, Mare-street..	2	1	0
Do., Hampden Ch. ..	5	2	2
Hammersmith, West End Ch., for *W & O*	5	0	0
Hampstead, Heath-st..150		0	0
Do., for *New Station at Perrijpore* 100		0	0
Harlington.....	4	0	6
Harrow	1	1	0
Do., for *India*	2	0	0
Do., for *China*	2	0	0
John-street, Girls' sch., for *Congo*	15	6	9
Kingsgate-street Sunday-school	5	8	0
Ladbroke-grove, for *W & O*	5	19	7
Maze Pond Ch.	15	7	7
Do., for *W & O*.....	8	10	0
Metropolitan Tabernacle, on account....120		0	0
Peckham, Norfolk-st. Sunday-school	1	1	6
Do., Blenheim-grove Sunday-school	1	1	2
Regent's Park Ch.	16	11	2
Rotherhithe New-road, per Y.M.M.A., for *China school*.....	2	10	0
Shoreditch Tabernacle, for *W & O*.....	10	6	0
Spencer-place Ch. Sunday-school	1	5	0
Stockwell	10	18	7

Stoke Newington, Devonshire-sq. Ch., for *Barisal school*	6	0	0
Do., Sun.-sch., for *do.*, per Y.M.M.A.	6	0	0
Teddington, for *Congo*	0	10	0
Upton Ch. Sunday-sch., for *China*	6	0	0
Do., for *Sch., India*	6	0	0
Do., for *support of Congo boy*	6	0	0
Walworth-road Ch.	11	15	2
Do., Horsley-st. Sunday-school	2	10	0
Do., Ebenezer Sunsch., per Y.M.M.A.	3	11	6
Wandsworth, East Hill	10	0	0
Walthamstow, Boundary-road	7	3	4
West Green	20	1	6
Do., for *N P*	0	14	2

BEDFORDSHIRE.

Ampthill	5	16	7
Biggleswade	17	4	0
Do., for *W & O*	1	10	0
Do., for *N P*	0	19	2
Cranfield	1	1	0
Maulden	19	10	0
Ridgmount	5	13	0
Do., for *W & O*	1	0	0
Do., for *N P*	1	7	0
Stotfold	1	3	2
Do., for *W & O*	0	9	6
Do., for *N P*	0	12	9
Wootton	1	12	6

BERKSHIRE.

Newbury	0	7	10
Reading, King's-road	15	17	5
Do., Silver-street Sunday-school	2	7	0
Do., Sherfield	1	1	3
Do., Streatley	0	14	4
Sandhurst	5	0	8
Do., for *W & O*	1	1	0
Windsor, Victoria-st., for *W & O*	2	6	8

BUCKINGHAMSHIRE.

Bierton, for *W & O*	0	4	0
Cuddington	0	6	0
Dinton	5	13	0
Great Marlow	4	1	4
Do., for *W & O*	0	6	8
Great Missenden	2	17	10
Do., for *W & O*	0	11	6
Do., for *N P*	4	19	7
Haddenham	4	7	11
Do., for *W & O*	0	10	0
Do., Chearsley	2	2	9
Do., Towersey	2	10	0
High Wycombe	45	19	6
Do., for *W & O*	1	3	4
Little Kingshill	3	4	3
Do., for *W & O*	0	5	0
Do., for *N P*	1	10	9
Northall	0	5	0
Stantonbury	0	5	1
Do., for *W & O*	0	10	0
Do., for *N P*	1	6	2

CHESHIRE.

Birkenhead, Welsh Ch., for *N P*	2	18	6
Do., Conway-street			
Do., do., for *W & O*	1	18	1
Do., do., for *Congo*	2	2	0
Chester	3	17	11
Do., Hamilton-place	2	16	10
Do., Grosvenor Park, for *N P*	7	5	8
Little Leigh	4	4	3

CORNWALL.

Falmouth	8	9	6
Do., for *W & O*	1	10	0
Helston	3	8	6
Liskeard	2	17	3
Do., for *W & O*	0	5	0

DERBYSHIRE.

Chesterfield	9	7	10
Do., for *W & O*	0	16	6
Clay Cross	8	5	0

DEVONSHIRE.

Appledore, for *N P*	0	16	6
Brayford, for *N P*	1	9	0
Brayford, Bratten Fleming, and Stoke Rivers, for *Congo*	0	10	0
Combe Martin, for *W & O*	0	10	0
Devonport, Moricesquare	9	0	0
Great Torrington	4	3	0
Kilmington	8	10	0
Do., for *N P*	0	9	6
Plymouth	1	0	0
Sainthill	3	16	2
Do., for *W & O*	0	14	4
Torquay, for *N P, Dacca*	18	0	0

DORSETSHIRE.

Bridport	4	11	9
Buckland Newton	3	12	0
Do., for *N P*	1	11	0
Dorchester, for *W & O*	0	13	6
Iwerne Minster	0	18	7
Do., for *N P*	1	12	3
Piddletrenthide	1	0	5
Do., for *N P*	0	6	6
Poole	0	10	6
Do., for *W & O*	1	10	0
Do., for *N P*	3	8	4
Weymouth	4	18	0
Wimborne	4	8	4

DURHAM.

Monkswearmouth, for *N P*	1	8	8
South Shields Tabernacle	4	2	4

ESSEX.

Ashdon	3	2	2
Do., for *W & O*	1	0	0
Barking, Queen's-road	0	10	0
Burnham, for *W & O*	0	16	0
Do., for *N P*	1	2	9
Colchester	12	2	6
Earl's Colne	10	12	6
Do., for *N P*	3	1	8
Maldon	4	0	0
Romford, Salem Ch., for *W & O*	2	5	6
South Mymms	0	5	0

GLOUCESTERSHIRE.

Blockley	10	13	11
Do., for *W & O*	0	13	0
Cirencester	13	12	2
Eastington, for *N P*	1	0	0
Hillsley, for *W & O*	0	15	0
Kingstanley, for *N P*	0	12	6
Maiseyhampton	0	13	9
Old Sodbury	1	18	6
Tetbury	2	0	9
Woodchester, for *W & O*	0	12	6
Do., for *N P*	2	1	4

HAMPSHIRE.

Boscombe	19	10	3
Bournemouth, Westbourne	5	18	9
Do., for *W & O*	2	10	0
Do., for *N P*	0	15	0
Whitchurch, for *W & O*			

ISLE OF WIGHT.

Newport	9	8	5
Road	1	2	3
Ryde, George-street, for *W & O*	2	12	0

HEREFORDSHIRE.

Fownhope	4	17	1
Do., for *W & O*	0	11	2
Do., for *N P*	1	3	0
Gorsley	7	7	6
Ross	14	3	0
Do., for *W & O*	1	0	0

HERTFORDSHIRE.

Bovingdon, for *W & O*	0	15	
Boxmoor Sunday-school	2	17	6
Chipperfield	19	2	5
Do., for *W & O*	1	18	7
Mill End	2	1	7
Do., for *N P*	1	1	8
Rickmansworth, for *N P*	1	14	0

KENT.

Ashford, for *W & O*	2	4	6
Brasted	0	10	0
Canterbury	14	17	0
Do., for *N P*	2	14	3
Do., for *Congo*	5	5	
Chatham, Zion Ch., for *N P*	1	3	6
Eythorne, for *W & O*	1	15	0
Faversham	0	10	0
Foots Cray	2	11	8
Forest Hill, Sydenham Chapel	1	10	5
Kingsdown	12	12	9
Pembury, for *W & O* (moiety)	0	16	4
Plumstead, Park-road, for *W & O*	0	10	6
Ramsgate, Ellington Ch.	11	0	0
Do., for *N P*	1	7	3
Sevenoaks, for *W & O*	1	5	6
Sittingbourne, for *W & O*	2	7	0
Smarden	1	5	8
Tunbridge Wells, for *W & O*	2	2	0
West Malling Sunday-school, for *N P*	2	1	6

Lancashire.

Accrington	5	0	9
Ashton-under-Lyne	11	5	5
Do., for *N P*	0	14	7
Do., for *Shansi, China*	2	10	0
Bacup, Zion	21	8	0
Do., for *W & O*	1	0	0
Do., Ebenezer, for *W & O*	4	0	0
Blackpool, for *W & O*	1	6	0
Do., Sunday-school	6	15	0
Burnley, Yorkshire-st., for *W & O*	2	0	0
Haslingden, Trinity Ch., for *W & O*	2	10	0
Liverpool, Myrtle-street	61	4	6
Do., for *W & O*	45	0	0
Do., for *Congo*	3	0	0
Do., for *Trelawney Sch., Jamaica*	0	5	0
Do., Pembroke Ch.	8	8	10
Do., Richmond Ch.	16	2	10
Liverpool, per Mr Cripps—			
Pembroke Ch. Sunday-school	12	0	0
Soho-street Sun.-sch.	2	4	2
Carisbrooke Sun.-sch.	5	10	0
	19	14	2
Less expenses	0	10	6
	19	3	8
Manchester, Union Ch., for *N P, Shri Nath*	18	0	0
Do., for *do., Special*	4	0	0
Do., for *Boatman*	6	0	0
Do., Grosvenor-street Juvenile	7	9	0
Do., Rusholme-road Congregational Ch. Women's Meeting, for *Congo*	25	0	0
Do., do., for *support of Congo girl and boy under Miss Silvey*	10	0	0
Do., Wellington-street, Gorton, for *W & O*	0	14	0
Do., Pendleton, for *W & O*	1	18	8
Do., Eccles, for *W & O*	1	1	0
Do., Sale, for *W & O*	2	0	0
Do., do., Sunday-school	2	8	0
Do., do., for *N P*	3	12	11
Do., Brighton-grove	0	10	6
Do., do., Sunday-sch.	1	5	6
Morecambe	4	4	7
Mossley, nr. Manchester, for *support of child in Miss Silvey's Sch., Congo*	5	0	0
Preston, Pole-street	1	0	0
Rochdale, West Street	11	2	6
Do., for *W & O*	9	4	8
Ulverston Sunday-sch., for *N P*	1	9	0
Waterfoot, Bethel	1	19	0
Do., for *N P*	0	14	0

Leicestershire.

Arnsby, for *W & O*	1	5	0
Leicester, Belvoir-st.	17	1	9
Do., Melbourne Hall	25	3	0
Do., do., Sunday-sch., for *Congo*	9	14	9

Lincolnshire.

Barton-on-Humber	1	10	0
Great Grimsby	42	5	9
Do., for *Congo*	1	0	2
Do., for *N P*	2	10	9

Norfolk.

Cossey, for *N P*	0	3	7
Fakenham	7	0	10
Foulsham	5	12	6
Thetford, for *N P*	0	10	0
Worstead, for *W & O*	1	5	0
Do., for *N P*	7	1	6
Yarmouth, St. George's Park Ch.	8	10	0
Do., Tabernacle	4	4	11
Martham	3	2	0
Do., for *W & O*	0	5	0
Ormesby	2	2	8

Northamptonshire.

Clipstone, for *W & O*	1	5	0
Do., for *N P*	1	6	6
Earls Barton	7	18	4
Harpole, for *W & O*	1	0	0
Northampton, Princes-street	21	11	0
Do., for *W & O*	1	10	0
Do., Mount Pleasant, for *N P*	0	1	0
Rushden, for *W & O*	2	0	0
Woodford Sunday-sch., for *N P*	0	3	3

Northumberland.

Berwick-on-Tweed	5	2	1
Newcastle - on - Tyne, Westgate-road and Jesmond	3	11	3
Do., Rye Hill	2	5	6
Do., do., Sunday-sch.	1	1	10
Do., Scotswood-road	0	19	11
Do., do., for *N P*	2	1	6

Nottinghamshire.

Nottingham, Derby-rd.	3	14	10
Do., do., for *Rome*	25	0	0
Do., do., Juvenile	8	6	7
Do., Bentinck-rd. Juv.	1	19	3
Newark	5	1	3
Sutton-on-Trent	1	2	0
	6	3	3
Less expenses	0	12	4
	5	10	11
Walton-on-Trent	0	10	0

Oxfordshire.

Caversham, for *W & O*	5	5	0

Shropshire.

Whitchurch	6	6	0

Somersetshire.

Bristol, on account	35	0	0
Keynsham, for *W & O*	1	4	5
Do., for *N P*	1	7	9
Totterdown, for *W & O*	1	16	1
Do., for *N P*	1	13	9
Boroughbridge, &c.	8	19	0
Burnham	10	10	0
Cheddar	3	0	0
Crewkerne	2	15	10
Do., for *W & O*	0	10	0
Hatch Beauchamp	7	6	3
Do., for *W & O*	0	13	0
Do., for *N P*	1	0	9
Stogumber	3	11	1
Taunton, Silver-street	52	18	11
Do., for *W & O*	2	2	0
Watchet, for *W & O*	0	10	0
Wedmore	11	5	10
Do., for *W & O*	0	4	0
Do., Mark	0	18	1
Weston - super - Mare, Wadham-street, for *N P*	1	11	9
Yeovil, for *W & O*	5	0	0

Staffordshire.

Hanley, Welsh Ch., for *N P*	1	1	0
Wednesbury	1	1	0
Do., Sunday-school	0	14	9

Suffolk.

Bardwell	1	8	7
Lowestoft Sunday-sch.	0	16	5
Sudbury	2	7	8
Do., for *N P*	0	17	9

Surrey.

Balham, for *W & O*	4	6	0
Cheam, for *W & O*	0	15	3
Do., for *N P*	2	4	4
Kingston, for *Mr. Anderson's work, Barisal*	5	0	0
Lower Tooting Sunday-school	0	7	6
New Malden, Friends at Congregational Ch.	5	5	0
Reigate	1	10	0
Sutton	24	16	3
Do., for *N P, Delhi*	0	18	1
Upper Norwood, for *W & O*	4	1	9

Sussex.

Arundel, for *N P*	0	7	5
Do., for *Congo*	1	12	5
Brighton, Bond-street	7	11	6

Warwickshire.

Birmingham, Heneage-street	1	10	1
Umberslade	14	2	8
Do., for *W & O*	0	11	7
Wolston, for *W & O*	1	0	0

Westmoreland.

Crosby Garrett Sunday-school, for *N P*	0	18	7

WILTSHIRE.

Calne, for *N P*	2	15	8
Damerham and Rockbourne	1	19	7
Do., for *W & O*	0	7	5
Shipston-on-Stour	6	8	9
Do., for *W & O*	0	10	0
Whitbourne Corsley, for *W & O*	0	7	0
Do., for *N P*	1	0	0

WORCESTERSHIRE.

Bromsgrove, New-road	1	14	7
Worcester	21	7	0

YORKSHIRE.

Bedale	4	16	6
Bramley, Salem	2	7	0
Do., for *W & O*	1	0	0
Gildersome	6	16	9
Do., for *W & O*	1	0	0
Heaton, for *W & O*	0	10	0
Horsforth, for *W & O*	0	15	0
Hull, on account, per Mr. J. H. Hill, Treasurer	50	0	0
Do., George-street, for *W & O*	0	10	0
Do., South-street, for *N P*	0	9	6
Keighley District, per Mr. W. Town, Treasurer	43	0	11
Leeds, South Parade	150	0	0
Do., Juvenile	20	5	8
Lindley Oakes	6	15	0
Lockwood, Juv., for *Congo*	5	0	0
Masham	5	17	6
Morley, Sunday-school	0	10	8
Rotherham, for *W & O*	1	0	0
Do., for *N P*	0	11	8
Scarborough, Albemarle Ch., for *W & O*	1	10	0
Do., Ebenezer Sunday-school	4	10	0
Sheffield, on account	36	12	1
Shipley, Rosse-street, for *W & O*	2	10	0

NORTH WALES.

DENBIGHSHIRE.

Llangollen, for *Italy*	0	5	6

SOUTH WALES.

CARDIGANSHIRE.

Cardigan, Zion	16	19	0
Do., for *W & O*	0	5	0
Do., for *Africa*	2	10	0
Do., for *China*	2	10	0

CARMARTHENSHIRE.

Llandyssul, Hebron	1	1	0
Llanelly, Greenfield, for *support of N P, Francisco*	32	0	2
Swyddffynon	0	17	0

GLAMORGANSHIRE.

Abercwmboye, Bethany	1	11	0
Abergwili	1	18	8
Bridgend, Ruhamah, for *N P*	1	7	3
Caerphilly, Tonyfelin	4	6	1
Do., for *N P*	2	8	11
Cardiff, Tabernacle	60	10	0
Do., Bethany	5	5	0
Do., Splott-road	5	16	7
Do., Canton	3	9	3
Maesteg	1	4	1
Do.	1	1	0
Merthyr, Zion	1	1	0
Neath, Orchard-place, for *W & O*	0	18	0
Do., Sunday-school, for *N P*	5	2	1
Penarth Tabernacle, for *W & O*	1	5	0
Rhondda	2	7	2
Swansea, Bethany, West Cross, for *Congo*	0	6	2
Tondu, Carey Ch., for *N P*	1	11	0
Treherbert, Bethany	3	2	9
Ynysybwl, for *N P*	1	8	0

MONMOUTHSHIRE.

Abersychan, Eng. Ch.	10	15	8
Griffiths Town	1	5	0
Newport, Commercial-street	18	2	4
Whitebrook and Llandogo, for *N P*	0	9	0

PEMBROKESHIRE.

Fynnon	7	18	10
Haverfordwest, Bethesda	42	0	0
Honeyboro' and Sardis	7	5	5
Do., for *Congo*	0	10	0
Martletwy	3	0	3
Milford Haven	10	0	0
Pembroke Dock, Bush-street	22	5	4

SCOTLAND.

Airdrie, for *W & O*	1	10	0
Do., for *N P*	3	4	0
Auchnachlog	1	0	0
Burray, for *N P*	1	12	0
Coatbridge, for *China*	0	2	6
Crieff, for *Congo*	2	0	0
Do., for *China*	1	0	0
Do., for *Italy*	1	0	0
Dundee, Old St. Enochs, for *N P*	6	13	1
Dunfermline, for *W & O*	8	15	6
Do., for *support N P, "Joseph"*	20	0	0
Do., for *Congo*	12	0	0
Edinburgh, Bristo-place, for *W & O*	13	12	7
Do., Sun.-sch., for *N P*	7	0	7
Forres	3	7	7
Glasgow	18	17	0
Do., Adelaide-place	74	10	0
Do., Bridgeton	4	10	0
Greenock, George-square	1	0	0
Do., for *Congo*	2	0	0
Do., for *China*	1	10	0
Do., for *W & O*	0	10	0
Do., for *N P*	3	14	5
Do., for *India*	0	19	0
Do., Orangefield Sunday-school, for *N P*	7	3	8
Irvine	6	3	6
Kirkcaldy	0	10	0
Leslie	3	16	
Do., for *W & O*	1	14	1
Do., for *N P*	1	16	1
Lochee	2	14	0
Do., for *W & O*	2	0	0
Do., Sun.-sch., for *N P*	2	17	0
Stirling	13	19	7
Do., for *W & O*	2	1	6
Do., for *N P*	1	12	2
Do., for *China*	3	10	0
Do., for *Congo*	0	2	0

SHETLAND ISLES.

Lerwick, for *N P*	2	5	8

CHANNEL ISLANDS.

Jersey, St. Heliers, Grove-street	7	9	10
Do., for *N P*	6	8	6

FOREIGN.

AMERICA.

Canada, Ontario, Mr. Donald Paterson	3	1	7
Toronto, Thomson, Mr T. M., for *India and Africa*	50	0	0
Brooklyn, U.S.A., Mrs Wright, for *Mr and Mrs Graham's Congo work*	5	0	0

ASIA.

China, Rev Herbert Dixon	10	0	0

EUROPE.

Brussels	5	18	1
Constantinople	0	5	0
Stutgardt, Rev L. Schauffler	0	10	0

SPECIAL CONTRIBUTIONS FOR CHINA FAMINE FUND.

PERSONAL DONATIONS.

A Baptist, Helensburgh	1	4	0
A Baptist	0	12	6
A Birthday Gift	10	0	0
Ackland, Mr. F. J.	1	0	0
A Friend	0	10	0
A Friend (Helensburgh)	5	0	0
A. H. C.	1	0	0
Aldred, Mr., Mrs., and Miss	0	12	0
Allen, Mrs.	5	0	0
A. M. B.	4	0	0
Anderton, Mrs.	5	0	0
An English Neighbour	2	0	0
Angus, Mr. G.	25	0	0
Anon	1	0	0
Anon.	0	10	0
Anon.	1	0	0
Anon.	2	0	0
Anon.	0	10	0
A. P. W.	1	0	0
A. R. C.	0	10	0
Apthorpe, Miss L.	2	10	0
Arnold, Mr. Geo.	5	0	0
Ashwell Mr. H.	5	0	0
A Sympathiser	5	0	0

A Sympathiser	0	13	0
A Teacher	0	10	0
A Tenth Part	0	15	3
Bacon, Miss E. R.	1	0	0
Bailey, Rev. J.	1	0	0
Baker, Mr. G.	0	10	0
Barnhill, Mrs.	1	0	0
Barnett, Miss & Friends	1	5	0
Barry, Mr. J. T.	2	2	0
Bootleite	5	0	0
Brough, Mr. F.	2	0	0
Brown, Rev. J. T.	2	0	0
Budd, Mr. G.	2	2	0
Burls, Mr. E.	5	0	0
Bury, Mrs.	5	0	0
Butcher, Mr. W.	0	10	0
Butlin, Rev. J., M.A.	0	10	6
Butterworth, Miss	2	0	0
C. A. M.	25	0	0
Carter, Dr. W., Liverpool	2	0	0
Carter, Mr A.	1	1	0
Chinese Tea	1	0	0
Chitty, Mr. E.	10	0	0
Clarke, Rev. E., Spezzia	1	10	1
Crawford, Mr. J. W.	1	0	0
Cripps, Mr. J.	2	0	0
Crowe, Miss S.	1	0	0
Davies, Mr. E., Blaenavon	0	10	0
Dawson, Rev. T.	1	0	0
Delaney, Mr. J.	0	10	0
D. H.	1	0	0
Ditmas, Major F.	1	0	0
Dodd, Rev. T.	1	1	0
Doubleday, Rev. J.	0	10	0
Donor	0	10	0
Dumayne, Mr. & Mrs.	1	0	0
Eccles, Mrs.	2	0	0
Ellerby, Mr. R.	1	0	0
Employes at Mr. Brombett's	0	12	2
L. E. A.	0	10	0
Fletcher, Mr. W.	2	2	0
Fortune, Mr. R.	0	10	0
Fox, Mrs.	0	10	0
Gardiner, Mrs.	1	0	0
George, Mr. W.	1	0	0
Gould, Dr. & Mrs. A. P.	5	0	0
Gould, Mr. J.	1	0	0
G. R. F.	20	0	0
Grimston, Mr. R.	35	0	0
Guy, Miss C.	5	0	0
Hadfield, Miss Mary	2	0	0
Harford, Mr. J.	2	2	0
Head, Mr. W. B.	2	0	0
Herries, Mrs.	1	0	0
Hill, Mr. J. H.	5	0	0
Hill, Miss	5	0	0
His Steward	2	0	0
Horton, Mr. T.	1	0	0
Horton, Mrs. and Miss	1	1	0
Husband, Mr. J. S. & Mr. G. C.	1	11	6
J. H.	1	0	0
Jackson, Mr. F.	1	0	0
James, Mr. W.	5	0	0
Johnson, Mr. E. A.	0	10	0
Kemp, Miss E. C.	5	5	0
Kinchett, Mr. G.	2	0	0
Kirby, Miss E.	0	10	6
Kirkland, Miss	1	0	0
Kitts, Mr. and Mrs. J.	1	3	0
Lang, Mr. C.	0	10	0
Letch, Mr. H.	1	0	0
Lewis, Mr. R. A.	1	0	0
Lloyd, Mr. D. H.	3	3	0
Lonsdale, Mr. E.	1	0	0
Macalpine, Mr. J. H.	0	10	0
Macalpine, Rev. C. S., B.D.	0	10	0
Maitland, Mr. W.	1	0	0
Marnham, Mr. H.	10	0	0
Marnham, Mr. J.	10	0	0
Mathewson, Mr. W.	50	0	0
May, Mr. G.	2	0	0
May, Mr. H.	0	10	0
M.B.	1	0	0
McLellan, Rev. J.	1	0	0
Meredith, Mr. J.	0	10	0
Merrick, Mr. W.	3	3	0
Mitchell, Misses A. & C.	5	0	0
M. M.	1	5	0
Morgan, Mr. M.	0	15	0
M. W. J.	0	10	0
Nutter, Mr. James	10	0	0
Olney, Mr. T. H.	10	10	0
Otway, Mr. G.	1	0	0
Palmer, Miss	2	0	0
Papillon, Major	3	3	0
Parselli, Miss A.	1	4	0
Pearce, Mrs. and Miss.	1	10	0
Phillippo, Mr. T.	0	10	0
Phillips, Mr. H.	1	0	0
Potts, Mr. John	1	0	0
Powell, Miss	1	0	0
Pryor, Mr. E.	5	0	0
Rapson, Mr. J.	2	2	0
Rawlings, Mr. Edwd.	50	0	0
Rickett, Mr. W. R.	20	0	0
Do. Children	2	2	0
Roberts, Mrs.	1	0	0
Robins, Mr. J. G.	1	1	0
Roy, Mr. J.	1	0	0
R. W.	0	10	0
Satchell, Mr. G. F.	5	0	0
Sayce, Mr. G.	2	0	0
S. B., Worthing	1	0	0
Schauffler, Rev. L.	0	10	0
Scott, Mr. J.	2	2	0
Servants at Mr. Cook's.	0	15	0
Skeet, Mr. H.	1	0	0
Small, Rev. G., M.A.	0	10	0
Soul, Mr. R.	1	6	0
Stocker, Mr. T.	5	0	0
Storr, Mr. A. E.	0	17	0
Stowe, Mr. G. S.	1	1	0
Supper, Mrs.	0	10	0
Swan, Mr. A., & family	1	5	0
Tanswell, Rev. G. R.	0	10	0
Thomas, Mr. D	1	0	0
Thomas, Mr. T.	1	0	0
Thomas, Mrs., Llanelly	5	0	0
Thorp, Mrs.	1	10	0
Tillett, Miss	1	6	9
Tippen, Mr. F.	0	10	0
Tribe, Mr. Wilberforce	5	0	0
Two Friends	2	2	6
T. W. W., Edinburgh.	0	10	0
Tyars, Mr. J. F.	2	0	0
Tyson, Mr A.	1	0	0
Upward, Mr. E. J.	1	0	0
"Utile Dulce"	2	0	0
Vice, Mr. W. A.	0	10	6
Walker, Mrs.	0	10	6
Wates, Mr. Jos.	10	0	0
Watkins, Mrs. C.	0	15	0
Wayland, Mr. E.	1	0	0
Whitehead, Mrs.	5	0	0
Wicks, Mr. T.	0	10	0
"With God's Blessing"	0	10	0
W. M., Rusholme	0	10	0
Wright, Misses	1	0	0
W. V.	2	10	0
Young, Mr. G.	0	10	0
Young, Mr. J.	1	0	0
Young, Miss	1	0	0
Under 10s.	14	17	0

London and Suburbs.

Acton	2	8	0
Bloomsbury	1	0	0
Brondesbury, Sunday School	4	17	0
Camberwell	0	7	6
Chelsea	4	5	3
Clapton, Downs Chapel	67	17	11
Ealing	17	11	0
Eldon-street	1	1	6
Hampstead (Collection)	29	15	0
Highbury Hill	1	18	4
Hounslow	1	12	0
Islington, Salter's Hall Chapel	4	3	2
Kennington, Centenary Memorial Sunday-School	0	13	0
North Finchley	7	3	0
Peckham Park-road Sunday-school	3	0	0
Penge	19	4	2
Plumstead, Elm-street.	0	8	0
Plumstead	0	1	0
Putney, Werter-road	5	7	6
Streatham	8	14	0
Tooting	0	9	0
Upton Chapel	13	0	0
Upper Holloway	22	12	0
,, Rupert-road	0	10	0
Upper Tooting	6	16	0
Wandsworth-road, Victoria Chapel	5	10	0
Westminster, Romney-street	1	10	0
Woodberry Down Ch.	7	18	6

Country, &c.

Aberdare, Mill-street	1	17	4
Aberdare Sion	2	0	0
Abergavenny, Frogmore-street	1	0	0
Abersychan	0	5	0
Accrington (Additional)	0	3	0
Addlestone	1	0	0
Alcester	5	0	0
Amersham, Lower Chapel	4	10	6
Ammanford	1	5	0
Andover	1	5	0
Appledore	0	19	2
Ashdon	0	2	6
Ashford	0	7	6
Bargoed	0	2	6
Bath, Manvers-street	8	19	4
Beckington	0	7	6
Berwick-on-Tweed	0	12	6
Beverley	4	5	0
Bexley Heath	2	0	0
Birkenhead	1	2	0
Birkenhead, Welsh Church	0	4	0
Birmingham, Graham-street	7	10	0
Birmingham, Christ-church	6	0	0
Birmingham, Selly-park	1	7	6
Birchgrove, Ainon	2	0	0
Blackburn	0	4	0
Blaenavon, Horeb	0	18	7
Blackmill, Paran	0	8	0
Blaenau Gwent	2	0	0
Boddington	0	5	0
Borobridge, Somerset	2	0	0
Bournemouth, Lansdowne Church	0	12	0
Boxmoor	1	0	0
Bradford, Girlington Chapel	1	0	0
Bradford, Leeds-road	6	17	6
Brasted	0	15	3
Bridgnorth	1	3	6
Bridgwater	3	6	0
Brighton, Queen's-sq.	10	0	0
Bristol, Maudlin-street	0	7	0
Bristol, Counterslip	2	0	0
Bristol, Cotham-grove	13	0	0
Bristol, Totterdown	1	1	0
Bristol	1	0	0
Bristol College	0	14	0

Bromham	1	0	0
Broughton, Manchester	3	14	11
Broughty Ferry	1	0	0
Brymbo	0	5	0
Brymbo, Welsh Church	2	7	3
Brynmawr, Tabor	0	15	0
Burton-on-Trent	0	2	6
Bury St. Edmunds	10	0	0
Bwlchnewydd & Bethel Plashet	0	13	9
Canterbury	13	6	0
Cardiff, Salem	11	4	0
Cardiff, Tabernacle	7	0	0
Cardigan, Zion	2	0	0
Carrickfergus	0	10	0
Caversham	6	6	0
Cemaes, Penuel	0	11	0
Cheam	4	0	0
Chearsley	0	4	0
Cheddar	4	3	11
Cheltenham	1	0	0
Chepstow	5	2	0
Cheshunt	2	0	0
Clacton-on-Sea	0	5	0
Clipstone	10	1	0
Collingham and Carlton le-Moorland	2	10	0
Copenhagen	7	0	2
Coventry, St. Michael's	0	10	0
Cowbridge, Ramoth	2	14	9
Crieff	0	5	0
Croyde and Georgeham	1	1	6
Cupar Fife	0	5	0
Cwmaman	2	0	0
Deanshanger	0	5	9
Derby, Trinity Chapel	5	0	0
Deri, Tabernacle	1	8	6
Devizes	5	5	0
Dolton	1	10	0
Dorchester	2	7	6
Dorking	4	1	9
Dover	5	8	9
Downton	2	7	4
Dundee, Old St. Enoch	5	11	9
East Ilsley	0	5	0
Eccles	4	8	6
Edgbaston	0	12	0
Edinburgh, Bristo-pl.	24	9	7
Edinburgh, Charlotte Church	3	4	9
Edinburgh, Dublin-st.	52	16	2
Elgin	3	5	0
Falmouth	4	7	6
Felinfoel, Adulam	5	0	0
Fortrose	0	2	6
Glanrhyd	1	2	6
Gorton, Wellington-st.	1	11	8
Grange, Ireland	0	1	0
Great Torrington	0	12	6
Guildford, Commercial-road	5	16	4
Hamilton, N.B.	0	13	6
Harmony	1	3	0
Harpenden, Congregational Church	1	7	6
Haslemere, Congregational Church	2	2	6
Haslemere	0	5	0
Haslingden	11	14	0
Haverfordwest, Bethesda	5	7	6
Hawick	0	3	0
Hemel Hempstead	0	8	0
Henley in Arden	2	0	0
High Wycombe	0	8	6
Honeyboro'	2	12	1
Ipswich, Burlington Chapel	9	8	0
Jersey	8	1	5
Kenmay	7	5	6
Kettering	14	12	7
Kilmington	0	9	0
Kingstanley	2	0	0
King's Langley	0	14	0
Kirkcaldy	2	4	0
Leamington, Warwick-street	8	11	2
Leeds, South Parade	13	3	6
Leeds, Burley-road	1	8	0
Leicester	1	15	0
Leicester, Belvoir-st.	56	12	7
Leith	0	17	0
Leslie	7	7	3
Lindley Oaks	2	7	0
Liskeard	1	13	9
Little Houghton	0	12	6
Little Tew & Cleveley	4	7	0
Liverpool, Fabius Ch.	0	6	6
Liverpool	0	2	0
Liverpool, Myrtle-st.	7	19	6
Llandudno, Tabernacle	5	10	0
Llanelly, Greenfield	7	4	11
Llanelly, Moriah	2	3	0
Llanfyrnach, Hermon	1	5	0
Llangynidr	5	0	0
Lydney	2	19	0
Lyndhurst	0	10	0
Maesteg, Bethany	2	13	0
Maescanner	1	5	0
Maindee, Summerhill	1	0	0
Malton	0	10	0
Manchester, Union Ch.	48	8	9
Manchester, Coupland-street	5	0	0
Manchester, Grosvenor-street	5	0	0
March	0	5	0
Markyate Street	1	0	0
Masham	1	13	0
Melksham	1	1	0
Melton Mowbray	5	0	0
Middleton Cheney	0	10	0
Middleton-in-Teesdale	0	12	6
Milton	1	5	0
Minehead	0	3	6
Modbury	0	3	0
Moelfre	0	10	0
Mountain Ash, Nazareth	7	2	6
Newport, Stow Hill	3	17	6
Newport, Commercial-street	7	5	1
Norwich, St. Mary's	65	0	0
Nottingham, Derby-rd.	5	10	0
Ottery St. Mary	0	5	0
Paulton	0	10	0
Pembrey, Tabernacle	5	0	0
Penarth	1	5	0
Penclawdd	0	14	0
Plymouth, George-st.	33	6	9
Plymouth, George-st. Stations	6	16	2
Plymouth, Mutley Ch.	26	15	2
Pontardulais	1	5	0
Pontlottyn	1	2	0
Pontypool College	1	5	0
Poole	4	11	0
Preston	0	4	0
Potter's Bar	0	4	0
Ramsgate, Cavendish Chapel	0	10	0
Reading, Carey Chapel	10	0	0
Redhill	0	6	0
Reigate	0	10	0
Rhayadr	1	13	0
Rhondda	1	10	0
Rhymney, Penuel	3	3	0
Rhymney, Jerusalem	1	1	5
Richmond	1	1	0
Ryde	3	7	0
Salford, Gt. George-st.	1	4	0
Saltash	5	4	3
Sandhurst	1	1	0
Sandown	0	17	0
Scarboro', Albemarle Ch.	3	10	0
Sewer's End	0	5	0
Sheffield, Glossop-road	8	2	0
Sheffield, Attercliffe	0	5	0
Sheffield	7	0	0
Shipston-on-Stour	0	2	0
Shortwood	0	4	0
South Mims	0	5	0
Southsea, Elm-grove	6	7	
St. Albans, Park-street	2	2	0
St. Albans, Dagnall-st.	14	14	3
Stamford	0	5	0
St. Clears	0	6	5
Stretford	12	16	6
Stanway	1	0	0
Stroud	0	2	9
Sudbury	0	11	0
Sunderland, Bethesda Sunday-school	1	10	0
Surbiton	0	2	6
Sutton	17	5	10
Sutton-in-Craven	7	18	0
Swansea, Mount Pleasant	13	16	0
Swansea, Memorial Chapel	1	0	0
Talysarn	0	12	0
Tarporley	3	8	6
Taunton, Albemarle Chapel	3	0	0
Taunton, Silver-street	7	7	8
Tiverton	3	17	6
Torquay	0	2	0
Tredegar, Church-street	1	1	10
Tredegar, Siloh	1	16	8
Treforest	1	2	6
Treorky, Noddfa	1	3	6
Trowbridge, Back-street	3	0	0
Truro	0	7	0
Tunbridge Wells	0	5	0
Usk	0	7	6
Ventnor	2	7	0
Wallington	0	5	0
Weymouth	0	5	0
Wigan King-street	1	2	6
Williton	0	15	0
Wimbledon	2	0	0
Yarmouth	0	2	0
Ystalyfera, Soar	2	0	0

TO SUBSCRIBERS.

It is requested that all remittances of contributions be sent to ALFRED HENRY BAYNES, *Secretary, Mission House,* 19, *Furnival Street, E.C., and payable to his order; also that if any portion of the gifts is designed for a specific object, full particulars of the place and purpose may be given. Cheques should be crossed* MESSRS. BARCLAY, BEVAN, TRITTON, & Co., *and Post-office Orders made payable at the General Post Office.*

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(Madaripore). (Monghyr). (Agra). (Benares).

J. H. ANDERSON (Barisal). GEO. KERRY (Calcutta). EDITH ROBINSON (Calcutta). JAMES SMITH (Shillong).

THE MISSIONARY HERALD

OF THE

Baptist Missionary Society.

IN rendering the Ninety-seventh Annual Report, the Committee desire to repeat and emphasise the words of William Carey, that "the great object of the Baptist Missionary Society is the diffusion of the knowledge of the religion of Jesus Christ throughout the whole world."

The one supreme need of the heathen world is a personal knowledge and acceptance of Jesus Christ as Saviour and King; and the one great aim of the missionary is to Christianise by means of the fearless, loving proclamation of the blessed Gospel of the grace of God, in demonstration and power of the Holy Ghost.

MOVEMENTS OF MISSIONARIES.

During the past year several devoted workers have been called to rest:—

William Hamilton Gamble, of Port of Spain, Trinidad, after nearly thirty-three years of faithful service;

R. E. Greiff, of Gya, North India, after thirty-five years of devoted labour;

Michael Richards and Arthur D. Slade, of the Congo Mission, whose "sun has gone down while it was yet day"; and

Mrs. Wills, of Tsing Chu Fu, Shantung, and Mrs. Williams, of San Fernando, Trinidad, leaving husband and children sorely bereaved.

Of members of the Committee, William Carey Upton, of Beverley, and Nathaniel Thomas, of Cardiff, will long be remembered with feelings of tender affection; and of warm and generous supporters of the Mission, the names of Robert Edminson, of Bristol, and Mrs. Joseph Gurney, of Kensington, will be cherished with devout thankfulness.

Of new missionaries going out to their fields of labour for the first time, we record with gladness the names of—

MOIR DUNCAN, M.A., for China;

EDITH BUTCHER,
CASSIE SILVEY,
FREDERICK R. ORAM,
JAMES A. CLARK,
JOSEPH L. ROGER,
H. WHITE,
W. L. FORFEITT,
} for the Congo Mission;

and also MISS KIRBY, MISS MARSHALL, and MISS WRIGHT, who, having reached China, have since respectively become MRS. NICKALLS, MRS. BRUCE, and MRS. FARTHING.

The following missionaries, under medical orders, have been compelled to seek a season of rest and change in England—J. Ewen, of Benares, and T. H. Barnett, of Dacca; Mrs. Holman Bentley, A. E. Scrivener, R. H. C. Graham, and P. Davies, B.A., of the Congo.

F. D. Waldock, of Ceylon; Francis James, of Shantung; A. McKenna, of Soory; W. Bowen James, of Dinagepore; Romanath Ray Chowdhery, of Allahabad, and James Balfour, M.A., of Calabar College, Jamaica, have all returned to work much refreshed in body and spirit by intercourse with friends in the home land; and most probably, before this Report reaches our constituents, Percy Comber, A. E. Scrivener, and George Cameron will be on their way back to resume their much-loved Congo work.

R. E. Gammon has exchanged work in Puerto Plata, San Domingo, for Port of Spain, Trinidad; A. B. West and H. Anderson have removed from Barisal to Jessore; J. D. Morris from Dacca to Barisal; and S. S. Thomas has undertaken the superintendence of the Delhi Native Christian Training Institution. Dr. Carey has exchanged Simla for the great city of Patna; H. Paterson, Soory for Dinapore; and A. Teichmann, Barisal for the new station of Perjpore, in the Backergunge district. The work supported by the Colonial churches has been strengthened by the addition of two more lady missionaries, Miss Seymour from Victoria, and Miss Parsons from South Australia. Pubna has been occupied by Mr. A. E. Summers. Arrangements are being made for the erection of a Mission House at Comilla for the New South Wales Baptist Mission. Miss Plested, of the Queensland Baptist Mission, is about to proceed to Noakhally, and will for the present be accompanied by Miss Gilbert.

Last year the Committee called special attention to the valuable suggestion of Sir Morton Peto:—

"That, in view of the lonely position occupied by so many of our missionary brethren in distant fields of labour, and their practical exile from home, friends, and associations, the Committee feel it most desirable that efforts should be made to secure for each missionary in the field some friend, or friends, in this country who will undertake to keep up personal sympathetic communication by periodical despatch of Christian literature—say, of papers, magazines, pamphlets, and books, and occasional correspondence—it being the judgment of the Committee that such sympathetic thought and consideration will tend greatly to the happiness and encouragement of their missionary brethren, who are now bearing the heat and burden of the day."

The adoption of this plan has met with most appreciative expressions of pleasure from the workers on the field, and the Committee hope that many friends at home will be found willing to accept a personal share in this practical proof of sympathy and consideration.

In the Table of Missionaries at the end of this Report, will be found a detailed list of friends who have already joined in this desirable movement.

Eastern Missions.

INDIA.

PRINCIPAL STATIONS:—

BENGAL.—Calcutta, Howrah, Serampore, South Villages, Bishtopore, Jessore, Khoolna, Dinagepore, Dacca, Furreedpore, Pubna, Commilla, Mymensing, Barisal, Madripore, Chittagong, Soory, and Jamtara.

NORTH-WEST.—Monghyr, Patna, Bankipore, Dinapore, Gya, Benares, Allahabad, Agra, Muttra, Delhi, Simla.

WESTERN INDIA.—Bombay and Poona.

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Reporting on the work of the Mission during the past year, the Rev. George Kerry, of Calcutta, writes:—

"The work of the Lord in India is making steady progress everywhere. Patient faithful labour is being continued, and the Lord, whom His servants trust, has not forgotten His word of promise. Thanksgiving and praise ascend continually to God for His presence and blessing vouchsafed during the past year. There certainly have been

sorrows and disappointments. Experience has been varied, clouds have gathered, and storms have threatened, but no strange thing has happened, only that which is common to workers for God elsewhere and in all the ages has befallen, and amidst all God has been light and salvation to the people.

"There is still to be noticed the ever-deepening and widening interest of the people of India in the Gospel of Christ, often vague and ignorant it may be, but in many places it is becoming increasingly intelligent and earnest in some minds. The desire to possess some portion of the Scriptures, especially of the Gospels which tell the story of the life of Christ, spreads among the people. This is indicated by the sale on more than one occasion, at one place and on one day, of hundreds of copies of portions of the Word of God. The evidence increases that the Scriptures which are being thus scattered over India are in many places quietly and earnestly read and studied, and that the word thus read and pondered moves the heart and awakens the conscience of many, and leads some to seek and find rest in the Saviour of sinners. It is to be noticed that at the same time there has in some directions been increased active opposition to the spread of the Gospel; especially is this the case in the North-West Provinces, where a society has been formed known as the Arjya Somaj, which employs preachers and prints and circulates books against the Gospel, aiming thereby to stay the progress of Christianity and preserve Hinduism from further decay. This cannot be regarded as a discouraging sign of the times. It is a proof that the varied labours of missionaries have become a power no longer to be despised, but one to be feared."

The story of the past year's work, notwithstanding many disappointments and trials, is one of quiet, yet sure, progress. A larger number of conversions, the widespread proclamation of the Gospel in districts never before visited by the missionary, a general desire for the Word of God; and its greatly enlarged circulation, increased spontaneous evangelistic activity on the part of many of the native Christians, and the growing independence of the native Church. True, there have been many shadows; the hearts of the toilers have longed for larger and more immediate results. "Oh," writes one, "for the *Divine power to touch the heart*. We seem often able to convince *the head* by our preaching; we can gain a ready assent to the beauty and truth of the message we bear; but, alas, it is only the *head*, and not the *heart;* and it is through the *heart alone* that the great change can come."

The Rev. Daniel Jones, of Agra, writes: —

"I often wish I could do more and have to say less about it. We can never err on the side of bearing more fruit, but we too often err in our estimate of what we have done. A report full of interesting incidents is often very acceptable to friends at home; but even when these are not forthcoming, the year has been full of hard work, of much wear and tear, of much watching, weeping, and praying. At such times the earnest sympathetic prayers of our brethren at home are especially needed for us 'that we faint not.' We shall continue to water the seed sown during this year by praying God to bestow His blessing upon it, and give a glorious increase; and while praying over what is done, shall count it an honour to continue at our post, and 'work while it is day, for the night cometh when no man can work.'"

REPORTS OF THE WORK.

So far as the imperfect returns that have come to hand show, **317** converts have during the past year been baptized on a public profession of their faith in Christ. As indicating the kind of work done by our brethren, we quote the following:—

Mr. Hook, of Lall Bazaar, Calcutta, writes:—

"CITY WORK.

"There is evidently in Calcutta growing desire to hear the Word of God, a desire which is quietly spreading among the natives. It seems to be like the coming of spring, when you are conscious that some unseen influence is at work around you. There is activity and life. The buds swell, the earth seems as if it were effervescing, and life in a thousand ways makes itself manifest. So in the religious life of the people here. They do not cavil as they did when first I came, nearly nine years ago, nor seek to rend the Word of God; but they listen quietly, and often tearfully, to the Word, and try to extract from it all the good they can, like the bee alighting on the flower, not to destroy it, but to feed on its sweetness; this may be owing to the dissolution of the Brahmo Somaj and the gradual decay of Hinduism; but I know for a surety that I have met with many of the educated natives who listen patiently and yearningly when I speak of Christ, who a few years ago would have reviled me.

"We began our vernacular services this year as soon as the rains were over; pitched the tent at the chapel gates, and there distributed hundreds of tracts and books, while addresses were given in Bengali, Hindustani, and English. Our first service after the close of the rains was a most encouraging one. A stream of natives kept coming and going from the first to the last. 'I want the Life of Christ,' 'I want the Life of Christ,' was again and again said. 'I have no better Life of Christ than this four-pice Testament,' I said. 'Is that all His life?' they said. 'We want to read all about Him.' I get to be so known to the Babus, and I do not easily forget their faces, that it is hardly possible to walk down the street with pleasure for the constant greetings and salaams one has to return—given more, I am sure, for the sake of the Master I serve, whose name is so often on their lips when they want me, and whose words have been so freely given away in the thousands of tracts and books we have dispensed with our own hands at our vernacular services. The other day there came one that I had not seen for a year, and when he came he was leaning heavily on a staff, and had a wan and weary look upon his face. 'Ah!' I said, 'I have not seen you now for a long time. Are you happy now? And is that burden gone that used to be so heavy?' He said, 'I have done many things since last I saw you. I have made a pilgrimage to Juggernath, in Orissa. I am sick and weary, but not satisfied.' Then I spoke of Him of the wounded hands, whose welcome to the weary was, 'Come, and I will give you rest.' One day I was nearly broken down with emotion when, standing in the midst of the crowd that surged around us, an old man, so old as to need support, came before me, and began to repeat in his broken way, 'There is life for a look at the Crucified One. There is life at this moment for me.' And I said to him, 'Have you looked? Have you looked?' He said, 'Yes, but I can't see! I can't see!' Then we began to tell him of how we can see by faith the things that are not seen. And the old man looked as if he saw them."

Mr. Stubbs, of Patna, reporting on his preaching work in Patna and the district, says:—

"What I have to report is that the people listen as quietly as a congregation in an English place of worship. This quiet listening has, I think, been a great point gained, for 'faith cometh by hearing.' It is certainly a matter for thankfulness that I have scarcely met with any who, like the Scribes and Pharisees, have mocked and jeered at the things of the Kingdom. Altogether, an immense number of people must have heard the Word through these muhalla services, for in estimating the number of listeners it must be remembered that in some cases I have been enabled to preach within a few yards of substantially built houses inhabited by the better class of people who have been too proud to stand in the crowd. I have always taken care, under such circumstances, so to raise and direct my voice that these people should hear, and many of them have stood or sat in the verandah or portico of their houses and have listened eagerly.

"NEW GROUND.

"But all my work has not been in the city. As long as the cold weather lasted I devoted five afternoons and evenings weekly to visiting the villages between the western end of Patna and the Ganges, also the villages between Patna and Dinapore on either side of the high road, and on the bank of the river, also the villages on either side of the first five miles of the Gya road, and the first five miles of the Arrah road, and all the villages between this distance on the two roads from the point of their junction with each other. These villages, especially those on the Arrah and Gya roads, are scattered over a very wide area. Some I visited only once; others, where the people seemed to hunger for the Word, I visited again and again, in a few cases ten or a dozen times. The work was very fatiguing, as it was often needful to walk on the 'Bándhs' (the embankments dividing the fields) across the fields many miles. Frequently, too, we had to return all these miles in the dark, and this was not always pleasant or safe, but the Lord was our Keeper, and the work we were enabled to do amply compensated for all the toil it involved. The people in every village, except those on the Dinapore road, said that no Sáhib had ever been in their village before. Sometimes my approach was the cause of considerable alarm. For example when we first visited Dhelwá, men, women, and children rushed into their houses as we neared the village—the women in evident terror, unfastening the calves from the stakes to which they were tied, and pulling them after them into the house. It was needful for me to go to the door of one of the houses into which I had seen men run and to call out that there was nothing to fear—that I was God's servant—that I had come to the village with love in my heart, to read and explain God's word, &c., &c. Then two men cautiously looked out, and, after a little time, returned my smile and came out, followed by other inmates, and led me, at my request, to the house of the principal man of the place, in whose courtyard all the inhabitants of the village soon assembled to hear the Word of Life. These village head-men, by the way, were sometimes exceedingly helpful, and, after I had explained my errand, usually sent their men in all directions to gather the people to listen. One of them, like the man of Macedonia who said to Paul, Come over and help us, came into Bankipore on the morrow after my visit, and said his people were all deeply thankful for the good words they had heard on the previous night; that they had remained together for a long time after I had left them, talking over what I had said, and that they would be very thankful if I would visit them as often as I could. I need scarcely say that this was one of the villages I visited again and again. The people in it have apparently lost all faith in idolatry, and love to hear of Christ. I should not be the least surprised if, eventually, a large number of them should determine at all costs to follow and confess Jesus openly.

"VILLAGE WORK.

"I found in the middle of one of the villages a large open space in the centre of which was a well, at which all through our preaching a large number of women were busy drawing water, wonderingly listening all the while. On all the sides of the open space were mud cottages and narrow galís, and out of these the people teemed to listen to us. Fully 100 men assembled and attentively heard the Word. Ah! how the people in some of the villages did listen! The huqqa was put down, and the hungry eyes were rivetted on us. I was often reminded of the verse—'And the eyes of all were fastened on Him.' A missionary wrote the other day: 'Our hope for India is in the villages,' and I think he is right. Certainly the people in the country listen with more earnestness and heart than the people in the city. Even the village Brahmans are very different in their attitude towards the truth from their brethren of the city. On two occasions in the village of Rájapur the Brahman priests in charge of a large temple there urged me to leave the trunk of a felled tree on which I sat to preach by the roadside and to go on to the stone platform *in front of the temple.* I thought it best not to go lest it should be misconstrued as an expression of regard for the building, but the kindly feeling which prompted the request was noteworthy. In the villages, too, many more women hear the Gospel than in the city. In the city bazars very few women, comparatively, hear. A few may sometimes stand afar off on the edge of the crowd and listen, but very few, and this but seldom. But in the villages the women, as soon as they have ascertained that the object of the Sáhib's visit is to read and explain God's Word, soon lose their fear and, first shyly, but after a few minutes eagerly, stand and listen to every word. In the village of Narotanpur I counted between forty and fifty women listening as we closed our service. I have often wished that a warm-hearted Christian sister had been with me to speak to these mothers and daughters.

"WEDDING AND FUNERAL ADDRESSES.

"When I visited the village of Sarishtabar wedding festivities were being celebrated at the house of the principal man of the place. Verandah and courtyard were full of guests in yellow, pink, blue, scarlet, and white clothing. I salaamed, and said I was God's messenger. 'Oh, yes,' was the reply from several, 'we know who you are, Sáhib' (I ascertained afterwards that a youth whom I had met the previous evening in a neighbouring village was one of the company), 'we are very glad to see you.' I said: 'You have a Shádí' (a wedding). 'Yes,' they said. 'Will it interrupt you,' I asked, 'if I read and explain God's Word to you?' 'Oh! no,' they all loudly responded, 'please come and sit down amongst us. We shall all listen with great pleasure.' The drums and other musical instruments were laid down, and one man spread a piece of sacking on the straw in the verandah and said, 'Please sit down.' I squatted down on my haunches in native fashion, and the whole of the wedding company—about fifty in number—gathered closely round me. For nearly three-quarters of an hour I read and explained the parable of the Wedding Feast, while all listened with breathless attention. It was a happy night's work.

"Another evening I was enabled to preach to a crowd gathered for a Muhammadan funeral. This was in the village of Rajapur. I observed on entering the village a number of bearded Muhammadans who were seated on palm-leaf mats in front of a house, out of which the sound of women's voices bitterly wailing was issuing, and in front of which a number of wailing women were standing. I felt constrained to ask the men if they would let me sit in their midst and read God's Word to them. They appeared very willing, and so I squatted down. Soon a number of Hindus gathered on the outside, and the women near the door ceased their wailing and gathered to listen.

It seemed that a boy of ten years of age had died in his father's absence from home. All their hearts were softened, and I read and explained Psalm li., feeling that I was sowing in soil well prepared for the good seed—many were the expressions of assent from those who listened."

Mr. R. Wright Hay, of Dacca, reports:—

"It is with feelings of devout thankfulness to the Father of all mercies that I pen my first report in connection with the work being done in this district. My attention naturally, and indeed of necessity, has been almost entirely confined to work among the English-speaking natives. Immediately on my arrival I took charge of the Sabbath evening service, and the Sabbath morning Bible-class which Mr. Barnett had been conducting, and these, together with a week evening lecture, have been steadily maintained, and have been attended by goodly numbers of those for whom they are designed. The little chapel has usually been filled of a Sabbath evening, and a gratifying feature of the gatherings has been the frequent presence of a number of Mohammedans, some of whom have also attended the Bengali service of the native church.

"WORK AMONGST STUDENTS.

"The Bible-class has grown from eight to thirty, all except one being college students, five of them graduates. We have been studying the Gospel of John, and the evident interest of the men has been much beyond what I expected to find. The Thursday evening lecture was commenced to meet the intellectual difficulties of these inquirers, and such subjects as the Incarnation, the Miracles of Christ, and the Resurrection have been discussed in considerable detail. My hope is that a spirit of patient, painstaking inquiry prevails.

"Not less important than what is thus done is the quiet work in the study, where at all hours young men come to read the Bible and talk about its teaching. I have the names of over a hundred such, with whom I have had repeated intercourse during the past six months, each of whom has supplied himself with an English Bible with the avowed purpose of studying its contents. Doubtless some of these are in quest of the *English* rather than of the *Bible*, but God's Word is God's Word still, whatever may be man's purpose in reading it, and it is something that these thoughtful young men should put themselves in the way of being made wise unto salvation. It has been a great joy to kneel in prayer with the more manifestly anxious, asking with them and for them that they may see light in God's light clearly; and more than once I have seen tears in my fellow-suppliant's eyes, when the prayer was over, as though the vision had begun.

"I have been encouraged to believe that one at least has accepted Christ as his Saviour. In January he borrowed a Bible from me, saying that he had heard something of Christianity from an uncle, and wished to know more, as Hinduism gave him no peace or rest. He subsequently attended the Bible-class, and came daily to pray and study the Word of Life with me, until he evidently felt drawn to Christ, and yielded his heart to Him in love and trust.

"INTERESTING INCIDENT.

"In November, a young man, a student in my Bible-class, in reading Luke's story of the Crucifixion, was so struck and overcome by the prayer of Christ for His murderers, that he reasoned with himself: 'This is not man; this must be God. And this is the God I need—one who will forgive even to the uttermost. This is my Saviour; I will trust Him!' I have seldom seen, even in young converts at home, the same degree of the rapture of faith which this brother manifested. I found conversation, prayer, and study of the Word with him a distinct means of grace to my own soul. We arranged

for his baptism to take place one Sabbath evening in presence of the ordinary congregation, nearly the whole of which is native. The young man's father being a Brahmo, and professedly a seeker after truth, we anticipated no opposition to the convert's openly avowing his faith in Christ Jesus; but, at the last moment, when the young man was leaving home for the chapel, his friends seized him, and locked him up. This was a great disappointment; but a very great impression was produced by the incident as I related it to those assembled in the chapel—an impression probably as salutary in its ultimate effects as might have been produced by their witnessing the baptism. Next day the convert sent me a letter by the hand of a young Mohammedan whom he had begun to teach about the Saviour. In this, among other like things, he said: 'They took the Bible from me, but they failed to take those precious truths in it which I have read from my mind. They also failed to take off my mind from my Lord Jesus Christ. Although they shut me in a room, they failed to shut me from my belief in my Saviour.' And again: 'A voice in my heart says, Wait; the time will soon come when you will be able to speak freely, to read freely, to think freely, and also to pray together with your Christian brothers and sisters. Oh! when will come that happy moment?' Finding that they could not either by threats or bribes induce him to recant, his friends determined to send him right away from Dacca; and this they did, putting him under the care of his father-in-law, a staunch Hindu, in a village a day's journey distant. There he was kept for over a month, when, his guardian having to leave home on some Government business, he seized his opportunity and returned to Dacca. From the boat which brought him he came direct to the Mission-house, eager to report his arrival. He told us how the reproaches of them that reproach Christ had fallen on him, how he had been urged by threats and besought by tears to refrain from declaring himself a Christian, and how he had had grace given him to reply steadfastly—'*I am a Christian, and I must follow my beloved Jesus.*' After we had praised God together for His goodness during what of trial had passed, and besought His strengthening for what yet remained, the young man said: 'Now I must go to my father's house. I must show all my friends that I forgive, and that I do not fear them. I must live my Christian faith before them, that they may be convinced that it is good to follow Jesus.' Then he went to his home. There he found a cousin—one of those who had made a prisoner of him not many weeks before—lying seriously ill. In this he saw his opportunity, and bravely and faithfully did he use it. I have heard from others how patiently he watched, how tenderly he helped, night and day, the sick man who so recently had stoutly stood against him, thus showing forth the mind and heart of Him whose infinite forbearance and forgiveness, even on the cross, had first won himself; and we can never know how much this testimony to Christ was used of God to work in the soul which, under its benign ministry, passed to its eternal portion.

"Again his friends sent him into village bondage, whence he writes me in a letter received only the other day: 'I have the Holy Bible, and whenever I get leisure I read its precious truths. It gives me greatest pleasure to think of my beloved Jesus. I hope to come to you soon.' At present another member of the same family is diligently searching the Scriptures, and already professes to love and trust Him of whom they testify.

"We have had two baptisms—one an Armenian, another a Bengali, both of whom have received the seal of discipleship in reproach and persecution, but whose testimony on that account is sure to be abundantly fruitful of faith and fidelity in others. We are rejoicing over the conversion of others, and the eager inquiringness of not a few, and we have 'confidenee in the Lord' that ere long many shall be added openly to the number of them that are saved."

THE KOLS.

Mr. Denham Robinson, reporting on the work of the Dinagepore and Julpaiguri districts, writes :—

"I feel that there is cause for deep thankfulness to God. The churches have grown in number, power, and influence, receiving their accessions both from the nominal Christian and the heathen communities. The spiritual life and vigour of our Kol churches has developed wonderfully, as evidenced by the fact that 36 baptisms took place during the year in connection with these churches.

"At the Kol village of Kuaron there is a community of 193 Christians, of whom 94 are church members. The additions to the church by babtism during the year number 15.

"At Dakra the community number 93 persons, of whom 39 are church members, and the additions by baptism number 8.

"At Begun-bari, a new station opened during the year, there is a community of 43, of whom 16 are Church members, 4 persons having been added by baptism.

"At Raygunge, also, a new station was opened during the year, and we baptized 9 persons in November last, all being converts from Hinduism. Since then the number of converts has increased to 11. In the Julpaiguri district a new and distinct work has been begun among the Nepalese employed in the surrounding tea gardens. Many of these have come to me at Julpaiguri requesting that I should go to their villages to preach and give Christian instruction, and in some cases asking to be baptized."

Referring to the influence of English residents in India, the Rev. J. D. Bate, of Allahabad, says :—

"THE ENGLISH IN INDIA.

"One effect of the familiarity of English people with the general aspect of idolatry in India is certainly to moderate enthusiasm for its overthrow. We are apt to suppose that the very sight of the heathen in their utter wretchedness, superstition, and sin must be enough to inspire a Christian soul with burning zeal for their salvation. Yet no mistake could be greater. As well might a minister of the Gospel in London seek inspiration in a playhouse. If a Christian does not bring enthusiasm for soul-saving *with him* when he comes, it is a hopeless case. The sad fact is that English people (and in this designation I include many *bona fide* Christians) in India grow unaccountably indifferent and callous as regards the honour of the Saviour and the salvation of the poor idolaters all around them ; and long residence is apt to deepen this unconcern. The only true source and means of inspiration is the clear, constant vision of Jesus. To see HIM in all our need of Him ; to realise that apart from Him all are without God and without hope ; to see in His sacrificial death the only atonement which all men equally need; to see in the fact of His resurrection the Divine guarantee of human salvation; to see in His glorious ascension and mediatorial work the ever-present, ever-ready, ever-competent Saviour ; to 'see Jesus—*this* is the only true source of abiding enthusiasm for the eternal welfare of the heathen abroad or for the heathen at home."

These are but a few of the reports received indicating the kind of work that our brethren are engaged in. They are full of hope and cheer, although there are also shadows and disappointments.

In the words of Mr. Daniel Jones, of Agra :—

"We might sum up our work into one brief paragraph, and say we have been engaged in itinerating in the district, preaching in large fairs and in smaller local areas ; in the

markets, and by the wayside; in the city, the towns, and the villages; in the poor-house, and among the lepers; in day-schools and Sabbath-schools; in English and the Vernacular, by the sale of Scriptures and the distribution of tracts; by the aid of the magic lantern and when distributing medicine; in our own homes among the servants and visitors; or in the trains when travelling as well as in the house of prayer; now there have been large crowds to listen, but often it has been to a few; to one here, and another there. This personal dealing with men we firmly believe in, but how can we tabulate the results? Only a few of these appear to quicken, gladden, and stimulate. We have, however, sown beside all waters, and we are confident that it shall prosper, but we know not which shall prosper—whether this or that, or both alike be good."

CIRCULATION OF THE SCRIPTURES AND CHRISTIAN TRACTS.

The sale of Scriptures, Scripture portions, and religious books and tracts during the past year has been far larger than in any previous one. In former times it was difficult to secure even the acceptance of the Scriptures as a *gift*; now, on all hands, the people are anxious to *purchase* and most eager to read.

Mr. Gogon Chunder Dutt writes:—

"The eagerness with which people will purchase the Word of God and carefully read it is one of the most striking features of the present time.

"I have specially observed this year that the Bible is fast gaining ground in the hearts of the people. The leaven is at work. The Brahmos constantly preach their sermons on texts found in the Bible. The Arya Samajees, who are found in great numbers, study it to obtain a knowledge of the revealed will of God; while some of them read it to resist it, not knowing that the mighty leaven of the Gospel 'shall yet pervade all nations and purify all life,' and that all human opposition against it shall prove vain and ephemeral. The anti-Brahminical schisms are permeated with Scripture truths. Some of the Sadhus also have been found itinerating with the Word of God under their arm, reading and explaining it to the people, unknown to many of the messengers of grace in this land. The native churches are also looking up. Let these facts cheer and encourage us."

Mr. Stubbs, of Patna, writes:—

"I have not only put out the lifeboat to save the perishing from the wreck by going out to preach, but I have sought in every case to leave behind me the life-belts of Scripture portions. The memory of the spoken word necessarily soon fades away, but the testimony of the written word abides. I have, therefore, invariably taken with me a number of Urdu and Hindi gospels, and as soon as I have finished speaking have asked if any one would like to buy God's Book containing a full explanation of all that I have said. I have always sold some. Only once, at Hasanpur, where a young man came running after us into the darkness, nervously looking round to see if his movements were watched, was the gospel bought with an evident desire that no one should know of its purchase. But often they are bought in the face of much opposition. One memorable instance was at Afzulpur, where a Brahman who accompanied an elaborately dressed (or rather, undressed) fakir to whom the people paid great deference, tried to dissuade him from buying a gospel. One Brahman declared with vehemence that it only contained 'Isa Masih ka mahab' (the religion

of Jesus Christ). But the fakir's reply was, 'Don't you know it is the duty of every one to read the Dharm Shastra (the Scriptures of religion). It must be right for us to read what God has written. I shall buy the book.' And buy it he did. The Lord bless him! I was much touched one evening by the inquiry of a clean, respectable-looking old woman who had been listening to us most attentively. When we began to sell the gospels she deliberated some time, and then asked me very earnestly :—"Are you quite sure that there will be profit to the children if I get them to read the book?' On my assuring her that the result would be good, and only good, she gave her two pice and went off with her treasure. I know, too, that the Scriptures thus sold have been largely read. A very pleasing thing happened as I was going to Dasahra village. It was a very hot afternoon, and so I walked about a mile and a half under the shadow of the eastern side of the Gya railway. It was then necessary for me to cross the line to take the footpath across the fields, and so I mounted the embankment close to a gate-house in front of which a young man was sitting absorbed in reading a Hindi book. Great was my delight to discover it was a Mark's gospel which I had sold in a neighbouring village a few days before. May the power of the Holy Spirit accompany the reading of the Word!"

Many thousands of copies of the Scriptures and of Scripture portions have been bought by the people during the past year, and tens of thousands of tracts distributed.

TRANSLATING AND LITERARY WORK.

The Rev. G. H. Rouse, M.A., of Calcutta, has been able, during the past year, to complete the revision of the Gospels of St. Luke and St. John in Mūssulman Bengali, in addition to writing numerous Bengali tracts for the Calcutta Tract Society.

The issues of Scriptures and Scripture portions from the Calcutta Mission Press during the past year have been—

Bengali	24,273
Mussulman Bengali	3,194
Hindi	5,937
Hindi Kaithi	608
Sanscrit	193
Urdu	299
Garo	31
Total	34,535

The Rev. Charles Jordan reports:—

"During the year, in conjunction with our brother Mr. Prem Chand, the following work has been done in Hindi. A collection of services adapted for Baptisms, Burials, the Lord's Supper, and Marriage, on the model of the books prepared in Bengali by Mr. Rouse, has been completed. We have also finished a reprint of Mr. Parson's Hindi Testament, and are now printing another edition of the popular hymn-book, called 'Git Sangraha.'"

The Rev. G. J. Dann, of Allahabad, writes :—

"The North India Tract Society's secretaryship, the responsibilities of which I last year shared with Mr. Baring, has, by Mr. Baring's removal, again fallen on me to sustain alone. I am thankful to say that the work of the Society has steadily prospered—the business department presenting a very good record. The editorial work also falls upon me. During the year, besides writing some of the monthly Hindi handbills, I have seen through the press the following production sof my own pen :—

	Copies.
English.—"The Transmigration of Souls"	1,000
Ditto (second edition)	1,000
Hindi.—"Avagaman" (Transmigration)	5,000
"The Principles and Teaching of the Arya Samaj"; six lectures, translated from the English of Dr. H. M. Clark :—	
I.—The Origin and Age of the Vedas	5,000
II.—The Love of God	5,000
III.—The Justice of God	5,090
IV.—The Knowledge of God	5,000
V.—The Nature of God	5,000
VI.—The Vedic Doctrine of Sacrifice	5,000

"These lectures have indirectly done good service by exposing the falsity of the claims of the Arya Samaj, and setting the Aryas and orthodox Hindus disputing among themselves as to the interpretation of the Vedas. These occupations have left our Arya friends less time to spend in obscene attacks on Christianity, and have enlisted the sympathies of their opponents on our side. Satan's house divided against itself will soon fall."

NATIVE CHRISTIAN TRAINING INSTITUTIONS AND SCHOOLS.

From Serampore, the Rev. T. R. Edwards, the acting principal of the Training Institution during the absence in England of the Rev. E. S. Summers, B.A., reports :—

"SERAMPORE COLLEGE.

"The work in the College has been steady if it has been quiet. This must of necessity be the case for several years until our native Christian community in Bengal will have so grown as to supply a larger number of young men for the ministry. Notwithstanding, there has been year by year an increased number of applications for admission, and we are pleased to say that the character of the applicants has improved. These we take to be favourable signs, and they promise well for the future. The training work here has certainly justified itself, as most of the young men who have passed through the College are labouring with much efficiency in their several stations And the cry comes as urgent as ever from our Bengal missionaries for more suitable men.

"*Native Theological Class.*—At the close of last year there were six students in this class. Eleven new students were admitted on probation, at the close of which period two were sent back to their homes as unfit for the work. The curriculum for this class has been the following :—1 and 2 Kings, Acts, Romans, Geography of Palestine, Evidences of Christianity, Romanism Tried and Found Wanting, Bengali Grammar and Literature. A few studied Sanskrit and English. In addition to these subjects the

students have taken their turn in reading a sermon in class for criticism, and have also preached in turn at Johnnugger.

"*English Theological Class.*—This is a department which has been carried on for several years to train Christian young men of European origin for Mission work. There is great need of young men thoroughly trained in English to meet the hundreds of highly educated natives yearly passing through the Universities. The first native to join this class was Joynath Chowdhry. He has been labouring for the two past years in Barisal, and has been singularly successful in preaching to the educated classes. At the beginning of the year there were two students in this class, Satsharan Mookerjee and Mr. Gordon. During the year we admitted another student, Hugh Trafford Smylie. Both Messrs. Gordon and Smylie are grandsons of former missionaries of our Society. The course of study has been:—Bible Handbook, Paley's Evidences, Psychology, Hodge's Outlines, Joshua, Romans, Redford on Prophecy, Greek Grammar and Testament. Satsharan also studied Hebrew. With the close of the session Satsharan completed his term at Serampore College, and applied through us to be engaged as an agent of the Society. It gave us great satisfaction to recommend him for acceptance. His course at Serampore has been most successful. In the examinations he generally stood at the top of the list. His Christian character has been all we could desire. He was a favourite with both the European and native students. We are sincerely glad he has been appointed by our Annual Conference in Calcutta as an assistant missionary, and has been designated for work in Commillah.

"*Boarding School for Native Christian Boys.*—This school was started to give the sons of our poor native Christians a good education. Some of the boys pay, but the majority have to be supported by the funds. However, the number of paying boys is increasing. We are thankful to friends in England, especially to the Young Men's Missionary Association in Birmingham, for the help they send for boys in the school. The number on the roll stands at thirty-eight. The standard of the school is kept up to the Entrance Examination (corresponding to the matriculation at home) of the Calcutta University. During the year we expect the number of boys will be increased by a contingent from Barisal. We are glad to say that four of the elder boys in the school have been baptized, and by their Christian behaviour exert a good influence on the younger ones."

With regard to the Bishtopore Christian Boarding School, Babu Khristango Biswas, the teacher, reports "that there are at present nineteen boys in attendance, seventeen being supported by funds generously furnished by the Young Men's Missionary Association in Birmingham. One specially promising lad has been during the past year sent on to Serampore for more advanced training."

The Barisal Boarding School numbers twenty, and three of the most promising lads have been transferred to Serampore.

DELHI NATIVE CHRISTIAN TRAINING INSTITUTION.

The Rev. Stephen S. Thomas reports from Delhi that there are at present in the Native Christian Training Classes twenty students, and that their conduct during the past year has been thoroughly satisfactory.

Two are on the point of leaving the Institution, and give good promise of useful service.

The subjects taken during the past year have been:

"1st Grade.—Joshua—Nehemiah. Epistles—1 and 2 Ephesians; Thessalonians, Parts of the Quran. Paley's Evidences. English.

"2nd Grade.—The Pentateuch. 2 Kings—Nehemiah. Romans. Paley's Evidences. Urdu Grammar, Ain-ul-hayat (Work of the Spirit), Dini aur Dunyavi Tarikh. English.

"3rd Grade.—Genesis and Exodus. Din-i-haqq ki Tahqiq. Quwaid-i Urdu, Parts I. and II. History of India. English. Urdu reading and writing.

"*Preaching.*—This work has been prosecuted with considerable vigour. The four men of the 1st grade and the elder men of the 2nd grade have conducted our services on Sunday evenings and Wednesday in the large hall, and all grades have taken part in Basti meetings. For the greater part of the session I have accompanied the students to bazar preaching twice a week, and we have found the people surprisingly ready to hear. Immediately after the last Conference the men went out in two companies into the North and South Districts for a fortnight. I accompanied those who went South, and Anand Masih, the pastor of Shahdara, went with the other party to the North. Melas have also been visited from time to time. At the close of the present session the students went out in twos and threes to spend a month of the vacation in our various village stations, thus getting a change of air and engaging in evangelistic work at the same time. Whilst carrying on their studies, therefore, most of the men have not been slow in sowing the seed of the Kingdom, and I hope and pray that their efforts may result in a rich harvest. In connection with the preaching, I established in March last a preaching class, in which the sermons and bazar addresses have been read and criticised by the students and myself before delivery in public. Whilst there are objections to a pre-delivery of a sermon, there is the considerable advantage, especially with regard to bazar addresses, of being able to restrain and modify too clever and too fierce statements that would only provoke hostility and angry controversy. The class has also been useful in inducing the students to prepare more carefully for the pulpit and bazar."

Mr. Thomas intends during the current year to still further extend the usefulness of the Delhi Institution by the establishment of a class for the preparation of Christian school teachers. "The urgent need for well-qualified Christian school teachers," writes Mr. Thomas, "is being increasingly felt, not only in Delhi, but throughout the North-West, and we hope to supply this need. It is our constant aim and desire that this Institution may be a real blessing to our native brethren, enabling them to understand more clearly, and tell out more faithfully, the message of life to dying men—the glorious Gospel of the blessed God."

In the Native Christian Boarding School in Delhi there are at present 32 boys, and at the recent Government inspection 17 passed a very satisfactory examination.

CHRISTIAN DAY SCHOOLS.

Connected with the Delhi Mission there are at present 17 low-caste Christian schools, with 455 scholars. It is well to specially call attention to the fact that the teachers in these schools are Christian natives, and that the education given is distinctly religious, the Bible being the text-

book; and it is also well to remember that these schools contain a class of children for whose benefit the Government provides no education whatever

The following figures give approximately the numbers of these schools connected with the work of the Baptist Missionary Society:—

BENGAL.	Schools.
South villages	12
Jessore	17
Khoolna	15
Barisal	40
Dacca	2
Mymensing	2
Chittagong	4
Dinagepore	2
Soory	2
Monghyr	5
	101

NORTH-WEST.	Schools
Agra	6
Delhi	17
Dinapore	4
Simla	1
	28

In these schools there are **3,146** boys and **467** girls.

SUNDAY SCHOOLS.

The reports of Sunday-school work from many of the stations indicate growing interest and a large increase in the numbers attending.

Mr. J. Stubbs, of Patna, writes:—

"In all my work in the Patna Mission of to-day, there is nothing more hopeful than *the work amongst the poor children of the bazar*. Friends whose hearts beat lovingly towards poor heathen children will be glad to know that the Sunday-school planted a year ago in this hard soil has taken root, and grown and flourished. All through the year the children's response to our invitation to hear about Jesus has been the opposite of the one in which 'all with one consent began to make excuse.' The highest attendance has been 120; for many months it has been over 100, and has seldom been below 80. The plan which we have followed, more or less, from the beginning has been to go on Sunday morning to the bazar to ask the parents to let the children come; but though we have thought it desirable, chiefly for the parents' sakes, not to give up this mode of working, for several months it has been unnecessary. Sometimes before we are dressed, but generally before we have finished 'Chhota Haziri,' we hear the boys calling out their 'Salams,' or singing, in the verandah. The children so love the school that their question almost every time we go into the bazar is, 'Itwar, kab hogá?' One evening a bright-eyed lad asked me this question, and when I replied, 'After three days,' he quickly answered, 'No, no! Don't say *three* days; make it *two* days. I shall come to school after *two* days.' His wish that I should make Sunday quickly come round was evidently father to his thought that I could do it if I liked. The strength of the children's love for the school was severely tested on the occasion of a large fire in a village on the river bank. The fire broke out just before daybreak, and, of course, almost everybody from the bazar went

to it. I feared we should have a very small school, but at seven o'clock very few children were absent. They had hurried back that they might not miss the instruction they have learned to love. Their attachment has been tested by water as well as by the attractive spectacle of a fire. Our heaviest rainfall in the rains was one Sunday morning. It poured in torrents, and every place outside the house was flooded. But, thank God, over fifty of the best boys and girls came through it, three of them huddling together under an old cotton umbrella, and all of them drenched and dripping like fishes, and all this, be it remembered, in the face of opposition and persecution.

"Our school is really composed of two great classes—one of boys, the other of girls. I take the boys and Mrs. Stubbs the girls. A few of the girls are in their teens, but most of them are from five to ten years of age. It is very touching to see some of them nursing poor wizen-faced little babies, first on their hips, then on their shoulders, gently patting them as they cry, and all the while trying to listen. Dear little women! God bless them! One of the most touching sights in my class is a poor blind boy, who comes holding his brother's hand, and who has learnt both to sing and speak of Him who gives sight to the inly blind. We have all castes among the boys. For a while two Brahman boys were troublesome, continually refusing to sit with the Sudras. At last I told them they had better go, as we could make no distinction, and all castes must sit together. They did not go, however, and for a long time have taken their places most quietly.

"Some of the lads are very intelligent, and could meet with credit any English Sunday-school children in answering Scripture questions. Nearly all the children have learned texts and Bhajans, and are constantly singing the latter in the bazar. On returning home one moonlight night, I heard children's voices in the distance sweetly singing the praises of Jesus. My heart was filled with joy to find, as I came nearer, that the singers were some of our school-children, who had climbed up into a bullock gári by the roadside, and were thus spending their evening. A friend from a distant city came to see us, and said that before she reached the house she knew a missionary was not far off by the Bhajan singing which she heard in the bazar."

Mr. Daniel Jones, of Agra, reports:—

"We have seven Sunday-schools. One result of our teaching in these schools at *present* is that in our street preaching and fairs and markets we have little boys, and little girls, too, joining us and singing our hymns, to the great wonderment of the older people; and *this* is *spreading*."

There are in attendance at the Sunday-school 1,302 boys and 436 girls, and 121 teachers.

MEDICAL MISSION WORK.

Medical skill has been found in many districts directly helpful to missionary work; and, as an auxiliary, has often prepared an entrance for the truth.

Mr. H. E. Crudgington, of Delhi, writes:—

"Of the great importance of medical work it is not needful to write, for the work speaks for itself in the number of cases treated and suffering alleviated.

"Our native doctor, S. David, has worked with good earnest zeal and intelligent interest in his work. Every day when opportunity affords, and a good number of patients are present, the Word of Life is spoken to them. To this department of our

work we give an important place, as our work is not only to attend to bodily ailments, but the diseases of the soul; and so, as far as possible, work even as our Divine Master worked.

"S. David's report is as follows:—

"Total number of cases treated for the twelve months ending 30th September: old cases, 7,510; new, 3,981; total, 11,481. Average daily attendance, 43. Added to this, 513 cases have been treated in their own homes, and 204 written prescriptions have been given.

"Last year was a particularly trying year. Fever was very great, and our schools, both outside and our boarding-school boys, suffered accordingly. At one time, too, hardly a boy was able to sit down, from the effects of that troublesome complaint itch.

'We have had two or three minor surgical operations, and I hope, with our further conveniences, we shall be able to treat still more of these difficult cases."

Mr. Gogon Chunder Dutt reports:—

"I beg to tender my hearty thanks to Messrs. Lewis, Sale, and other gentlemen who very kindly helped me in purchasing medicines for distribution among the people. During the year I supplied medicine to all our medical preachers except one. At Khulna I distributed medicine every day, and during my absence my helpers carried on the work. In my preaching tours distribution of medicine and preaching the Gospel had a wonderful effect on the people. In many villages people have admitted the truth of our religion, and expressed their desire to embrace it. What I can say regarding our work among the masses who are uneducated is this: Christianity is making progress, not only amongst these, but also among a class of educated men, who give up the idolatry of the land, having found the shallowness of Brahmoism. A distinguished graduate of the Calcutta University, who was our Subordinate Judge for some time, was very favourable towards Christianity. During his stay here he read some of our religious books, and subscribed to the *Freeman*, in order to read Dr. Maclaren's sermons and other religious articles published in that paper.

"A school inspector, who was once a bigoted Brahmo, after the death of his wife came to me for books for consolation. He read many of our books, and gave up Brahmoism, and admitted that Christianity was the true religion. I can multiply instances like this to show that a portion of our educated men are gradually drawing towards Christianity."

Mr. G. J. Dann, of Allahabad, writes:—

"During my itineration in the district I had the privilege of relieving by medicines and liniments many poor sufferers who came to my tent. Some days fifty or sixty persons came, and, while many cases were cured, other long-standing cases were relieved. Occasionally I was asked to do things which were impossible, as when an old woman, who said she was born when the English first came to Allahabad, asked me to cure a dimness of sight from which she had begun to suffer!

"This medical work is a powerful help in my evangelistic labours, and often wins a warm welcome; and surely in this work we are only following in the footsteps of the Great Teacher."

Dr. William Carey reports from Simla:—

"Medical work in connection with the Mission has been continued throughout the year. The attendance of patients has been about the same as in 1887—viz., 380 treated for the first time, which, allowing an average of three visits each, gives a total of 1,140 visits. A few patients were visited at their own houses."

THE NATIVE CHURCH.

It is matter for thankful record that during the past year the native Christian churches in Bāckergunge have ceased to be dependent upon the Mission, and will henceforth support *entirely their own pastors.*

Mr. Spurgeon, writing of this, says :—

"Some of the churches are quite enthusiastic, and the time is drawing nigh when a small committee chosen from among themselves will be able to do all the superintending required."

He further reports—

"that a new chapel has been built at Madripore by subscriptions from native churches in the district, also that a new mela was started by the church at Digaleah in March. For some years past one has been regularly held at Koligram by our people, and this year our presence ensured greater success than ever. At Digaleah all the villagers for miles round turned out day after day. At night the magic lantern drew large crowds to see and hear 'The Old, Old Story.' A great deal of singing and preaching was carried on daily beneath the large shed erected for the purpose. Many had the Gospel brought to their very doors, as it were, who would never have heard it otherwise. Even the women came to hear. The site was well chosen for villagers who seldom or never leave their homes. There seemed promise, too, of a large ingathering, but the only tangible result seen now is that a new branch of the Digaleah Church has been formed close to the spot and a small chapel is to be erected there.

"A new mission was commenced by a few zealous native brethren during the mela week. It is called the 'Madaripore Independent Evangelistic Mission.' We commenced with subscriptions at once, and appointed a young brother as our preacher. Bindhu Nath's zeal originated the scheme, and he has worked hard in collecting funds. The object is to reach the masses of natives who reside in swamps unapproachable at all seasons by Europeans. It appears that thousands of these live almost as uncivilised a life as many in Central Africa. Even our native brethren will have to become very self-denying and devoted if work among these people is to be carried on. It is believed that the absence of priestcraft may leave their minds open to conviction. The sympathy of friends in Calcutta, Howrah, and Serampore, and their gifts, are greatly valued, and will be acknowledged in the report that will be issued.

"A new station just commenced, in a place called Moosoaria, is to receive help at once from the above mission. It is situated in the midst of a wide stretch of treeless swamp, dotted here and there with homesteads, vast distances apart. Some of our people, we found, had migrated there for years past, and lived without prayer or teaching altogether. Two months ago a zealous young man was sent to reside there and begin a school on three rupees a month. But he did more than we could have expected from him, for he began Sunday services, and taught the people to pray. Seven men and four women gave every necessary evidence of their fitness for baptism when I visited the place, and a small cause was thus started. They are now on the look out for a site on which to build a chapel and teacher's house. Our little mission has voted the poor man two rupees a month, so as to enable him to continue his good work. Possibly it will wholly support him, and make this the first station of the movement."

Many of the native churches in the South villages and the Khoolna districts are now self-supporting, and giving proofs of aggressive evangelistic zeal.

WESTERN INDIA.

BOMBAY AND POONA.

BOMBAY.

The term for which the Committee undertook to aid the work of the Byculla Baptist Church in Bombay having expired, they have resolved to leave the church to maintain itself, and they rejoice to learn that this has resulted already in calling forth such largely increased local liberality that there is a good prospect of the church being able to undertake the entire financial responsibility of full independence.

The Rev. William Bell, M.A., the pastor, reports thankfully that there is much to encourage in connection with the work of the church, and that the labours of the native evangelist supported by the church have been followed by much of blessing.

POONA.

During the past year the Rev. Hormazdji Pestonji has, notwithstanding severe attacks of illness, continued his faithful labours in Poona and the populous centres of Dhond and Decksall, assisted by his colleague, Mr. Dillon.

The Committee are thankful that of late so much attention has been directed to mission enterprise in India—the first and the oldest of our mission-fields. Other and newer fields may, perhaps, seem more attractive, but surely in none are the prospects more inviting, or the need for faithful effort more urgent.

Marvellous changes have already taken place, comparing the India of to-day with the India of William Carey. India is moving. This is no time for retreat. A new life is manifesting itself, and thoughtful, observant natives bear remarkable testimony to the fact.

In the words of one of the foremost native writers :—"It is clear that the preaching and exhibition of Christianity by Christian missionaries is working marvels amongst our people. Jesus Christ is the common subject of conversation, and the Scriptures are by many eagerly read. The very foundations of our religion are being slowly washed away, and the new religion of India will be, I do not doubt, Christianity."

The time for great religious changes seems drawing very near, waiting only, it may be, for the fuller expression of our faith and endeavour.

The Committee are also thankful for wise and sympathetic suggestions relative to new methods and plans of work, a thoughtful investigation of which cannot fail to be helpful.

But, above all, the Committee desire increasingly to realise their utter dependence for all true and abiding results upon the convincing and quickening power of the Holy Spirit, without whose gracious influence and operation the most perfect methods and wisest plans will only be marked by failure and disappointment.

"Not by might, nor by power, but

BY MY SPIRIT,

saith the Lord of Hosts."

CEYLON.

PRINCIPAL STATIONS:—
Colombo, Ratnapura, and Kandy.

SUB-STATIONS	88
Missionaries	4
Native Evangelists	24

Of the general work of the Colombo district, the Rev. F. D. Waldock reports:—

"The Colombo district is now in the charge of two missionaries—Mr. Pigott and F. D. Waldock, who returned from England in August last. We are thankful that a degree of progress can be reported in most departments. The net increase in members is 71, and there are a considerable number of candidates for church fellowship. One of the most pleasing features of the present time is the increased readiness of our churches, especially of their younger members, to engage in voluntary evangelistic Christian work.

"A comparison of this year with the former shows an increase of 129 Sunday-school scholars and of 3 day-schools and 167 scholars. Contributions from the stations towards the Mission are also more than those of 1887. Hitherto, our greatest difficulty has been a lack of agents, which has made any large extension of our work impracticable. Now, from various causes, we have no lack of applicants for admission to studentship and service. This, though a matter for deep gratitude, demands a care in selection which requires more than human discrimination. In this connection, as in so many others, we ask for prayer that we may be directed by 'the wisdom that cometh from above.'

"A new and important item must be emphasised—the establishment of a General Conference, greatly desired, and granted by the Committee as the fruit of lengthened deliberation both here and in England. It consists of the missionaries, assisted by native delegates, elected by their brethren. We are hopeful that it will foster unity, and, by affording opportunities for mutual deliberation, will result in better concerted and stronger action."

STATION REPORTS.

Mr. J. Samuel Perera, of Grand Pass and Mattakkuliya, reports:—

"During the year it has been my privilege to baptize twenty-six persons on their profession of faith and repentance, seven in connection with Grand Pass, and nineteen in connection with Mattakkuliya. We have also five candidates for baptism.

"The Sunday-schools are in a very prosperous state, attended by about 164 children, with a staff of twelve teachers.

"The reason for the great awakening which has taken place in Mattakkuliya has been the daily prayer-meetings held by the brethren in the church and in houses, the pastor taking part only occasionally. Thanks be to God, many of the most careless and indifferent persons in the place have been led to Christ by the continual visiting and speaking to them by these brethren.

"During the month of November and December myself and five brethren from Mattakkuliya and other churches made a most interesting tour to the Southern Province. After much prayer and consecration we started from Colombo, resolving to walk all the way, speaking and preaching to as many as we should meet in all places on the way, as far as Tangalla and back, through the interior villages, a distance of 375 miles. We have been able by this tour to preach the way of salvation to thousands of people, chiefly Buddhists, who assembled in the streets, markets, chapels, and schoolrooms, conducting in all 108 services, attended by almost 6,000 people, and distributing over 1,500 tracts and twenty-five portions of Scripture The result has been, by God's blessing, most encouraging. We had the joy of seeing ten persons confessing Christ, and not a few who have been led to think more seriously of the things eternal. We started trusting in no human hands for our support, but fully relying on the promises of our Father in heaven, made sure in Christ Jesus. He not only blessed us abundantly with the necessaries for this tour, but even with a balance to make another."

The tour alluded to will doubtless bear further fruit in encouraging similar enterprise in other places by volunteers who will ask nothing from the Mission for their expenses. By all means such efforts should be fostered and enlarged.

In the day-schools connected with the Colombo district there are **1,550** boys and **729** girls; and connected with Sabbath-schools there are **74** teachers, **514** boys, and **407** girls.

Mr. Henry de Silva, reporting on Hendala, says:—

"Six converts have been baptized; of these three are converts from Buddhism. It is gratifying to see that, of the thirteen who were converted during the last eighteen months, five are preaching and publicly testifying to the grace of God, which has brought them from darkness to the marvellous light of the Gospel of the glory of Christ. Others of these are helping in their own way for the furtherance of the Gospel. There are six enquirers, of whom three are giving evidence of their conversion.

"The appointment, just at this time, of an evangelist for the work of the Leper Hospital by the 'Indian Leper Mission,' under our supervision, will prove a great help to us for the extension of the work among the poor sufferers."

"Mr. Lewis, in his report of the Koticawatta district, refers to the visit to that station, on the 13th of December, of the Rev. George Müller, of Bristol, 'one of the wonders of the world in the Kingdom of Christ.' Four persons have been baptized, and there are still three candidates for Church membership, and many enquirers. Mr. Lewis also refers to the visits of many European Indian Missionaries and others, and records the fact that the services held in connection with these visits have been much appreciated by the members of the Church and congregation."

"Mr. Botaju, of Batagama, thanks God that he is able to write a 'more delightful report this year than last.' Assisted by the schoolmaster, he has held evangelistic services in fourteen villages. He speaks of the 19th of August as a 'joyful day,' when some 220 persons assembled to hear the Gospel and to witness the baptism of seven converts."

Reporting on the work of the Kandy district, the Rev. H. A. Lapham writes :—

"In August Messrs. Peris and Aponso went for an extended trip in the Central and North-Central Provinces, their visit to the latter Province having special reference to our new work at Kakirawa. This place is nearly 60 miles from Kandy, in the heart of an extensive district totally unevangelised. There is a loud call for work there.

"The work among the Tamil coolies on Abbotsford Estate is very cheering. The tone of piety among the Christians is healthy, and some of our brethren have won the high esteem of several European gentlemen who have come in contact with them. In May I went to spend a week on the estate, and preached several times to the coolies, on one occasion having an audience of 350. In all, during the week, I held nine services of various kinds. In July, Mr. A. M. Ferguson, jun. (to whose fostering care the growth and health of the Church is very largely due), wrote me that some candidates had been accepted for baptism, and towards the end of the month I went up and immersed five believers in the lake on the estate where so many had on previous occasions confessed Christ. Besides about 200 coolies and some Eurasian friends, two or three Europeans were present who had never witnessed the ordinance before. On some minds impressions were made which will probably lead to practical results."

From Ratnapura, Pelmadulla, and Balangoda cheering accounts have been received. In the day-schools 165 boys and 84 girls are in regular attendance; and in the Sabbath-school 48 boys and 66 girls, with seven teachers. Nearly all the children attending these schools belong to old Buddhist families, and come, writes Mr. Gray, "in spite of much persecution and opposition."

Mr. Gray from Sabaragamuwa reports :—

"A very important work has been begun during the past year at Kurriwitte Estate, about seven miles distant from here. There are employed on the estate 250 Singhalese and 150 Tamil coolies, and, with the approval of the proprietor, a weekly service in both languages has been regularly held. We may hope for good fruit from this work before long.

"We trust to be able to commence a school for low-caste boys during the coming year. We pray this may prove an important factor in the reclamation of these poor and despised outcasts."

As to results, Mr. Gray writes :—

"Although we have no startling results to record, still we are not without fruit. A few have applied for baptism, and we believe many more will ere long do so. One case is worthy of special mention :—In April last, a Buddhist priest of twelve years' standing, and thirty-five years of age, who had become discontented with Buddhism, and wanted more light than that supplied by the 'Light of Asia,' was brought under our notice. After instruction he decided to throw off the robe of office and trust Jesus as his guide. Although he has had to undergo much persecution, still, for the last eight months, he has stood firm, and proved by his life and walk that his conversion is real."

The Rev. F. Durbin, the pastor of the Church in Colombo, reports:—

"The year 1888 has been one of steady progressing work in all departments of the Church. During the year seven persons have been baptized, these, together with ten others, transferred, restored, or received upon a profession of their faith, have been welcomed into Church fellowship. Our Sunday-school and Band of Hope have been well attended, and are increasing in numbers. The Mutual Improvement Society has had a series of successful lectures. Sunday services have been regularly held in our old chapel at Pettah, and at Bambalapitiya. Week-day services have also been held n different parts of the town at some of the members' houses. In conducting these we have been greatly helped by an earnest band of willing helpers. Many of these services have been productive of much good in quickening the Lord's people and in leading some to a decision for Christ.

"We have been greatly cheered in our work amongst the soldiers stationed in the town. Several of them have been truly converted to God, and are now living sober and godly lives."

CHINA.

PRINCIPAL STATIONS:—

SHANSI—Tai Yuen Fu, Shao Tien Tzee, Hsin Chow, Sin Cheo.

SHANTUNG—Tsing Chu Fu, Pei Su Chu Fu, Tsi Nan Fu, Chan Shan and Chouping.

SUB-STATIONS	**62**
Missionaries	**21**
Native Evangelists	**8**

The work of the Mission in China is mainly confined to the two large provinces of Shantung and Shansi, both situate in the north of the Empire, the former containing a population of twenty-nine millions, the latter seventeen millions.

The Missionaries in Shantung have at present on their hands the work of relieving the distress produced by the famine, which has especially affected that province. This distress is far more severe than was apprehended, but whatever generosity, devotion, and wisdom can do is being done by our brethren, whose devoted services for some time to come will be required for this work of mercy.

SHANTUNG PROVINCE.

The Rev. Alfred G. Jones writes concerning the work at Tsing Cheu Fu as follows:—

"During the first half of the year, in accordance with my usual practice, I visited the stations in that section of the church district which came to my turn, and, as formerly, had an evangelist with me, in order to make the visit of benefit to the outsiders by having preaching kept up during the afternoon, while I myself saw patients in the room where we had worshipped during the forenoon. The added numbers of baptized Christians during the past year has been 70.

"Of two things experience more and more convinces me—one is, that we are suffering grievously in our religious work from the want of reinforcements between 1877 and

1884, and over that we cannot get very speedily; the other is, that there is no other cure for the ills and evils of Chinese humanity but Christianity, and its planting at all cost in this land in a pure form.

"Of persecution there has been about an average amount, but it presented no new features that we were not previously acquainted with, except the increasing tendency on the part of the heathen to indirect persecution—that is, not persecution explicitly undertaken because of adherence to Christianity, but action at law taken ostensibly on the ground of some old unsettled matter, but really because of change of religion. Among the other vicissitudes we have had to encounter, or still have to meet, are the results of an exceedingly rainy summer, which washed away the dwellings of the poor and left whole villages houseless, destroying four-fifths of the autumn crop. This, of course, has created a sore famine, and will lead to much emigration. The effect of this on the Church as a body we cannot yet tell.

"These evils were very slowly realised. At our autumn convention of the churches, after the harvest was all in (October), the subscriptions from the Church for all purposes then showed no falling off.

"During the past year I completed and we have issued a small book to which I have previously adverted—a kind of burial service for use in the church, with instructions to the people how and how not to act. In this country burials and all matters touching the respect shown to the dead are a very critical question, as many are doubtless aware, and through the lack of this year after year we have suffered much.

"I am now appointed to the Western Counties Mission in accordance with my own choice and desire, so that this is possibly the last report of church work in Tsing-cheu Fu that I will write. I have this satisfaction, that the work of years in organising, teaching, and training these people to manage their own affairs, as far as such people could, has at length borne fruit in proving of such a character as to admit of the removal of a senior missionary to the front without infringing any prudential consideration."

The Rev. W. A. Wills writes:—

"There are over sixty country churches connected with our Tsing-cheu Fu district. This year I have had the pleasure of visiting twenty-five of these churches, accompanied by one or two of the students from the Training Institution, who have assisted in preaching while I was busy with patients.

"At most of these places we have commemorated our Lord's death, and they have indeed been real seasons of communion. Through His great grace these Christians, notwithstanding their many trials and persecutions, are still holding on their heavenly journey; and while throughout is manifested a lively spirit of interest, many are actively engaged in work, and at each station we found a number of earnest inquirers after the truth as it is in Jesus.

SAD VISITATIONS.

"We always carry our medicines with us, and thus endeavour to give practical proof of our sympathy and willingness to help as far as possible. During the year we have given medicine to 1,190 new patients—650 men and 540 women. Of course many of these come several times, often walking miles to meet us at the next station.

"This year Asiatic cholera has taken many thousands of the natives, and not a few from our churches. In a village not far from our city death had visited over 200 families, and in several cases whole households have been swept away.

"During the past summer and autumn this part of the country has suffered from floods caused by the heavy rains. Not only is the food of the inhabitants destroyed, but very many of their houses are also. Villages remain a scene of complete

desolation. Large pools of water stand where, a few months ago, there were busy streets and comfortable dwellings, the people living principally on a kind of wild grass seed, which they grind to powder, mix with chaff, and make into cakes. It is nearly tasteless, and it certainly contains very little nutriment. Now, even this is gone, and death by starvation is staring thousands and tens of thousands of these poor people in the face.

"We have nearly all suffered, more or less, from robbery, partly owing to the distressed state of the country, and partly owing to the inactivity of our Chinese officials. Mr. and Mrs. Forsyth and child, whilst travelling home from Chefoo, were robbed of all they possessed, the brigands threatening their lives with pistols and swords. Mr. Harmon, who has just rented a house in Tsinan Fu, expecting soon to remove his wife and family there, has been driven out, beaten, and his house and property destroyed."

The Rev. C. Spurgeon Medhurst, writing from Tsing Cheu Fu, says:—

"You are already aware that Mr. Jones has now taken up this advanced post, and that I have undertaken Mr. Harmon's work in this city, who is removing to Chi Nan Foo, the provincial capital of the province.

"There is a large and uncultivated field of labour in this city. I have met at the book shop one or two scholars with whom I have talked about the Gospel of salvation, but, steeped as they are in moral maxims of a high order, they are proud and self-righteous. That Chinese sages alone have the truth, and that all foreigners are barbarians, has been instilled into them from their youth, so that a distrust of everything not found in their own classics, and a suspicion of everything emanating from the foreigner, have become features of their character. Work among them is therefore both difficult and discouraging.

"This has been a dark year for China. A severe epidemic of Asiatic cholera has slain thousands. It is estimated that in some places as many as forty per cent. of the population have died this year from this cause alone. Floods have destroyed the houses and crops; cities have been submerged and villages swept entirely away. At the present moment a fearful famine is impending, and unless substantial aid comes from without for the poor starving people thousands of deaths must ensue. The people are less able to withstand these severe trials because of their devotion to the opium pipe. This destructive habit spreads among them like a fire, destroying some of the noblest qualities of this first of Asiatic nations."

NATIVE CHRISTIAN TRAINING INSTITUTION.

Reporting on the Native Christian Training Class at Tsing Cheu Fu, the Rev. J. S. Whitewright writes:—

"During the year five new students were admitted on probation, four of whom have been retained. There are at present twenty-three students, the expense of board of ten of the number being met by the subscriptions of the native church and by the friends of the students. Owing to this addition they have been divided into three classes. The Senior Class has finished reading 'The Life of Christ,' translated by the Rev. Dr. Williamson, of the United Presbyterian Mission. This class also in May last finished the study of 'Butler's Analogy,' and passed an examination which was considered satisfactory by Mr. Jones, who taught it. The others have joined with the Senior Class in the study of 'The Gospel of Mark,' with the aid of the excellent Commentary of

the Rev. E. Faber, formerly of the Basle Mission. The Senior and Intermediate Classes have also studied a translation of the 'Philosophy of the Plan of Salvation.' The Junior Class has carefully studied 1 Corinthians i.—viii. Mr. Couling has finished his course on Elements of General History with the Senior Class.

"All the classes have had a short course of lectures on Physical Geography, also a short course on Elementary Physic. They have learnt enough, we hope, to dispel the superstitious notions so common among them, and to help to dispel the superstitions in others.

"Mrs. Couling has continued her teaching in arithmetic, this being chiefly for the benefit of those who are training as teachers of the Christian village schools.

"Mrs. Whitewright has continued her teaching in singing. The study of extracts from the native classics and the writing of essays have, as formerly, been carried on with the native teacher. The Sermon Class has been continued weekly, and we are glad to notice a decided improvement in their preaching.

"Examinations have been held from time to time in all the above-mentioned subjects and the results have been satisfactory in the case of the great majority. What gives us more encouragement than all is, that we believe we see a real missionary spirit among the men. In a recent letter, I gave some account of the evangelistic work of the men. Large numbers of books and tracts have been distributed throughout the district. Assistance in preaching has also been given at many of the weaker Christian stations.

"The Leaders' Classes have been held for three weeks in the spring and autumn as usual. Some of the senior students have given efficient help in teaching. We look back on the year gone by with much thankfulness and gratitude, and we look forward to the work of a new year with much hope and gladness."

MEDICAL MISSION WORK.

Dr. Russell Watson gives the following report of Medical Missionary work in Tsing Cheu Fu:—

"We are living in premises purchased by the Mission in 1887. These have turned out to be very convenient for the object of our work. The compound is divided into three courtyards. In the inner is our dwelling-house. The middle contains a large two-storied building—now the Men's Hospital—the dispensary, laboratories, and guest room for high-class visitors. The outer has a large assembling room in which preaching and teaching are carried on daily. During the past year we have had the necessary alterations, fitting the place for our work completed. The waiting room has been enlarged, and is now capable of containing one hundred people. The two-storied building now adapted as the Men's Hospital was originally a granary. When bought by us it was minus the upper flooring—sold I have been told by the owner during the hard times of the great famine twelve years ago, and too poor afterwards to replace it. This has been restored, various alterations and additions made, and now we have good accommodation for thirty in-patients.

"In addition to this a plot of ground with two tumble-down cottages on it was bought, and a small Women's Hospital has been erected capable of receiving sixteen patients. This adjoins our dwelling-house, but has a separate street entrance from the Men's Hospital.

"Our plan of work is as follows:—The patients begin to assemble in the waiting-room before noon. They come from far and near—those from the country usually on barrows and donkeys. We provide them with hot water to drink, with just a sensation of tea leaf in it, for many come in wearied from their long journey.

"On men's days, the preachers who are studying with Mr. Whitewright come in rotation, and, in addition to expounding the Christian doctrine to them collectively, sit with the people and enter into conversation with them about it. There they meet with all sorts and conditions of men. The majority of these have never before had the least influence of the Gospel brought to bear on them. By this personal method of talking to them the difficulties and prejudices of the hearers are much easier arrived at, for they enter into conversation readily. Usually, too, there are present some of the members of our churches, and they, I notice, are always willing and ready to bear their testimony to the truth. At the same time, a judicious distribution of literature is made according to the apparent needs of each individual.

"On women's days, I have hitherto been indebted in greater part for help in explaining the doctrine to Mrs. Ching, the wife of the native pastor. She still comes regularly, and I have the additional promised help in the coming year of the foreign ladies of the community.

"At 1.30 p.m. we begin to see patients, and call them in one by one to the dispensary, using numbered wooden tablets already given to each on their first arrival. We go prescribing and treating until late in the afternoon. Many of these patients come from long distances—50 to 100 miles—quite outside the reach of our churches.

"In addition to our work at home, I have as often as practicable spent the Sunday at a country church. After service in the forenoon, the afternoon has been given to seeing patients in the house where the Christians meet. While thus engaged a native brother, usually a student, is preaching and holding conversation with the people assembled outside.

"For my valued dispenser, Huo Meng Ching, I am greatly indebted to the foresigh of our senior missionaries, who years ago selected him with a view to the probable need of a native helper in the medical work of the Mission, and sent him for a term of years for special training, first to Dr. Dudgeon, Peking, and later to Dr. Mateer's College of Science, in Teng Chou Fu, where he has had a course of study admirably suiting him for his present position. He is a true, earnest-minded Christian.

"Mrs. Wen, our dispenser to the women, is the daughter of the native pastor. She now stays in the Women's Hospital buildings, and will take oversight of the in-patients under my wife. She is bright, intelligent, very popular amongst the women, and exercises great influence for good.

"Our work is still in its infancy, but that it is a power for good by alleviating suffering and removing the prejudice against us as foreigners; that it is a direct means of carrying the Gospel to the hearts of the people; and further, that the results are far-reaching and certain in the long run, we are more than convinced."

OPENING UP A NEW CENTRE.

Mr. Jones is now residing at the new centre of Chou Ping, about midway between Tsing Cheu Fu and Tsi Nan Fu, the provincial capital. Reporting on this new movement, he writes:—

"At the meetings of the Local Committee held in October last I was appointed to join the staff of missionaries working to the west of Tsing-cheu Fu, in the direction of the provincial capital. I volunteered for this service.

"The city in which we propose to settle, or are settling, is a small and insignificant place as a city. Its recommendation as a station to begin operations is that geographically it is in the middle of our district. It stands exactly half-way between the provincial capital and Tsing-cheu Fu. We can't tell where converts will be made east, west, north, or south of us, but most probably they cannot be very far from here in any direction. As a centre of influence our 'line of fire' crosses those of other stations. We occupy the centre of a district which Gospel influence had not hitherto penetrated in anything like a satisfactory manner from other points.

"I have resided here for nearly three months, seeing patients every second day, and getting on friendly terms with the people. So far as I see, the prospect is good. The people have treated me well. I meet a good many friendly folk. Some of the patients have come specially on Sunday to worship. There is a fair amount of inquiry. I am in closer contact with the people than I ever was at Tsing-cheu Fu, and hope to be yet still closer as I get freer. Whenever patients come, there is preaching. The whole place is full of native sects of the usual type, and I see nothing to prevent our having a good work around here.

"With regard to other considerations I would first mention that the city, though small, is strongly walled, and so a good place in a rebellion. It is so poor as to prove no temptation to looters. As regards health, none of us have spent a summer here yet, but the city is very much higher inside the walls than outside, and I estimate that my courtyard is from eighteen to twenty-five feet over the water-level of the moat which runs round and, of course, drains the city. In the vicinity of the eastern suburb is a basalt hill about 400 feet high which will probably be useful in the hot weather.

"You are aware that Messrs. Wills, Drake, Nickalls, and Smyth are appointed to this work, and will all, as opportunity offers and houses are procured, come here to prosecute the work in real earnest."

SHANSI PROVINCE.

The Rev. Arthur Sowerby, of Tai Yuen Fu, reporting on the work of the past year, writes:—

"TAI YUEN FU.

"In order to make some definite attempt to reach the teeming masses of this great heathen city we rented a small shop in one of its main streets, for the purpose of daily preaching to the people and conversing with all whom we could lay hold of. The shop has a fairly good front, with two open windows, and a door in the centre. In front of the shop is a terrace raised a few feet above the roadway. Conspicuously over the doorway we hung up a broad strip of red cotton cloth, emblazoned with large white characters: 'Chiu Shih T'ang'—Salvation Hall. Mr. Morgan also suggested that on the posts in front of the shop we should hang up some boards on which we could write suitable and striking texts, and this was a capital idea, which answered admirably. Many a one has stayed to read, 'God so loved the world,' &c., or, 'There is one God and one Mediator between God and man, the man Christ Jesus,' or has had forced on his attention the name Jesus, to whom no further message has been possible. Many who have read the texts have passed on, but not a few have stopped, entered the shop, and heard more of the Way of Life. I have also found some brightly illustrated lives of our Lord, of Joseph, of Daniel, and others have attracted many, and won for us an attentive hearing of the Gospel story. Not a few have come again and again, interested in this 'heavenly religion,' and these have had carefully explained to them the Divine message, and have

been affectionately and earnestly pressed to accept the Saviour's offer of mercy and grace.

"Sometimes disputants, now Roman Catholics, now Buddhists or Taoists, have opposed and denied the truth, but this conduct has only led to a more clear and emphatic statement of our message. When none would enter the shop, then we have stepped out on to the street, caught the attention of passers-by and gathered a little crowd, with whom we pleaded in the name of Christ. In connection with this work I have prepared two brief tracts, one on 'Repentance' and the other on 'Hope,' each containing a few important statements that could be easily explained and easily remembered. And so, day by day, and week by week, on that busy street has there been a constant witness for Christ, and on the ears of rich and poor, wise and foolish, young and old, have fallen the solemn warnings and gracious invitations of the Saviour of the world. A large share of this work has fallen on our brother Morgan, who, in addition to this, has also succeeded in winning many to private conversation with him in his own house.

"Our Sunday services have been continued as heretofore, only I think that they have been better attended than in previous years, and we have frequently induced those who seemed interested at the shop during the week to attend the service on Sunday.

"I have seen a few cases of opium suicides, but Mr. Dixon now takes the chief burden of that part of our work.

"HSIAO TIEN TZN.

"*Evangelistic Work at Hsiao Tien Tzn.*—The notable feature of the work at this place this year was the baptism of 11 men in the Fên River, and the formation of a Christian church. It is now some months since the baptism, and I am glad to say all the men stand firm, and this although some of them have had heavy trials. One of the deacons, for instance, Mr. Chang, within six months lost six of his relations. This subjected him to bitter persecution on the part of his family, who put the deaths down to the anger of the gods at his connection with the foreign sect. In spite of all, he keeps bright, earnest, and believing, a real leader in the church.

"Another member was knocked down and run over by a heavy cart. He was badly crushed, but is now recovering. When I went to see him his first remark was, 'Trust God—faithful unto death. He is always near, my joy and stay.'

"Others have suffered from sickness; and an almost total failure of the autumn crops has reduced some of them to great poverty. Still we have just held our Christmas annual services, which have been well attended by members and inquirers, and the little church seems brave and hopeful. Some fresh inquirers have gathered round, so we may hope for further increase. My wife and I have lived three months in Hsiao Tien Tzn this year, and this enabled us to make a first attempt among the women.

"SHIH TIEH.

"At *Shih Tieh*, twenty-six miles to the east of Tai Yuen Fu, a Christian man Hu is working alone, and at his own expense. He has a little shop where he sells a small quantity of fruit and vegetables, but his chief time is given to spread the Word. This man was baptized at Hsin Chow, and has been much with Mr. Turner. He is a regular contributor to the funds of the Mission.

"Mr. Morgan has been assisting my wife in organising a women's sewing class, and this has brought a goodly number of women within the sound of the Gospel. It has been hard work, and at times almost too much for my wife's strength, but we are all anxious to leave nothing undone that we can do to advance the Redeemer's Kingdom and save the souls of the Chinese.

HSIN-CHEO AND CHI-TSUN-CHEN.

The Rev. J. J. Turner reports that in Hsin-Cheo—

"The two native helpers have worked well, and the villages all round the city for about ten miles have been constantly visited.

"We have found it impossible to rent a preaching place in the main street of the city, owing to the prejudice and suspicion of the people. I have had offers of shops, and have gone to see them; but as soon as the fact has become known, influence has been brought to bear upon the landlord, and the foreigner has been shut out. The people, both in city and villages, are much more friendly than they used to be; but they do not seem to be willing for us to have a shop in the busy street.

"Although unsuccessful at Hsin Cheo, we have just succeeded in renting a shop in Chi-tsun Chen, a busy market town, fifteen miles to the north-west. A market is held there every alternate day, and during the winter months thousands of people from the villages all round attend it. Our new shop (hall or chapel, if you like to call it so) is in the main street, and Chao is there now engaged in daily preaching, assisted by Mr. Sy, one of the inquirers. Sy is a man about whom I have written a good deal, so I need not repeat his history now. He has some land from which he gets sufficient to live upon in a poor sort of way; but of course he has nothing much to do during the winter months. He has been very active in his efforts to spread the Gospel in his own district, so I asked him to go and help at Chi-tsun for a time, and he seemed delighted to go. I believe he would have gone without any help from me whatever; but that would have been rather hard on the old man, as he could not possibly live as cheaply there as he would do sharing the common meal at home; so I promised him *no pay*, but his food during the winter months, while he has no farming to do, and is willing to help. His food will only cost six or seven shillings a month, and I shall be delighted to pay for that myself while he remains the earnest worker he is now. And I only wish I had twenty such men on the same footing. I will write you more about this new out-station by and by; I think it will prove an interesting and flourishing work, and I trust it will also have an influence on Hsin Cheo itself in stirring up the aggressive spirit of the Christians there (they have contributed towards the expenses), and also in showing the shopkeepers that a preaching shop is not so very bad after all, thus rendering it easier to rent one in the city also. There is so close a connection between the two places that such hopes are quite reasonable.

"We have been striking our roots in this plain for the past few years. I think the growth of the work will be more rapid and apparent in the future."

The Rev. Evan Morgan, writing from Tai Yuen Fu, says:—

"BOOK SHOP WORK.

"The past year was one of learning how to work the best methods, and in this city we started a new venture—a preaching shop. An old chemist's shop was hired on one of the busy streets in April, and it has been open every day since. After possession, we had the place whitewashed, &c., furnishing it with a few chairs and tables. A church member named Chao was put in charge, and it was arranged that Mr. Sowerby should go there in the mornings and myself in the afternoons to preach. As a rule we always have people to listen. However the numbers varied. Some days we had a room full, other days perhaps ten, and sometimes one has had but one or two. Indeed the one or two has often appeared to be a more attentive audience than the larger number. Still the latter has its advantage, it kindles enthusiasm. People as a rule listen to what we

have to say, and are not very ready to enter into a discussion. It would not be well to stop free discussions in our shop, but I feel they do but little in convincing and converting men. They speak to the *head* and not to the HEART. And if ever any people want speaking to *the heart* that people is the Chinese. How we long for them to come to us with their heartaches and sorrows that we might try and heal. But none come at present. It is mostly surface need—skin deep. The heart—well, one wonders some times whether they have one."

From Peking the Rev. Timothy Richard writes:—

"PEKING.

"My report for last year is easily told—China and Chinese Missions are on the move.

"The Emperor—a young man of eighteen—has this year commenced his study of Western education. His text-books are those prepared by Drs. Marten and Edkins, two of our most distinguished missionaries.

"Two new colleges, one in the North of China and another in the South, have been erected by the Government to meet modern needs. These things show that the exclusiveness of China is now giving way.

"Most missionary societies are not slow to take advantage of the growing friendliness of the nation.

"The American Presbyterians have commenced in Canton a large Christian college; 125,000 dollars have been raised for it. The American Methodists have decided to establish three large Christian colleges worthy of China—one in Southern, one in Central, and the other in Northern China! each to cost *about half a million dollars!*

"Dr. Allen, of the American Southern Methodist Mission, is re-starting a first-class Christian periodical, so as to guide the minds of awakening Chinese in the right direction.

"My wife has been engaged in teaching a few very promising pupils of China and Japan. Two of the Japanese have been recently baptized. The work in China is just now full of promise, but at the same time full of difficulty."

Probably to-day no greater problem lies before the Christian Church than the conversion of the Chinese people to Christ. As has been well said:—

"The Chinese are at once the oldest, the most numerous, the most exclusive, the least understood people on the face of the earth. The interval between the thoughts, the traditions, the tastes, the aspirations of this people and those which make up our inner life is nearly as great as can well be conceived. Here, in the centre of the Oriental world, facing the sea along a coast of above three thousand miles, in a territory, the natural seat of empire, which exceeds the whole continent of Europe in extent and constitutes one-tenth of the habitable globe, amid natural conditions of climate and soil which have made intercourse with the rest of the world needless, and which have sustained a teeming population for a period far outrunning the entire history of the longest lived states of ancient or modern times—here this nation has dwelt since Abraham went out from Ur of the Chaldees, and here it abides to-day with unfailing numbers and unbroken strength. It is the only spectacle of the kind which history presents or the world has ever seen.

"What is needed, what is demanded by Christian duty, is that men and women should go to this field by scores and by hundreds, and throw their devoted lives with calm and unfaltering enthusiasm into the scales that are to lift China and its millions out of selfishness and vain conceit into the liberty and light of the children of God. They should go to China as Judson went to Burmah, as Moffat, Saker and Livingstone

went to Africa, as Comber to the Congo, choosing to spend life and strength to build there the kingdom of peace and truth, and joyfully staking their all upon that. And the consecrated wealth of our churches should be dedicated to the same high end; and all Christendom would be touched and glorified by the sublime purpose to win China to the Lord, whatever it may cost and however long the victory may be delayed."

JAPAN.

PRINCIPAL STATION:—Tokio.

SUB-STATIONS	18
Missionaries	2
Female Missionary	1
Native Evangelists	8

The Rev. W. J. White, of Tokio, reporting upon the work of the past year, writes:—

"By the Divine favour we have been permitted to add by baptism during the past year **40** new members to our community of believers. During the year I have made nineteen visits to stations in the interior under my own special care. At all these stations, with here and there an occasional exception (and we are grieved that there should be these), our brethren and sisters have maintained a consistent Christian life in the midst of a wicked and perverse generation; and at almost every station there have been maintained the regular Sabbath services. The church at Tochigi has decided to move into the principal street, where they have secured a place in a first-rate locality—a good house, which they have converted into a chapel which will seat over 300.

"At Nishimidzu Shiro—a village station—our brethren have shown great activity, and have not only supported the meetings held in their own village, but have carried the Gospel to regions beyond. Several of these brethren have developed into earnest, self-supporting evangelists. Earning their living during the week, they spend their Sabbaths in going from place to place preaching the Gospel of salvation to those lost in sin.

"In Tôkyô there have been additions, but, as usual, the progress has been slow. The country *village* work is the most interesting and always the most successful.

"It only remains in conclusion to refer to the two theological students. These have continued their studies in the theological seminary of the United Presbyterian Mission to whom our church is very greatly indebted for their special kindness in allowing our men to take exactly the same work as their own students, free of all cost to this Mission. I wish to take this as an opportunity of thanking on behalf of the Mission our beloved brethren the Professors of the Union Theological College for this kindness of theirs, which we deeply appreciate as a mark of great fraternal regard."

Writing under a later date, and referring to the promulgation of the new Japanese Constitution by the Emperor on the 11th of February, Mr. White says:—

"It was a grand day for Japan, and the event was celebrated with the greatest demonstrations that I have ever witnessed during the nearly twenty years which I have sojourned in this land. A day of devout thanksgiving to God by the church, inasmuch as perfect freedom of religious faith has been given. We who have been trying to lead

men into the life and truth of Christ have not only had to encounter the opposition of the forces of darkness ever found in men's hearts, but the religion of Christ has always had the shadow of that old law by which it was forbidden, and by which it was for a time almost stamped out, hanging over it. Many times the preacher has been asked the question, 'Is not this teaching of yours a thing the Government has prohibited?' To such a question now we can give a very different and far more satisfactory answer, for this new constitution deals out to all alike perfect freedom of religious faith. To-day, then, is a time of gracious opportunity. May we have the wisdom to use it to God's glory."

The Rev. Geo. Eaves, the colleague of Mr. White, reports very cheerfully of the evangelistic work carried on in the surrounding districts. This work is largely conducted by Japanese evangelists, and in many towns and villages has been most successful.

Referring to these evangelists, Mr. Eaves writes:—

"We are glad to say that our plan for instructing them has won their hearty co-operation, and they are earnestly studying the books and subjects appointed. They meet us in Tôkyô every quarter, hold a series of special evening services at the church, and are subjected to a written examination on the quarter's work. Any items of interest which the experience of any man may afford he details to the others, and by mutual helpfulness they are greatly benefited.

"The only literary work I have finished during the year is a tract on the 'Necessity for a Revelation from God,' published by the Religious Tract Society, and one on the 'Foes of Christianity,' printed for circulation in Shimodate and Yūki. Besides this, however, I have prepared an 'Introduction to the Book of Genesis,' as well as expository lectures on that book up to the fifth chapter. These are now being revised for the press, and I trust will be of some service."

Connected with the work in Japan there are, besides Tokio, eighteen sub-stations, and a baptized church membership of 175 Japanese, with two day-schools and two Sunday-schools.

PALESTINE.

PRINCIPAL STATION:—Nablous.

SUB-STATIONS	4
Missionaries	1

During the past year the health of Mr. El Karey has quite broken down, necessitating rest and change, and prolonged absence from Nablous.

In connection with his work at the central station of Nablous, Mr. El Karey carries on regular work at two stations in Samaria, and one at Bate Mreen.

He reports that a growingly strong feeling adverse to English people is manifest throughout the entire district, "mainly due," he writes, "to the action and presence of the English in Egypt." "The Turkish Govern-

ment has issued orders to discountenance and discourage all mission work supported by the English."

Mr. El Karey adds :—"I am thankful to say we always have a full chapel at our meetings, persecution notwithstanding, and much of the blessing of the Lord resting upon us."

With regard to school work, Mr. El Karey reports :—"Our schools are well attended, and several, I feel sure, have given their hearts to Christ."

Western Missions.

AFRICA.

PRINCIPAL STATIONS ON THE LOWER CONGO:—
Underhill (Tunduwa), Wathen (Ngombe), and San Salvador.

PRINCIPAL STATIONS ON THE UPPER CONGO:—
Arthington (Stanley Pool), Bolobo, and Liverpool (Lukolela).

Missionaries (3 in England)	**21**
Female School Teachers	**2**

CONGO.

The past year has witnessed marked progress in the work of the Congo Mission. The Rev. George Grenfell, reporting on work on the Upper Congo, writes concerning :—

BOLOBO.

"We are very glad to be able to count among the results of the past year's efforts the commencement of our work at Bolobo. We are now living in the small house which James Showers has built for us.

"We have 'run up' a small, mat-covered building that serves as school-house and chapel. The walls are made of the arrow guards of the *Peace*, and the seats are planks nailed to short posts in the ground. We have just had our first Sunday service in it, and besides our own workpeople and crew of the steamer, there were some eighty natives present, who seemed greatly interested in the proceedings. I pray that the continuity of our work may not be broken, and that services and school may be long maintained for the good of the people and the glory of God.

"Our station is on the debateable land between the Bolobo and Moie towns that stretch away some two or three miles both north and south. We have also a very large population (Batende) inland to the eastward, but unfortunately these people are not well disposed to the white man. They are the real inhabitants of the country, who have been driven away from the river banks by the Bobangi and others, who, like the Norsemen settlers on the eastern coast of Britain a thousand years ago, sallied forth from their own inhospitable shores to occupy the better sites they found in their neighbour's country.

"The better morality of the Moie (Banunu) people is telling very markedly in their favour ; and while the importance of our Bobangi neighbours on the south is waning,

that of our Moie friends is increasing. They are more industrious and energetic, making longer journeys, and building better houses. But the Moie people need the Gospel as much to keep them from falling to the depths the Bobangi have reached as the Bobangi do to raise them. In both cases the Gospel is the only hope, for the condition of the best in the country is terribly bad, too bad to be told, untellably blood-thirsty, cruel, and lascivious. Their laws are ratified by blood, and their burials are opportunities for gratifying the public taste for it, by the beheading or burying alive of as many as the 'sorrowing' friends can afford to buy. A few weeks ago, as we came up river, and reached the beginning of the Bolobo towns, we saw the body of a man hanging from the branch of a tree. Upon inquiry, we found that a few days previously a council of chiefs had been called to pass certain laws with regard to the penalties for wounding, and the prices of slaves and food. After settling that all cases of drawing blood were to be paid for, that slaves from down river were to be bought for five hundred brass rods (each rod twenty-one inches long and one-seventh of an inch thick), slaves from up river for a thousand, and that two pound cassada puddings were to cost one brass rod, they set their seal upon these laws by subscribing for the purchase of a slave and by killing him on the spot, afterwards hanging his body in a conspicuous place, where his bones still witness to the laws then made.

"Only last week, while we were away at Lokolela, upon the occasion of burying a comparatively young man, one of his wives was made to sit in the grave, and support the corpse on her knees, and to be buried alive with it, and this after they had already cut off the heads of four poor unfortunates to testify to their respect for the dead, and to gratify the public taste for a spectacle. It is terribly sad to see how the people, even the very young, revel in bloodshedding and in going over the details of these awful incidents. This is indeed a land of darkness and cruelty, and of many, many sorrows."

For the present, Miss Edith Butcher and Miss Cassie Silvey are both stationed at Bolobo, associated with Mr. and Mrs. Grenfell; and it is the intention of the Committee to designate two new missionaries to work at this important and promising station at the earliest possible moment, Miss Butcher and Miss Silvey probably removing to Lukolela. It is cause for thankfulness that, notwithstanding the loss by death of Mr. Michael Richards, the work at the farthest up-river station,

LUKOLELA, LIVERPOOL STATION,

is progressing in a very encouraging way.

Mr. Grenfell, reporting on his last visit to this station, writes:—

"At Lokolela Mr. Darby is giving all his available time to the language, and will soon have sufficient of the grammar to be worth printing. Till the language is mastered (more than a mere colloquial acquaintance is necessary) not much real work can be done. It is impossible in a country like this to get interpreters who are able to do more than talk about the simplest every-day things, and then but very imperfectly. We are hoping that Mr. Richards's translation of Mark's Gospel will soon be printed. With Mr. Darby's grammar and vocabulary and Mr. Richards's translation, a real foundation for future work will have been laid."

Mr. R. D. Darby, writing from Lukolela, and referring to the sore loss he sustained by the death of his loved colleague, Mr. Richards, says:—

"Few had more personal intercourse with our late brother than I had. For nearly

two years we lived in one house. Each attended the other during any slight indisposition or any serious illness. Each sympathised with the other in times of sorrow and trial.

"Our brother seemed to be exceedingly well fitted for African life and work. He was very clever at picking up the language. When he left here he had part of St. Mark's Gospel translated, and hoped to finish it, and leave it at Tunduwa to be printed there. I am sure that you will agree that this showed very good progress and hard study to be able to do this after less than two years' residence among the Bobangi.

"AN APPEAL FOR HELPERS.

"The Master needs some one to come and fill up the gap left. Who volunteers? Oh! if the dear people at home could just see this great up-river country, I am sure there would be no lack of men or means to carry on the Lord's work. There are thousands and thousands of people all along the banks. There are still larger numbers a day inland. And we have only *three* men to speak to these hundreds of thousands. Surely this cannot last much longer. It seems to mean one of two alternatives—we must have more men, or we must give up Bolobo or Lokolela. But the churches at home will never allow us to do the latter! What! the Baptist Missionary Society retreat! Our history as a society will not admit of the thought. Our loyalty to God forbids the idea. The hundreds of thousands of perishing souls around us urge us to advance. We cannot retreat, Sir. We cannot stand still. We *must* go forward.

"A few days ago I went down to the extreme end of the Lokolela towns. This is the first time I have ever been there. The people at Mokunza, as that part is called, are much more unused to white men than the people at this end of the towns. As a rule, previously, they have been hostile to our going there. However, they are much more anxious to see us now, and are even asking that we should go and build there. It is not long since they caught a man from Likuba (on the opposite bank) and cut off his head at once. I noticed on one roof no less than seven skulls arranged side by side. On a forked stick there were four more skulls hanging and dangling in the breeze, and several other houses had one, two, and three on the roof. The people, however, seemed very friendly. Many of them I had already seen and spoken with at our beach. I chatted with several of them, and everything went off very pleasantly.

"Recently I have been establishing very friendly relations with Lilonga, the chief of one of the largest, if not *the* largest, of the Lokolela towns.

"We have had visits from the chiefs at Bonga on the north side, and they are very anxious that we should go over and visit them. In fact everyone is friendly, and if we only had the men—and it *is* strange that they don't come—we could easily establish a large number of stations in densely populous districts."

The Committee also intend to reinforce this station at the earliest practicable moment, specially in view of the fact that it is absolutely needful that Mr. Darby should take a change to England, having already been out a longer term than is desirable without any relief.

From

ARTHINGTON, STANLEY POOL,

Mr. Samuel Silvey reports:—

"The work here is indeed very cheering; our Congo boys are exercising a very good influence over our Batake boys, and I feel sure some of them have given their hearts to Jesus Christ. We—Mr. Brown and self—have not been able to spend as much time as

we should like, as building, transport, stores, &c., has often so fully occupied us. Still, we have prepared a Kitike hymn-book, which has been printed at the Underhill press, and Dr. Sims, of the A.B.M.V., has put through the press the Gospel of St. John, and a Kitike dictionary and primer. Mr. Brown and myself have constantly visited the neighbouring towns and had Gospel talks with a large number of the people, who listen most attentively, and are greatly interested by our message—they all want to know more of God. We are confident we shall reap ere long—in due time—if we faint not."

From

NGOMBE, WATHEN STATION,

the Rev. W. Holman Bentley, referring to the large and numerous towns in the district, reports:—

"The whole of these are now open to us, and many towns never before visited have been added to our list. We have in this work vastly more than we can possibly do. The people take a deep interest in our visits, beg us to come again, ask many questions, showing they understand what we say, and so in one way and another we are getting *much nearer the people*, and they, seeing our earnestness, begin to feel we must have something good to tell them."

PROGRESS.

Mr. Bentley continues:—

"Certain it is that large numbers of people have heard and understand the Gospel message; scarcely any one who hears has any doubt that it is true and God-sent. The seed of the Kingdom has been and is being sown, and we are looking for God's blessing and the mighty influence of the Holy Spirit in the hearts of the people. He is working unquestionably; and in the kindly feeling of the people, their trustfulness in us, their willingness to hear, and the appreciation of our visits give us much encouragement. I might, perhaps, write more sanguinely, but I would rather be careful to speak only of what is unquestionable. Some of the boys who have been on the station at different times and have returned to the towns assure us that they pray. But we missionaries are not the only workers out here. Nlemvo, the Congo lad who was in England, is an earnest and active man. He visits Evunda, a large town two hours from here, every Sunday, and not only gathers forty or fifty people to listen to him, but has won great respect, esteem, and influence in the town. The chief and several of the principal families are of the same clan as his father. Manwele, too, Mr. Cameron's *attaché*, has charge of the Ewombe township, and is making good headway. He, too, is much liked by the people and his visits well appreciated. Nkaku, too, a member of the church here, who belongs to Kimbanda, visits his town every Sunday, and gathers some of the people together to tell them of Jesus. He is a prophet in his own country, but is respected notwithstanding. Kindinga, too, is visited by another lad.

"My own lad, Baluti, has started in another town. So we are getting our young people to work. Nlemvo's wife, too, visits the women of Kindinga every Sunday, and is winning her way there. These native workers are earnestly praying that the seed they sow may spring up. Altogether five, six, and often seven are at work every Sunday.

NATIVE CHURCH.

"There have been 4 baptisms during the year; two of the four were Aku and Kalombo, from Uruma, about 100 miles from the headquarters of Tippoo Tib, the Arab slave raider. At their baptism in the Tombe River I suggested to them that some

statement as to their reasons for seeking baptism might be helpful to others, but left it entirely with them. They feared that it might be rather an ordeal, but wished to have such opportunity. So first Aku, then Kalombo, told the people assembled, in a good, distinct voice, how they had been taken from their countries by the Arabs, and how God had sent them to us; that they were at first indifferent until they began to see how great and blessed was the salvation which Jesus offered. The water of the Tombe could not make their hearts clean, but because Jesus had cleansed them from their sins in His own blood, because their sins were already forgiven, and they were well assured of it, because the Holy Spirit had come into the hearts, because they had been rescued from the power of the evil one, and wished to be henceforth the slaves or servants of the Lord Jesus. They wished to obey Him in the observance of the outward sign to all people of their desire to follow Jesus and live in newness of life. This is the sum and substance of the remarks of each, although the order was different. They spoke quietly and very earnestly. I had not dictated a word to them, and was looking forward with interest as to what they would say.

"On the 1st of January, 1889, the Christian natives here met together and formed a church, which numbers seven members. All are active in Christian work, and will make monthly collections to be devoted to church work. We are anxious to put things on a proper footing from the very first, and will endeavour so to arrange that the expenses of work from this centre be borne by the church—that is to say, everything but the expenses proper to the Mission, our own maintenance, travelling expenses, and station disbursements. They will meet the expenses of any work they may do as a church.

"The school work has been latterly conducted by Mr. Oram, ten boys and two girls being in attendance. Some four of our Loango workpeople have also learned to read this year. Nlemvo has been to Evunda several times to hold school, and this is likely to be further developed this year. Evening Bible-classes have been held four days a week.

"The medical and surgical work was in the hands of Mr. Harrison in the first half of the year; Mr. Slade took it for a month or two when he left, and latterly Mr. Oram has attended to patients. Some come from a distance, with gunshot wounds and serious maladies. We have had two cases of small-pox on the station, but careful isolation and good precautions prevented further trouble.

"All our people have been vaccinated, and several hundred natives beside. This vaccination work has been useful in many ways. I need not here refer at length to the loss of our brother Slade, who died here on December 20th. During the seven months he was here he worked earnestly and whole-heartedly. The natives soon came to the conclusion that he was a good man. We have indeed sustained a great loss. These losses speak loudly to the natives, who feel that we have some great message to deliver, otherwise these deaths would deter others from coming. Several of our station folk have been much impressed by this last death and its lessons.

"OTHER WORK.

"I have written thus briefly of the work done here. We, on the spot, see much to encourage us, for beside those who have been baptized, and have united in the church here, we know of many others among the lads on the station of whom we have every reason to believe that they have given their hearts to the Saviour and are seeking to follow Him; of another who is very anxious to be saved; of others with less anxiety, who pray for the forgiveness of their sins, and are much interested in the daily teaching. Three have recently gone back to their homes near to San Salvador who profess faith in Christ. They have been commended to the careful shepherding of our brethren there. One lad of fourteen comes before the church here applying for membership and baptism.

"My translation work has been much hindered. I have travelled by road more than 800 miles this year, exclusive of Sunday and short outings, nursing our brother Slade, and the extra work entailed by his absence for a month, and the time of sickness; all this has interfered much with my proper work. I trust, however, that before this reaches you I shall have completed my translation of St. Luke's Gospel, and be at work on the revision.

"I have also arranged and translated a book of services for Baptism, the Lord's Supper, Marriage, and Burial. It is now in the press. My wife has translated 'More About Jesus,' and the Religious Tract Society has kindly printed 500 copies of it. They are expected here in a few days. Nlemvo's long-promised translation of the 'Peep o' Day' awaits my revision, but has been blocked by the pressure of other work."

Perhaps the most cheering tidings come from

SAN SALVADOR.

At this station during the past year **22** converts have been baptized upon a public profession of their faith in the Saviour.

The Rev. Thomas Lewis writes:—

"The little church here is progressing very satisfactorily. Now that the rainy season is over, the male members are able to visit the neighbouring towns on Sunday mornings, and to tell their fellow-countrymen of the love of God and the way of salvation in Christ Jesus. They are very well received, and the people listen gladly to them. I am fully convinced that Africa will never be won for Christ before we can succeed in getting her own children to take an *active* interest in the work, and do mission work on their own account.

"You will be glad to know that the church has also chosen one of its members to do evangelistic work in the towns. I told you a few months ago that a collection is taken at the services on every Lord's-day. When the question arose as to what should be done with the money, we suggested that they should choose one of their number and support him as an evangelist. To this they unanimously agreed, and pledged themselves to support him by their freewill offerings. They afterwards elected Kivitidi to this post, and he has accepted the appointment. He has been trained in our Mission, and well known to many friends of the Mission as Mr. Hartland's personal boy. He is now about nineteen or twenty years of age, and very well qualified for the work he has undertaken. Last week I made a tour with him through the most important towns south and east of San Salvador, and made arrangements with the chiefs of Kivitidi to visit them every week, and tell the people more about the Good News. We had a very hearty welcome everywhere, and they all expressed themselves very pleased with our proposals. I was away from here four days, and returned greatly refreshed and encouraged. This week we hope to meet for special prayer, and send him away as a 'messenger of the church.' May I ask you and all the friends of our Congo Mission to pray for a special blessing on the work of this our native evangelist, and that he may realise much of the Master's presence in his labours?"

Mrs. Lewis has a most successful school for girls, with **64** in attendance; and a boys' school is also conducted, with **41** scholars. There is also an effective Sunday-school, with **65** girls and **53** boys in attendance. Regular and active evangelistic work is also carried on in a large number of towns and villages in the San Salvador district.

SEVEN YEARS AGO: NOW AND THEN.

Mr. Holman Bentley, after a recent visit to San Salvador, writes :—

"It was seven years since I had last visited San Salvador. I need not say what a joy it was to find many of my old friends of former years now brethren in Christ Jesus. Don Miguel, the blacksmith, who used to be our ideal of industry; his hammer could be heard going from half-past five in the morning to nine and ten o'clock at night when the rainy season drew near and hoes were wanted. We used to think that a man of that energy and industry might do some good in the country if he yielded to the gracious influences of the Spirit of God. And Matoka, who was always so much respected throughout the country, so kind and ready to help us even when his willingness drew upon him the suspicion of others, and brought no small trouble upon his head. Mantengo, too, an elder son of the king, and chief counsellor. These men who helped us in our early difficulties, giving their best advice and help, and exerting their influence on our behalf, have become children of God through faith in Christ. We have not had to wait long for the precious fruit. We see more after these few short years than most founders have been able to see. The faith of others was tried much more than ours has been—at least, as far as time was concerned.

"When I came away there was a church of united devoted followers of Christ. Many at home may think that Christians so recently gathered from among the heathen must be of a very low type. Ignorant they are and must be on many points; they do not know the date of the flood (I wonder whether any of us do); neither would they be well up in Bible history, nor have very clear ideas on many abstruse matters of doctrine. But they have an understanding of the main essential points, and the miracle of the new birth has been wrought in them, and Christ is a living personal Saviour to them.

"On my last Sunday the church gathered with us round the Lord's Table. What a privilege and happiness it was thus to commune with that little company of Congo first-fruits!"

The reports from

UNDERHILL STATION

indicate good work carried on, especially amongst the peoples of the neighbouring towns and villages. Mr. Moolenaar has been much encouraged, and feels "confident that a work of grace is going on in the hearts of many in these districts."

Mr. Weeks and Mr. John Pinnock have been compelled to devote much of their time to the heavy and absorbing duties of transport and stores, absolutely needful for the maintenance of the upper stations. Mr. Weeks has, however, amid his many other and pressing duties, been able to pass through the mission press a Congo hymn-book, and has translated and printed also the Psalms and some elementary school books.

The Committee contemplate with thankfulness the speedy return of Mr. Percy Comber, Mr. Cameron, Mr. Scrivener, and Mr. Davies, together with the two new brethren, Messrs. White and Forfeitt, furnishing much-needed reinforcements for the two up-river stations of Lukolela and Bolobo, and further help for Stanley Pool and Wathen.

In this review of the work of the Congo Mission there is surely abundant reason for thankfulness and expectation. Only ten years have passed since the first inception of this great enterprise, and already the fields are white unto harvest, and some of the sheaves already gathered in. In the words of one who gave himself to this work, and whose body lies buried by the shores of the mysterious river that flows from the very heart of this great continent—

"The Congo Mission was never so full of promise as to-day. No one can study its brief history without seeing most clearly the overruling hand of God.

"He bids us take courage and go FORWARD. Will the churches at home follow this Divine leading? Yes, we are all confident they will. They have done nobly in the past, and we believe they will do yet far greater things in the future. Christians at home, pray for us. This enterprise is of God; He has abundantly put His seal upon it. The graves of our brothers here tell us this; and we are confident there are times of marvellous blessing close at hand. Now, to-day, is our opportunity: now, to-day, our responsibility."

The West Indies Mission.

THE BAHAMAS, CAICOS, TURKS ISLANDS, SAN DOMINGO, TRINIDAD, JAMAICA, AND CALABAR COLLEGE.

BAHAMAS DISTRICT AND OUT ISLANDS.

PRINCIPAL STATIONS:—Nassau and Inagua.

No. of Islands	19
Missionaries	1
Native Evangelists	81

SAN DOMINGO, TURKS, AND CAICOS ISLANDS.

PRINCIPAL STATIONS:—
Puerto Plata and Grand Turk.

SUB-STATIONS:—	13
Missionaries	1
Evangelists	56

TRINIDAD.

PRINCIPAL STATIONS:—
Port of Spain and San Fernando.

SUB-STATIONS	13
Missionaries (1 in England)	2
Native Evangelists	11

JAMAICA.

CALABAR COLLEGE, KINGSTON.

Missionaries 3

With regard to the Bahamas, San Domingo, Turks Islands and Caicos Missions, the Committee think it well that the constituency of the Society should know that they have at present under their serious consideration the transfer of these Missions to the Jamaica Baptist Missionary Society, upon some such conditions as were laid down at the time of the transfer of the Haytian Mission a few years ago.

The Committee feel that a strong West Indian Baptist Union or Confederation of Churches will be a step in the right direction, securing much more intimate and frequent intercourse between the various churches, and, in consequence of the proximity of Jamaica, much more constant contact and counsel.

Such an arrangement as is now contemplated has already proved of signal advantage to the Mission in Hayti, and, in the judgment of the Committee, its adoption is likely to result in even still greater blessing to the Churches of the other West Indian Missions.

With a view, therefore, to acquire a thorough knowledge of present facts connected with these stations, and of the feelings and desires of the brethren associated with these Missions, prior to taking any definite step, the Committee requested their experienced brother, the Rev. D. J. East, the President of the Calabar College, Jamaica to visit all the Missions named, making full and exhaustive inquiries, and reporting thereupon at his earliest convenience.

Mr. East has very generously consented to render this important service, and, so soon as the Committee have received his report, the whole matter will be carefully deliberated upon, and probably some definite communications opened up with the Jamaica Baptist Missionary Society upon the lines indicated.

BAHAMAS DISTRICT AND OUT-ISLANDS.

The Rev. Daniel Wilshere, the superintendent of the Bahamas district, has for several months past been a great sufferer; a severe affection of the heart and throat has compelled him to forego some of his manifold labours, and prevented his usual visits to the numerous out-islands. Doubtless, in consequence of this, the usual detailed report of the work for the past year has not yet come to hand. Mr. Wilshere, however, in his last letter

reports "that he has baptized **113** converts, and that **240** are awaiting baptism in the out-islands." In the Sunday-schools there are **2,112** girls and **1,745** boys, with **343** teachers, and a good work of grace going on.

"The reports from the out-stations," writes Mr. Wilshere, "are in many cases most encouraging, and a great revival of spiritual life is manifest in several of the churches."

During the ten years of Mr. Wilshere's missionary superintendence, the churches in the Bahamas district have made—notwithstanding the greatest privation in consequence of the almost utter failure of local trade—very considerable progress, having during this period built and paid for thirteen new chapels on nine islands, and contributed a sum of **£5,874 17s.** for these and other missionary purposes.

At present the churches of the Bahamas district and out-islands number seventy-nine on nineteen islands, with chapel sitting accommodation for **13,020** people.

SAN DOMINGO.

PUERTO PLATA.

During the past year the Rev. R. E. Gammon has been removed by the Committee from Puerto Plata to Trinidad, to fill the vacancy caused by the death of the Rev. W. H. Gamble in Port of Spain.

Mr. Donaldson, of the Calabar College, Jamaica, who has been for some time past conducting the day-school in Puerto Plata, has, for the present, been left in charge, pending other and final arrangements.

Mr. Donaldson reports :—

"All the usual services in Puerto Plata have been conducted by myself or others during the absence of Mr. Gammon, and the Word of God has been faithfully and earnestly proclaimed.

"The Sunday-school has also been well maintained.

"The Day-school has also prospered, and the scholars have made marked progress.

"7 converts have been baptized. The Lord is with us and blessing us."

TURKS AND CAICOS ISLANDS.

Mr. J. H. Pusey, formerly of Calabar College, Jamaica, reports relative to the work of the past year in the Turks and Caicos Islands :—

"On reviewing the work we feel we have much to be thankful for, notwithstanding much trial. By the hurricane of the 2nd of September last great distress came upon us. Three of our chapels were utterly destroyed, and two others need extensive repairs. Our people, who themselves are great sufferers, are really too poor to meet the cost of re-building and repairs.

"22 souls have been added to our church membership.

"Our Sabbath-schools are in a very encouraging condition, and we believe many of our scholars will shortly give themselves to Christ and then to His Church."

TRINIDAD.

During the past year the Trinidad Mission has suffered a heavy loss in the removal by death of the Rev. W. H. Gamble. His death took place at Port of Spain on the 8th July, after thirty-two years of faithful service. His last words—as on the Sunday morning he heard the congregation singing in the chapel near by—"*Preach the Gospel*," were the guiding-star of his useful and unobtrusive life.

In compliance with the earnest request of the Committee, the Rev. R. E. Gammon, of Puerto Plata, San Domingo, consented to remove to Port of Spain, and carry on the work of the Mission in that important centre. Mr. Gammon reached his new sphere of work at the close of last year, and was most warmly welcomed by the friends associated with the Mission in Port of Spain.

From San Fernando the Rev. W. Williams reports :—

"The past year will not be soon forgotten by most of us on account of the losses sustained in connection with our work in the island. Death has not only removed my colleague, Mr. Gamble, and my late and dearly loved wife, but has also sent to their rest a larger number of the members of our churches than during any other year since my arrival here in 1874. Yet we need not be disheartened and discouraged, for if the Father has afflicted, He has also blessed us. 77 have put on Christ in baptism, and there has been a clear gain of sixty-eight in the membership. We have now 705 members in good standing, and amongst them a few who were formerly Roman Catholics."

JAMAICA.

The following extracts are taken from the Thirty-ninth Report of the Jamaica Baptist Union for 1888 :—

"At the close of 1888, the Jamaica Baptist Union contained 152 churches, distributed thus in the several counties of the island: Surrey, 31; Middlesex, 75; Cornwall, 43; Caymen Islands, 3. Of these churches 86 are in the south-side parishes, and 63 in the north.

"In the returns supplied, 72 churches report a net increase amounting to 969, and 57 report a net decrease of 1,215, while 10 churches appear to be stationary in their membership. The number of church members in the Union is 32,185; but, including the new churches received, it becomes 32,894. In this total it is assumed that the non-reporting churches have the same membership as last year. The number of inquirers, exclusive of the new and non-reporting churches, is 4,807. The chapel accommodation provided is for 73,550 persons, exclusive of out-stations and class-houses. A few churches do not report the accommodation they have. There appear to be 68 out-stations, and 421 class-houses. The number of local preachers reported is 274, and

of deacons and leaders 1,285. Both these items exhibit a considerable decrease, owing, doubtless, to the failure of some churches to send reports, and to the incompleteness of the information received from others.

"The hope is entertained by many that the influence of the Union may shortly go out, and be beneficially felt far beyond Jamaica's shores, and that there may be brought into existence a Caribbean Union of Baptist Churches, so that as many as will of the churches of the same faith and order as ourselves, which are situated in any of the West India Islands or Central America, may be united for mutual encouragement and aggressive labours."

We greatly regret that we are unable to give our usual extracts from the report of the Jamaica Baptist Missionary Society, in consequence of its non-receipt up to the time of going to press.

CALABAR COLLEGE, KINGSTON, JAMAICA.

The following are extracts from the last report of the College for the year 1888:—

"The session commenced with twenty-nine students, nine in the Theological Department and twenty in the Normal School.

"During the session the theological students have been almost constantly employed on Sundays in preaching in a large number of churches. Open-air services have also been carried on in the outskirts of Kingston. Also services have been conducted in the Allman Mission Hall and other mission stations.

"The Normal School students also often accompany the theological students in evangelistic services, and constantly teach in the Sunday-school.

"At the close of the session three of the theological students left the college—Mr. Norman, to labour in Cuba; Mr. Charles Brown, to take charge of the church at Old Harbour and the sister stations; Mr. Marson, to labour at Santa Cruz, under the auspices of the Jamaica Baptist Missionary Society. Of the Normal School students three finished their three years' residence in the College—Messrs. Dove, Waugh, and Gentle. The last-named accepted an appointment to a school at Old Harbour; the other two will, no doubt, shortly be engaged by some of the many schools requiring teachers."

During the absence from the College of the Rev. Jas. Balfour, M.A., in consequence of imperative medical orders to visit England, the Committee have been able to secure the valuable services of the Rev. Leonard Tucker, M.A., which have been greatly appreciated by the students.

The Committee are glad to report the safe return to Jamaica of Mr. and Mrs. Balfour in much improved health, consequent upon their brief visit to England.

The Committee desire also to place on record their sense of the devotion of Mr. Balfour to the best interests of the College, and their high appreciation of his able services as classical tutor.

European Missions.

NORWAY, BRITTANY, AND ITALY.

NORWAY.

PRINCIPAL STATIONS:—

Arendal, Bergen, Christiansund, Frederickstadt, Skien, Tistardalen, Tromsoe, and Trondhjem.

The help of the Committee during the past year has been given to the churches in Arendal, Bergen, Christiansund, Frederickstadt, Tistardalen, Skien, Tromsoe, and Trondhjem.

An essential condition of such help is that every assisted church shall raise some portion of the minister's stipend, and undertake direct and definite evangelistic work in the district; that only churches in important and increasing centres of population shall be so assisted; the great aim of the Committee being the speedy establishment of strong and self-supporting churches, independent of outside pecuniary help.

During the past year **274** converts have been baptized.

BRITTANY.

PRINCIPAL STATION:—Morlaix.

SUB-STATIONS	4
Missionaries	1
Native Evangelists	2

The Rev. Alfred Ll. Jenkins, reporting upon the work of the Mission during the past year, writes:—

"MORLAIX.

"*Morlaix.*—With regard to the French part of the work I may state a fact which, in itself, is a sign of progress. Our congregation in the chapel, which was formerly composed of French and Swiss Protestants, with a sprinkling of English residents, is now almost entirely made up of former Roman Catholics of our town, who, after hearing the Gospel preached in our mission hall, became regular attendants at our Sunday services in the town chapel.

"The visit of the McAll missionary ship, last August, was a rather notable event in connection with our work in town. The Paris McAll Mission entrusted the *Herald of Mercy* to my care for a fortnight, and services were held on board every evening. It was pleasing to see the eagerness of the people and how the room and deck were crowded each time. Some two thousand copies of the Scriptures were given away, and the ship's stock of tracts was entirely exhausted.

"MADELEINE.

"*Madeleine.*—Our Breton meetings in this quarter of our town have continued to give me much satisfaction and encouragement. Sunday evening and week-day services have been well attended, the congregation being seldom below eighty. We have succeeded this year in forming a Sunday-school, which numbers fifteen pupils, all of them children of parents who were at one time Roman Catholics. As drink is the bane of Brittany, we formed a total abstinence society about eighteen months ago. We have now at the Madeleine forty-six staunch members of the Blue-ribbon. Far from being a hindrance to our work, I consider that such a society is a necessity in the circumstances in which we are placed, and we have found it a great help, the pledge having been, in several instances here, a stepping stone to a personal surrender to Christ.

"During this year five of our members have begun to speak at the meetings, and have held meetings themselves in the farmhouses in the surrounding villages. Although mere beginners, I have been cheered sometimes by their insight into spiritual truth, and their effective way of addressing their own people. I look upon this branch of our work as of the highest importance, and am extremely anxious to develop it, as I feel that, if Brittany is to be evangelised, it will have to be done by natives who, like these, will be content to give their time on the Sabbath-day, and feel happy to do it for the love of Christ, without expecting any salary for doing so.

"LANNEANOU.

"*Lanneanou.*—Our good brother Collobert has worked faithfully at this sub-station throughout the year. The services have been held regularly on Sundays and Thursdays in the mission-room, and, on the whole, have been well attended, considering the fact that the parish priest, the mayor, and a few influential farmers in the village, have been unceasing in their efforts to frighten away the people from the meetings; but, despite this opposition, I believe that the seed which has been sown is silently growing, and that the very efforts which are being made to turn them away, as well as the Christian forbearance of our friends there, will lead them in time to see, all the more clearly, where the truth lies."

ITALY.

PRINCIPAL STATIONS:—

NORTH ITALY—Turin and Genoa.

CENTRAL ITALY—Rome, Tivoli, Civita Vecchia, Orbitello, Leghorn, and Florence.

SOUTH ITALY—Naples, and Avellino.

SUB-STATIONS	11
Missionaries	3
Female Missionary	1
Native Evangelists	10

NORTH ITALY.

TURIN AND GENOA.

The Committee are thankful to report that the health of the Rev. W. K. Landels has greatly improved by his removal from South to North Italy, and that this step, so strongly recommended by Dr. Barringer, of

Naples, has been abundantly justified by results, the more bracing inland air of the North having wrought a remarkable and satisfactory improvement in health and strength.

Reporting upon the work of the Mission in Northern Italy, the Rev. W. K. Landels first refers to:—

TURIN.

"The city of Turin presents a very promising field for missionary effort, provided the means are forthcoming for carrying on the work energetically. Such is the impression that has been produced on my mind by a year's sojourn in the capital of Piedmont.

"During the past year our aim has been to get a thorough knowledge of the character, habits, and special religious tendencies of the people, and to lay before them the great principles of Gospel truth.

"The people are on whole better educated than they are in the South. They have more strength of character, though less warmth of heart, than their Neapolitan compatriots. They are more trustworthy, though less emotional; better instructed, though probably capable of less intellectual development: in fine, they have far more true religious feeling, and proportionately are less bigoted. The general moral tone of society in Turin seems to me to be of a much higher level than it is in Naples, and consequently I am more hopeful of the future development of our work.

"OUR SERVICES.

"Our meetings have been well attended throughout nearly the whole of the year. On Sunday, at two o'clock, we have had the Sunday-school; at three, public worship; and at half-past eight, public preaching. On Monday evening, a service for singing and prayer; on Wednesday, a meeting for Bible instruction; and on Friday, another for preaching. At the prayer-meeting our aim has been to train the brethren to take part themselves. This, unlike the Neapolitans, they are backward to do. In order, therefore, to give them greater freedom, we have confined the meeting to the members and regular attenders. These services have, I believe, been a blessing, not only to the brethren, but also to the work in general.

"The Bible-class on Wednesday has for the most part been conducted by Signor Cuomo, who has by his ability and by his thorough knowledge of ecclesiastical and Biblical questions rendered it exceedingly instructive, interesting, and attractive to the people. We have often had as many as fifty persons present, the largest number having been sixty-one, and the average for the whole year having exceeded forty.

"*Our Membership.*—During the year that has just closed our membership has slightly increased. We closed the year 1887 with fourteen members, and we commence this year with twenty, a net increase of 6 persons. We have also a number of people who regularly attend our services and who give signs of being really converted, but who have not yet come forward to join the church.

"DIFFICULTIES.

"Regarding these I will here insert an extract from a report prepared by my colleague, Signor Cuomo. He says:—

"'Of the hundreds who have come into our meetings, many have manifested their sympathy with us, and have embraced the Gospel truth of justification by faith, rejecting altogether the doctrine of good works and the practices of the Church of Rome. Why is it that so few of these become members of the Evangelical Baptist Church? Is

it, perhaps, that this Church is repugnant to them? It is necessary for one to live in a Catholic country and to have a practical knowledge of the ways of the Papal Church in order to understand what an evil influence the priest has on the masses, and how he makes use of every means for hindering the progress of the Gospel, and for encouraging superstition and fanaticism. Commerce of every kind, public and private administrations, and above all the instruction and education of youth are all under the influence of the Confessional, and the priest, by means of it, is often successful in ruining that man who accepts Evangelical truth, and thus becomes hostile to the Papacy. Let the following examples illustrate my meaning. A young type-setter, who has for some time been attending our meetings, said to me lately that, although he was fully convinced of the errors of the Romish Church, and of the truth he had heard preached by us, still he was unable to declare himself a Protestant or to attend the services as regularly as he would like to do, because if his conversion became known to the director of the printing office where he works, his employment would be immediately taken from him. We trust that under the influence of the truth he will in time have the courage to come out boldly and to confess Christ openly, be the consequences what they may; but in the meantime we cannot but sympathise with him. Another instance is that of our chapel-keeper. At one time he went about with a cart hawking vegetables and fruit. One day he came into our meeting, was converted, boldly declared himself, and in consequence lost his customers and was obliged at length to seek for other means of gaining his living.'

"*Printing and Tract Work.*—As I have to do all the work connected with our press myself, and that in hours of leisure, its usefulness has been somewhat limited. Still, it has done good service in connection with our work. Large numbers of handbills, notices, hymn-sheets, &c., have been printed for Turin, Naples, Avellino, Pinerolo, and Torrepellice, our meetings being by their means made more widely known to the public. I have also begun the publication of some large-sized illustrated tracts which here in Turin have been especially well received by the people. During the current year I hope to be able to make the influence of the press felt more widely both here and elsewhere.

"By the kindness of an English lady, who for many years has consecrated herself and her means to the work of the Gospel in Italy, we have had a colporteur and tract-distributor connected with our church. All the expenses connected with this work are paid by the aforesaid lady. He has been greatly blessed during the past year in his efforts for the extension of Christ's Kingdom. He has visited many of the towns and villages round Turin, and has distributed 64,000 tracts, and of these as far as we can judge, not 5 per cent. have been torn up. We have known cases of persons who so much appreciate these tracts that when they have received a number of different kinds they have had them bound together into a small volume in order the better to preserve them.

"GENOA.

"The work in Genova continues to enjoy a large measure of Divine blessing. Last summer, while Signor Jahier was away for his holidays I had the opportunity of becoming thoroughly and practically acquainted with the work. For five weeks I had the entire charge of the meetings, and was greatly cheered and encouraged by what I saw and heard.

"In a statistical report just received from him I find that as in Turin, so in Genova, large numbers of people have heard the Gospel, but those who have identified themselves with the church have been comparatively few. During the past year 8 new members have been received, the total number of members now standing at fifty-two.

"One interesting feature of the meetings in Genova has been the sale of Scriptures and tracts. During the past year eight Bibles were sold, forty-eight Testaments, 214 sheets of the Ten Commandments, and a large number of tracts.

"Signor Jahier has at present a catechumen class composed of fifteen inquirers.

"*San Germano.*—Sig. Jahier, during his six weeks' holidays, held several evangelistic services in San Germano, his native place in the valleys. He preached sometimes in the open air (which is permitted by the authorities in the Waldensian valleys) under the shade of a chestnut-tree, and sometimes in the Baptist chapel or parish school-room."

CENTRAL ITALY.

ROME, TIVOLI, THE MAREMMA DISTRICT, AND FLORENCE.

The work in Central Italy is superintended by the Rev. James Wall, the city of Rome being the centre.

ROME.

Of the many-sided work of the Mission in the wonderful city of Rome it is most difficult to give a complete or adequate sketch.

Mr. and Mrs. Wall, Miss Yates, and the earnest, devoted Italian evangelists who are their colleagues, devote themselves with untiring energy and unstinted self-denial to this great enterprise.

Reporting on the work in Rome, Mr. Wall writes:—

"Our six stations here are at present in the following condition:—

"*Lucina*, the headquarters of our Mission in Rome, continues to receive most opposition from the priests, because, being in the centre of the city, it is the most public refutation of their perpetually repeated libel that Protestants make no progress in Rome. The need of better accommodation for our various branches of work—Sunday-schools, mothers' meetings, medical missions, tracts, Bible, and newspaper work—is increasingly felt. I rejoice, however, in the prospect of obtaining it now that the premises have passed into the hands of the Committee, and I have the hope of help for the alterations needed. Through city extension, now gravitating north and west, the number of persons passing our door has greatly increased. As this is the stream in which we throw our nets and hooks, we rejoice in the prospect of a hall, with frontage on the piazza, which may be used for service every night and kept open during the day. Even now the hall is often open all day, and many enter to read the texts of Scripture on the walls—sometimes priests, nuns, or pilgrims—but never has anything been injured or lost in consequence. During Lent we had forty successive sermons in this locale, and they were better attended than some held in Catholic churches.

"*Trastevere*, with its preaching, Sunday-school, hospital, medical mission, mothers' meeting, and Mrs. Wall's meeting for the poor, has continued encouraging. We are now, however, driven for the moment into a small shop which is utterly inadequate to our need. The premises, so adapted to all our work, and the large hall so well situated, have disappeared. The new embankment necessitated their expropriation. The compensation granted to us will go far, however, to provide a good locale for the crowded masses of Rome beyond the Tiber.

"*Consolazione.*—Preaching, medical mission, and Sunday-school are always well attended.

"*Monti.*—This locale has not realised our expectations, but at present we cannot find a better one. The meetings here require much labour. We hope soon to change the room for one more suitable.

"*Piazza V. Emanuele.*—This locale is well situated in the midst of people come from other parts of Italy, who being removed from local interests and their priests, are most willing to listen to the Word of God. The preaching is crowded, the school and mothers' meeting well attended, and the medical mission helps weekly nearly one hundred sick persons, many of them fever-stricken.

"*Prati.*—The meeting in Prati was being much blessed when the building crisis came, and the people who attended, most of them, had to leave Rome. We have, therefore, left this locale and advanced to the other side of this new quarter, which is more developed. Here, under the very windows of the Vatican, and all round the gardens of the Pope, immense blocks of building have been run up, and because not yet dry, and therefore unfit for habitation, let at low rents to thousands of working people. A series of circumstances has led us to plant the standard on the very edge of the Papal ghetto—the unredeemed hill of Rome—and we are not going to retire. I have sent the evangelist, whom the late Mr. Robinson, of Bristol, gave me, to begin the work there. He is faithful and true ; and now on the spot where Nero lighted his gardens with Christians wrapt in flaming pitch, and where the groans of the Inquisition rose for centuries, souls are being converted by the Gospel of Christ.

"The circulation of the Scriptures is still regarded as the prominent part of our work. We have the large texts for the public places of the city, the single Gospel for the individual, and the Testament or whole Bible for special cases. This work is fruitful in blessing.

"Our monthly paper, *Il Christiano Romano*, in which we send out a translated sermon of Dr. Maclaren's, has been made very useful, and gives promise of some time paying its way. We find that all our efforts to get our paper sold in the usual way have failed. We know that the paper does good. We have had many instances showing that it is appreciated. Of a hundred persons to whom we sent it gratuitously for a year, seventy paid for it the year following, yet no bookseller will expose it for sale, and no vendor will cry it in the streets. Nevertheless last month our own people sold five hundred copies in the streets of Rome. This paper we believe to be of the greatest importance, and shall be glad if our friends will further its success."

Of the self-sacrificing labours of Mrs. Wall, and her like-minded sister, Miss Yates, it would be difficult to speak too strongly. Her mothers' meetings in Lucina and Trastevere on Mondays; her medical hospital patients' gatherings on Tuesdays and Fridays; on Wednesdays and Saturdays the same kind of work in the medical mission in Via della Consolazione ; and the meeting for the poor in Trastevere in the afternoon of Thursdays. By personal visitation, by loving ministry to the poor, by Sunday-school work, hospital work, mothers' meetings, children's meetings, sewing meetings, and many other forms of Christian activity, Mrs. Wall and her sister consecrate themselves wholly to efforts for the spiritual and temporal welfare of the Italian peoples.

During the past year **33** converts have put on the Lord Christ by public baptism; 70,000 tracts have been distributed; 10,000 copies of the Gospels; 800 copies of the New Testament; 25,000 copies of the

Christiano Romano, and 700 large Scripture-text placards, posted in various parts of the City of Rome.

Good work has also been carried on in Florence, Civita Vecchia, Leghorn, and Tivoli.

SOUTH ITALY.

NAPLES AND AVELLINO.

The work in the South of Italy is now under the care of the Rev. Robert Walker, formerly of Genoa, and is principally carried on in the districts of Naples and Avellino.

NAPLES.

Reporting upon the work of the past year, Mr. Walker writes:—

"I removed to this city, knowing well that I should encounter difficulties much more numerous and serious than those we had to cope with in the north. I came, however, believing that the Lord's will was clearly shown in the matter, and prepared to do my utmost to overcome the expected difficulties, in humble dependence on the Lord who alone can give the increase. Fifteen months of residence and labour in Naples have shown me that I certainly did not over-estimate the obstacles to be overcome, and I trust I have also learned to look more entirely to the Master for the longed-for results in conversions. It is a matter of keen disappointment to me not to be able to report progress such as I hoped for in my new sphere. During the year just ended we added 3 new members to the Church.

"Of course, much work has been done of which it is quite impossible to attempt to give or know the results. Both Signor Greco and myself have had many conversations with individuals and we cannot tell how many of these have *told*. We have had a very large number of Gospel tracts distributed—over 100,000 during the year—and of the results of reading these we can say nothing. New Testaments too have been sold—several hundreds of them—and a few whole Bibles. By the kindness of Miss Emery I have been able to keep the chapel-keeper employed in colportage work all the year, and he is sowing seed constantly, but we are not able to say what or when or where the results may be. We have been able to commence one cottage-meeting. It is at San Giovanni a Teduccio, about three miles from here, and in a district largely inhabited by workmen from the various foundries in the neighbourhood.

"The Sunday-school continues to be well attended.

"The utter want of any desire for the Gospel, and the pleasure-seeking and superstitious habits of the people are, of course, the chief causes of our difficulties. If they can only have food and amusement, the bulk of the Neapolitan people don't care for anything else.

"Several of our members are very active and zealous for the cause of the Gospel, and by word and example strive to spread the knowledge of it among their companions.

AVELLINO.

With regard to Avellino, Mr. Walker writes:—

"I feel the work there is making sure progress, although we have many difficulties, the same in kind as those in Naples.

"Signor Libonati succeeds well in getting hold of individuals, and is evidently doing a really good work."

FINANCES.

Never before has the Society had anything like so large an income as during the year just closed, the total receipts having reached the sum of **£80,818 9s. 4d.**, as compared with **£66,209 2s. 5d.** for the year previous; an increase in total receipts of **£14,609 6s. 11d.** In this total of **£80,818 9s. 4d.**, however, are included special legacies amounting to **£5,922 9s. 6d.**, devoted to the liquidation of the 1887-8 debt; **£1,020** special legacies, bequeathed for the current expenditure of the Widows and Orphans' Fund, and special gifts on behalf of the China Famine Relief Fund, amounting to **£3,852 8s. 10d.**, &c. Leaving out of the comparison these special items of receipt, and dealing only with the income for the *general work of the Mission*, we have a total receipt of **£67,312 14s. 7d.** for the past year, as compared with **£61,341 5s. 1d.** for the year previous; an increase of **£5,971 9s. 6d.** In this increase, however, are included extra receipts from legacies as compared with the legacies of the year before, amounting to **£2,131 19s. 2d.**; deducting this extra amount, there remains, however, a net increase for the past year of **£3,839 10s. 4d.** in the general receipts for the work of the Society, as compared with the receipts for the same purpose in 1887-8, the year before. Of this increase, **£2,659 9s. 10d.** comes from augmented general contributions; **£634 10s. 4d.** from increased profits in Indian Exchange; **£338** from interest; and **£208** from house account, publications, and translation grants. Notwithstanding this increase in the receipts, the balance-sheet for the past year presents a debt amounting to **£2,862 3s. 6d.**, the expenditure for the past year having been **£70,237 18s.**, as compared with **£67,200 14s. 8d.** for the year previous, an increase in expenditure for the past year of **£3,037 3s. 4d.** By a reference to the balance-sheet, it will be at once seen that this increase of expenditure is entirely due to the unlooked-for augmentation of the Congo Mission outgoings, this expenditure showing an increase of **£3,353 3s. 2d.**, as compared with the expenditure of the year before. This largely-increased outlay is mainly due to the terribly heavy cost of transport and labour, specially in connection with the carriage of up-river stores and materials and house building at several of the permanent stations, these two items of cost alone amounting to **£6,985 16s. 9d.**; while if we add **£1,189 8s. 3d.**, the cost of freight and charges upon goods and stores from England to the mouth of the Congo River, this sum will be further increased to **£8,175 5s.**

Nor does there seem to be any immediate prospect of cheaper transport, the demand for carriage having largely increased in consequence of the recent establishment of numerous mercantile firms and trading houses, on the Lower Congo, all demanding the same accommodation. This very important matter has for some time past engaged the anxious attention of the Committee in conference with the Congo missionaries and no pains will be spared to try and secure more economical arrangements for the future. Until, however, the projected Congo railway shall become an accomplished fact, there seems but small prospect of any great reduction in this distressingly heavy outlay. With regard to all other items of expenditure it is satisfactory to find that they are within the estimated outlay, reductions having been effected, in India, Trinidad, and Hayti; while the outlay on the West African Mission has been only **£182 15s.**, and for the future will cease altogether. The China Mission expenditure exhibits an increase of only **£400**, although almost the full burden of the recent extensions has come into the account. The amount spent upon the translation and printing of the Scriptures is larger than usual, the circulation of the Scriptures and Scripture portions having been also very much larger than in any previous year. With the single exception of the Congo Mission, the estimates drawn up at the commencement of the year by the Finance Committee have been strictly justified and adhered to—a fact indicative of the control and supervision exercised by the Executive over the expenditure. The Widows and Orphans' Fund, in consequence of the receipt of special legacies for current expenditure, amounting to **£1,020**, and an increase in the general contributions closes with a balance in hand of **£910 10s. 5d.**, a most gratifying circumstance, as for many years past this Fund has exhibited a debit balance. In the review of the receipts for the past year there is surely cause for thanksgiving and encouragement, and for hopeful expectation as to the future, especially when it is remembered that from almost entirely the same constituency the Society has received special gifts—amounting to nearly **£4,000**—for the relief of the famine-stricken sufferers in China; nor should it be forgotten either that, but for the increase in the Congo Mission expenditure, the past year's accounts would have closed without any deficiency. With regard to the present debt of **£2,862**, the Committee desire to make an earnest appeal for its immediate liquidation. **This deficit may be accurately denominated A CONGO MISSION DEBT—due entirely to augmented Congo Mission Expenditure.** Should only the churches of the denomination generally join in the effort, a small special contribution or collection from each would entirely remove this heavy burden before the close of the current month,

and relieve the Committee and Executive from anxiety. Looking to the future it is clear that a continuous increase in the Receipts will be needed to meet increasing expenditure. Never before had the Committee greater occasion to thank God and take courage. Many of the gifts during the past year have indicated what a deep and absorbing interest is taken in the work of the Society, especially among the poor and obscure. Only a few weeks ago "A Poor Widow," with two crippled boys and a blind daughter, sent **£2**, and wrote:—"We all four send this small sum of £2 for the Congo Mission, which we delight to read of together from the MISSIONARY HERALD month by month. We agreed, just twelve months ago, we would try and put by something every week for this deeply interesting Mission, which we all love and pray for so much. So we have, and this is the result; it is but a little we know, but then, we are *very poor*, we can only earn enough for bread and dripping and we only have a bit of meat once a week, and that not always; but we live and pray for the Congo Mission, and we know the dear Lord Jesus will accept this little." And HE said:—"Of a truth I say unto you, that this poor widow hath cast in more than they all." Once again the Committee desire to urge the churches to a FORWARD policy. For ten years past there has been *a steady advance*, larger work, larger gifts, new fields opened, old fields developed; it surely cannot be that now there is to be RETREAT. In the words of Bishop Hannington, the martyr hero of Uganda—"The path of progress is the only path of safety for the individual Christian, 'forgetting the things behind;' reaching forth to larger and nobler efforts for the future. For the Christian Church this is true also: only as she ADVANCES does she live. EVER ONWARD should be her marching orders; for to stand still is to fall back." "There is no work of God," writes Canon Liddon, "which has received such absolute and unprecedented blessing as the modern missionary enterprise of the Christian Church;" and, "There is no class of men the wide world over," writes Sir Charles Aitcheson, "who have earned for themselves a more distinguished reputation as scholars, philanthropists, or heroes than Christian missionaries. Their abundant labours, their glad self-denials, their uncomplaining endurances, are worthy of all admiration, while the renown that encircles their names falls as a wreath of honour upon their country and nation." Only yesterday China was inaccessible, Japan shut up, and the centre of Africa unexplored and unknown. To-day, all these lands are to some extent being evangelised by the Christian missionary, while the Scriptures have been translated into the languages of more than five hundred millions of the human race. If only the Christian Church

be faithful to her sublime trust and lofty privilege, ere long the whole world shall be influenced and governed by the all-victorious Gospel. Not only in the individual: the far-reaching effects of this evangel shall be seen in a recast national and tribal life; and the most ancient and proud races, hitherto bound by the iron fetters of tradition, ignorance, and superstition, shall yield to its tenderness and power, and rejoice in emancipation, light, and progress. In the words of Dr. Pierson, "The best apologetic defence of missions is an energetic prosecution of missions. Let the Word of God be scattered in every part of the field; let the children of the kingdom sow themselves side by side with the Word of God, content to die and be buried if need be, in order, dying, to live in the fruits of their heroic devotion to Christ and souls. Let no part of the world be left without the witness of the Gospel; let money be poured out in rich abundance that all whom God makes willing may be sent forth into the harvest-field; let there be above all else a new revival of covenant prayer throughout the whole Church of God for a new effusion of the Holy Ghost; and while critics are complaining, and owl-eyed worldly-wise men are blinking, we shall have compassed the globe with missionary effort, and our sufficient answer to all antagonists shall be found, not in the counterfire of argument, but in the waving harvests of a thousand fertile fields!" The days of supernatural signs have not yet passed away. God's word does not return to Him "void." Instead of the thorn comes up the fir-tree; instead of the briar comes up the myrtle-tree. And this displacement in the soil of society of offensive growths of sin by useful and fragrant trees of righteousness is the unanswerable proof and sign of God's husbandry—the planting of the Lord—that He may be glorified. The Church of Christ has only to go forth preaching everywhere the Gospel of the grace of God, and the Lord will still work, confirming His own word with signs following.

A GROUP OF INDIAN MISSIONARIES.

WE give with this number of the "MISSIONARY HERALD" an engraving taken from a recent photograph giving admirable likenesses of Brethren Spurgeon, Bion, Jones, Price, Anderson, Kerry, Robinson, and Smith.

APPENDIX I.

LIST OF MISSIONARIES, SHOWING THE DATES OF THEIR APPOINTMENTS, PRESENT POSTAL ADDRESSES AND THEIR CORRESPONDENTS.

For abbreviations of Addresses, see Notes at the end of this List.

Name of Missionary.	When accepted.	Station.	Name and Address of Correspondent.
Anderson, J. H. ...	Dec. 6th, 1853...	B.M., Barisal, Backergunge, Eastern Bengal, India	Wright, Miss E., 34, Kensington Park Road, S.W.
Anderson, H. ...	June 8th, 1886...	B.M., Jessore, Bengal	Bagster, Mr. Sydney S., 22, Newington Green, N.
Balfour, J., M.A. ...	July 17th, 1883	Calabar College, Kingston, Jamaica	Shawyer, Mr. J. J., 12, Wood Street, Swindon.
Banerjea, B. N. ...	April 18th, 1872	B.M., Jessore, Eastern Bengal, India	
Barnett, T. H. ...	April 22nd, 1880	B.M., Dacca, Eastern Bengal, India (in England)	Layton, Mr. Walter T., East Worcestershire Waterworks Co., Burcot Pumping Station, near Bromsgrove.
Bate, J. D. ...	Oct. 10th, 1865	B.M., Allahabad, N.W.P., India...	Weymouth, R. F., D.Lit., 33, Alfred Road, Acton, W.
Bell, W., M.A. ...	Jan. 17th, 1883	Pastor, English Baptist Church, Bombay, India	Tratman, Miss M. S., 17, Berkeley Square, Clifton, Bristol.
Bentley, W. Holman	Feb. 19th, 1879	Congo	Hobbs, Miss Mary E., 54, Alexandra Road, Southport, Lancashire; and Warmington, Mr. H. B., 50, Wigmore Street, W.
Bion, R.	Dec. 17th, 1850	B.M., Monghyr, Bengal, India ...	Hawkins, Mr. Henry J., Osborne House, Wylds Lane, Worcester.
Biswas, K.	... ...	c/o Rev. G. H. Rouse, M.A., LL.B., Baptist Mission Press, 41, Lower Circular Road, Calcutta, India	
Broadway, D.P. ...	Nov. 4th, 1856	B.M., Patna, Bengal, India	
Brown, J. Rylands...	Feb. 15th, 1881	Pastor, English Baptist Church, Darjeeling, Northern Bengal, India	Ellis, Miss Leah, 13, Westbank Road, Devonshire Park, Birkenhead.
Brown, J. G. ...	Feb. 16th, 1887	Congo	Massey, Mrs., The Willows, Fairfield, near Manchester.
Bruce, J P. ...	Oct. 4th, 1886...	c/o Messrs. H. Sietas & Co., Chefoo, China	Egerton, Mr. A. G., 13, Werneth Hall Road, The Coppice, Oldham, Lancashire.
Butcher, Miss Edith	July 19th, 1887	Congo	Curtis, Mr. J., 20, Barclay Road, Walham Green, S.W.; and Taylor, Miss Alice, Clifton, Falinge Road, Rochdale.

Name of Missionary.	When accepted.	Station.	Name and Address of Correspondent.
Cameron, G. ...	July 16th, 1884	Congo	Hepburn, Miss E. M., Heathedge, Haslemere, Surrey; and Johnstone, Mrs. W., 4, Albert Road, Southport.
Carey, W., M.B. ...	July 8th, 1875...	B.M., Bankipore, Patna, N.W.P., India	Warne, Mr. W. J., 43, Rodney Terrace, King William Street, Greenwich, S.E.
Carey, W.	Dec. 16th, 1884	B.M., Howrah, nr. Calcutta, India	Findlay, Mr. George B., 16, Langside Road, Glasgow.
Chand, Prem ...	... ...	c/o Rev. G. H. Rouse, M.A., LL.B., Baptist Mission Press, 41, Lower Circular Road, Calcutta, India	
Charters, D. ...	Mar. 17th, 1885	Congo (in England)	Cottingham, Mrs. W., Ringstead, Thrapstone, Northamptonshire.
Chowdhry, Romanath R.	... ...	B.M., Allahabad, N.W.P., India	
Clarke, J. A. ...	Nov. 20th, 1888	Congo	Thomas, Mr. S. J., 10, Richmond Terrace, Breck Road, Liverpool; and Rudkin, Mr. A. P., 9, August Road, Liverpool.
Comber, P. E. ...	June 16th, 1885	Congo	Wates, Mr. Robert L., Ashwell Dene, Bush Hill Park, N.
Couling, S.	Feb. 19th, 1884	B.M., c/o Messrs. H. Sietas & Co., Chefoo, North China	Tombs, Mr. T. Charles, 40, New Road, Aylesbury.
Crudgington, H. E.	Jan. 15th, 1879	B.M., Delhi, India...	Marsden, Mr. J. W., West View, Witton, Blackburn.
Dann, G. J. ...	Oct. 7th, 1884	B.M., Allahabad, N.W.P., India .	Brazier, Mr. John J., 2, Headington Villas, Bournemouth.
Darby, R. D. ...	Mar. 16th, 1886	Congo	Bliss, Rev. W. B., South Street, Brierley Hill, Staffordshire.
Davies, P., B.A. ...	Mar. 17th, 1885	Congo (in England)	Derrington, Mr. J. Pearce, 188, Grange Road, Birmingham; and Garforth, Miss Mary, 25, Osborne Street Woodsley Rd., Leeds.
Dawbarn, Miss L. Y.	Jan. 20th, 1886	B.M., 38, Shimo ni Bancho, Tokio, Japan	
D'Cruz, J. A. ...	Mar. 15th, 1881	B.M., Chittagong, Eastern Bengal, India	Bannister, Mr. H. C., 21, Gloucester Crescent, Regent's Park N.W.; and Macaulay, Mrs., Thalatta Lodge, Portrush, Ireland.
Dillon, A.	April 2nd, 1878	B.M., Poonah, by Bombay, India	Jones, Miss E. Rees, Finchley House, Roath, Cardiff.
Dixon, H.	July 9th, 1879...	B.M., c/o Messrs. G. W. Collins & Co., Tientsin, North China	Hutchinson, Mr. S., 47, St. Paul's Road, Canonbury, N.
Drake, S. B. ...	June 8th, 1886...	B.M., c/o Messrs. H. Sietas & Co., Chefoo, North China	Best, Mr. William, 3, Belle Vue, Bradford.
Duffadar, A. C. ...	January, 1875 ...	B.M., Jhinida, Jessore, Bengal, India	
Duncan, Moir B., M.A.	Jan. 20th, 1886	c/o Messrs. G. W. Collins & Co., Tientsin, North China	Mead, Mr. E. J., Endsleigh, Wickham Road, Brockley, S.E.

Name of Missionary.	When accepted.	Station.	Name and Address of Correspondent.
Durbin, Frank ...	Dec. 15th, 1886	Pastor, English Baptist Church, Cinnamon Gardens, Colombo, Ceylon	Burnham, Mrs., Briar Dene, East Parade, Harrogate, Yorks.
Dutt, G. C.... ...	September, 1867	B.M., Khoolna, Bengal, India ...	Labrum, Miss E. A., Mansion House, Hanley Road N.
East, D. J. ...	Aug. 19th, 1851	President, Calabar College, Kingston, Jamaica	
Eaves, George ...	Mar. 18th, 1884	B.M., 9B, Tskiji, Tokio, Japan ...	Davies, Mr. John, 14, Seughennyd Road, Cardiff.
Edwards, T. R. ...	July 8th, 1879...	B.M., Serampore College, Bengal, India	Clements, Mrs. C. R., Wantage Berks.; Raws, Rev. J. J., 69, Dickenson Road, Rusholme, Manchester; and Spurr, Mr. F. C., 11, South Luton Place, Cardiff.
El Karey, Youhannah		B.M., Nablous, *viâ* Jaffa, Palestine	Sharpington, Miss E. E., 9, The Paragon, Streatham Hill, S.W.
Ellison, J. R. ...	April 21st, 1881	B.M., Dacca, Bengal, India ...	Raynes, Mr. Alfred E., 62, Woodsome Road, Highgate, N.
Evans, Benjamin ...	April 22nd, 1880	B.M., Monghyr, Bengal, India ...	Knott, Mr. A. S., Aingarth, Stalybridge, Cheshire.
Evans, Thomas ...	Nov. 7th, 1854	B.M., Mussorie, N.W.P., India ...	Hood, Mr. C., 7, Calvert Terrace, Swansea.
Ewen, John ...	Jan. 17th, 1877	B.M., Benares, N.W.P., India (in England)	Taylor, Mr. W. S., Crescent Road, Enfield.
Farthing, G. B. ...	Mar. 16th, 1886	B.M., c/o Messrs. G. W. Collins & Co., Tientsin, North China	Catlow, Mr. Thomas, 268, Stamford Street, Ashton-under-Lyne.
Forfeitt, W. L. ...	Mar. 19th, 1889	Congo	
Forsyth, R. C. ...	June 17th, 1884	B.M., c/o Messrs. H. Sietas & Co., Chefoo, North China	Bailey, Mr. Charles, 30, Jervoise Street, West Bromwich.
Gammon, R. E. ..	July 8th, 1875	B.M., Puerto Plata, S. D., West Indies	Holden, Mr. J. S., Slade Hill, Studen, near Buxton, Derbyshire.
Graham, R. H. C....	June 8th, 1886...	Congo (in England)	Smith, Mr. H. S., 44, Bridge Street, New Swindon.
Gray, George ...	Mar. 16th, 1886	B.M., Ratnapura, Ceylon... ...	Macmillan, Miss E. S., South Bank, Surbiton, S.W.
Grenfell, G. ...	Nov. 5th, 1874...	Congo	Peddle, Miss A. M., 35, Cranmer Road, Brixton, S.W.; and Mr. A. T. Bowser, Sunnyside, Kenninghall Road, Clapton.
Harmon, Frank ...	Feb. 15th, 1887	B.M., c/o Messrs. H. Sietas & Co., Chefoo, North China	Jordan, Mr. P., The Stores, Teddington.
Harrison, F. G. ...	July 19th, 1887	Congo	Rodger, Mr. Hugh, 65, Cross Street, Ayr, N.B.; and Anderson, Mr. R. S., 25, Nesham Street, Newcastle-on-Tyne.

Name of Missionary.	When accepted.	Station.	Name and Address of Correspondent.
Hay, R. W. ...	Feb. 19th, 1884	B.M., Dacca, Eastern Bengal, India	Noise, Mr. W. H., 42, Blue Boar Row, Salisbury.
Heinig, H.... ...	July 2nd, 1845	B.M., Allahabad, N.W.P., India...	
Hook, G. H. ...	Feb. 3rd, 1880...	Pastor, Lal Bazaar Baptist Church, Calcutta, India	
James, F.	Mar. 20th, 1882	B.M., c/o Messrs. H. Sietas & Co., Chefoo, North China	Brown, Mr. A. Kirkwood, 243, St. Vincent Street, Glasgow.
James, W. Bowen...	July 8th, 1878...	B.M., Dinagepore, Bengal, India	
James, W. R. ...	Nov. 28th, 1877	B.M., Serampore College, Bengal, India	Mathewson, Miss Christian, 5, Comely Park Place Dunfermline, N.B.
Jenkins, A. L. ...	Dec. 17th, 1872	B.M., Morlaix, Finisterre, France	
Jewson, A.... ..	April 21st, 1881	B.M., Comillah, Eastern Bengal, India (in England)	Burnham, Mrs., Briar Dene, East Parade, Harrogate, Yorks.
Jones, A. G. ...	July 4th, 1876...	B.M., c/o Messrs. H. Sietas & Co., Chefoo, North China	Robinson, Mr. Edward, 23, Westfield Park, Redland, Bristol; and Bushill, Miss A. R., Sunnyside, Coventry.
Jones, D.	July 7th, 1874...	B.M., Agra, N.W.P., India ...	Benham, Mr. Frederick, 4, Albert Terrace, Albert Road, Regent's Park, N.W.
Jordan, C.	July 13th, 1869	Pastor English Baptist Church, Circular Road, Calcutta, India	
Kerry, George ...	Feb. 5th, 1856...	80, South Road, Intally, Calcutta, India	Peto, Sir S. Morton, Bart., Blackhurst, Tunbridge Wells.
Kerry, J. G. ...	June 21st, 1881	B.M., Barisal, Backergunge, Eastern Bengal, India	Bridgewater, Mr. H. O., 50, Southgate Street, Leicester.
Landels, W. K. ...	Sept. 23rd, 1875	B.M., 110, Corso Victor Emanuele, Turin, Italy	
Lapham, H. A. ...	Oct. 18th, 1880	B.M., Kandy, Ceylon	Elders, Mr. F., 1, Strand, Todmorden, Yorks.
Lewis, T.	Dec. 1st, 1882...	Congo	Williams, Mr. Simon, Brunswick House, Llanwrst, North Wales; and Allen, Mr. C., 137, Fort Road, Bermondsey.
Massih, Imam ...	... ...	B.M., c/o Rev. George Kerry, 80, South Road, Intally, Calcutta	Southwell, Miss Clara R., Gurrey Lodge, Childs Hill, N.W.
McIntosh, R. M. ...	Dec. 16th, 1884	B.M., Agra, N.W.P., India ...	Lewis, Mr. Frank E., 15, Llantwit Street, Cardiff.
McKenna, A. ...	Oct. 28th, 1856	B.M., Soory, Beerbhoom, Bengal, India	

Name of Missionary.	When accepted.	Station.	Name and Address of Correspondent.
McLean, A. J. ...	Nov. 15th, 1887	The College, Serampore, near Calcutta, India	Lewis, Mr. D., Hamilton Drive, Cambuslang, near Glasgow.
Medhurst, C. S. ...	June 18th, 1884	B.M., c/o Messrs. H. Sietas & Co., Chefoo, North China	Over, Mr. Edward, York Town, Surrey.
Mitchell, W. S. ...	Mar. 17th, 1885	B.M., Dinapore, Bengal, India ...	Pitt, Mrs N. C., Cainscross, Stroud, Gloucestershire.
Moolenaar, H. K. ...	Mar. 20th, 1882	Congo	Hooper, Rev. G. D., Garsington House, Hendon, N.W.
Morgan, Evan ...	Feb. 19th, 1884	B.M., c/o Messrs. G. W. Collins & Co., Tientsin, North China	Halstead, Mr. James, Bright Villa, Harle, Syke, near Burnley, Lancashire.
Morris, J. D. ...	Feb. 15th, 1887	B.M., Barisal, Backergunge, Eastern Bengal, India	Briant, Miss S. A., 330, Holloway Road, N.
Nickalls, E. C. ...	Jan. 20th, 1886	B.M., c/o Messrs. H. Sietas & Co., Chefoo, North China	Gurney, Mr. and Mrs. W. G., 11, Wellington Square, Cheltenham.
Oram, F. R. ...	May 15, 1888 ...	Congo	Tozer, Mr., 220, Evering Road, Clapton; Sharp, Mrs. M., Levant Cottage, Halford Street, Thrapston; and Whitley, Mrs. T., Oak Lodge, Bycullah Park, Enfield.
Paterson, H. ...	Feb. 19th, 1884	B.M., Soory, Beerbhoom, Bengal, India	Redshaw, Mr. W. W., 122, Newport Road, Middlesborough.
Pestonji, H. ...	July 9th, 1872...	B.M., Poonah, by Bombay, India	Moore, Mrs. S. A., Chapel House, Langham, Colchester.
Phillips, H. R. ...	June 8th, 1886...	Congo	Cornwell, Mr. David, Plassey Street, Penarth, Cardiff.
Pigott, H. R. ...	Mar. 18th, 1862	B.M., Maradana, Colombo, Ceylon	Vickess, Mrs. S. E., Grove Music Academy, 8, Cairns Street, Princes Avenue, Liverpool.
Pinnock, John ...	July 20th, 1887	Congo	Gill, Mr. H. H., 10, Pemberton Terrace, Upper Holloway, N.
Potter, J. G. ...	Jan. 18th, 1881	B.M., Agra, N.W.P., India ...	Chrystal, Rev. J. R., Almada Grange, Hamilton, N.B.
Price, W. J. ...	July 10th, 1877	B.M., Benares, Bengal, India ...	Rix, Miss Jane W., Thrandeston, Schole, Norfolk.
Pusey, J. H. ...	Feb. 3rd, 1880...	B.M., Grand Turk, Turks Island, West Indies	Jenkins, Miss Mary E., 13, West Bank Road, Higher Tranmere, near Birkenhead.
Richard, T.... ...	April 22nd, 1869	B.M., c/o Messrs. H. Sietas & Co., Chefoo, North China	Hart, Mr. Sydney J., Dorset House, Luton, Chatham.
Roberts, J. S. ...	July 27th, 1864	Calabar College, Kingston Jamaica	Sharpington, Miss E. E., 9, The Paragon, Streatham Hill, S.W.
Robinson, D. ...	Dec. 16th, 1884	B.M., Dinagepore, Bengal, India...	Lang, Rev. W. L., 2, Pittville Lawn, Cheltenham.
Roger, Joseph L. ...	Nov. 20th, 1888	Congo	

Name of Missionary.	When accepted.	Station.	Name and Address of Correspondent.
Rouse, G. H., M.A., LL.B.	Dec. 4th, 1860 ...	Baptist Mission Press, 41, Lower Circular Road, Calcutta, India	Betts, Mr. John T., Pembury, Tunbridge Wells.
Scrivener, A. E. ...	Mar. 17th, 1885	Congo	Tuckwell, Rev. John, 88, Fernhead Road, St. Peter's Park, W.
Shorrock, A. G. ...	June 8th, 1886...	B.M., c/o Messrs. G. W. Collins & Co., Tientsin, China	Blomfield, Rev. W. E., Eversley, Ipswich.
Silvey, S.	Dec. 1st, 1882...	Congo	Barber, Mr. H., 16, Marmion Road, Liverpool.
Silvey, Miss Cassie...	Nov. 14th, 1887	Congo	Dodds, Mr. A. J., Wholesale Tea Merchant, Berwick-on-Tweed.
Sircar, John ...	... ...	B.M., Barisal, Backergunge, Eastern Bengal, India	
Smith, Jas.... ...	Mar. 16th, 1852	B.M., Simla, N.W.P.	Parry, Mr. J. C. Lacklands, The Avenue, Beckenham; and Watson, Mr. R., J.P., Thrum Hall, Rochdale.
Smyth, E. C. ...	July 19th, 1884	B.M., c/o Messrs. H. Sietas & Co., Chefoo, North China	Davis, Mr. R. W., Grange Road West, Middlesborough.
Sowerby, A. ...	Jan. 18th, 1881	B.M., c/o Messrs. G. W. Collins & Co, Tientsin, North China	Archard, Mr. A., Sunny Mount, Beechen Cliffe, Bath.
Spurgeon, R. ...	Nov. 6th, 1873...	B.M., Madaripore, Furreedpore, Eastern Bengal, India (in England)	Jones, Mr. W. S., 7, Chichester Street, Chester.
Stubbs, J.	Oct. 7th, 1884...	B.M., Patna, Bengal, India ...	Macaulay, Mrs. R. O., Thalatta Lodge, Portrush, Ireland.
Summers, E. S., B.A.	July 6th, 1876...	B.M., Serampore College, Bengal, India (in England)	
Teichmann, A. ...	June 8th, 1883...	B.M., Barisaul, Backergunge, Bengal, India	Mack, Mr. James S., 12, Carlton Terrace, Edinburgh, N.B.
Thomas, H. J. ...	Jan. 18th, 1881	B.M., Delhi, India	Hooker, Miss Susan, West Hill, Brixham.
Thomas, J. W. ...	July 10th, 1867	Baptist Mission Press, 41, Lower Circular Road, Calcutta, India (in England)	
Thomas, S. S. ..	July 15th, 1885	B.M., Delhi, India...	Gregory, Miss M., Chearsley, Aylesbury, Bucks.
Tregillus, R. H. ...	Mar. 18th, 1885	B.M., Jessore, Bengal, India ...	Evans, Mr. Henry, 14, Regent Street, New Swindon.
Turner, J. J. ...	June 8th, 1883...	B.M., c/o Messrs. G. W. Collins & Co., Tientsin, North China	Burnham, Mrs., Briar Dene, East Parade, Harrogate, Yorks.
Waldock, F. D. ...	April 23rd, 1862	B.M., Maradana, Colombo, Ceylon	Fox, Mr. H. C., Wingfield, Stoke, Devonport.
Walker, R.... ...	Jan. 13th, 1880	B.M., 175, Via Foria, Naples, Italy	Lang, Rev. W. L., 2, Pittville Lawn, Cheltenham.

Name of Missionary.	When accepted.	Station.	Name and Address of Correspondent.
Wall, J.	Jan. 17th, 1867	B.M., 35, Piazza di San Lorenso, near Lucina, Rome, Italy	Mead, Mr. J. B., New Cross.
Watson, J. R., M.D.	Jan. 16th, 1884	B.M., c/o Messrs. H. Sietas & Co., Chefoo, North China	Underwood, Mr. T. J., 7, Princes Buildings, Bath.
Weeks, J. H. ...	Oct. 11th, 1881	Congo	Barrett, Miss S. J., Sutton Mills, Cross Hills, near Leeds.
West, Arthur B. ...	Sept. 20th, 1887	B.M., Barisaul, Backergunge, Bengal, India	Robinson, Mrs. Kossuth, 18, Clyde Road, Redlands, Bristol.
White, W. J. ...	Oct. 8th, 1877...	B.M., 9B, Tskiji, Tokio, Japan ...	Summers, Mr. Eustace, South View, Tarvin Road, Chester.
White, H. ...	Mar. 19th, 1889	Congo	
Whitewright, J. S...	Jan. 18th, 1881	B.M., c/o Messrs. H. Sietas & Co., Chefoo, North China	Dexter, Mr. B., 28, High Street, Chepstow.
Williams, W. ...	July 7th, 1874...	B.M., San Fernando, Trinidad, West Indies	Bonell, Mr. D., Sandfield Terrace, Guildford
Wills, W. A. ...	Oct. 6th, 1885...	B.M., c/o Messrs. H. Sietas & Co., Chefoo, North China	Jones, Mr. W. S., 7, Chichester Street, Chester.
Wilshere, D. ...	Mar. 19th, 1878	B.M., Nassau, N.P., Bahamas, West Indies	Gotch, Mrs., Saint Cross, Winchester, Hants.
Yates, Miss... ...	July 19th, 1887	B.M., 35, Piazza di San Lorenso, near Lucina, Rome, Italy	Jones, Miss Frances B., Trentham House, The Avenue, Acton; Burnham, Mrs., Briar Dene, East Parade, Harrogate; and Fleming, Miss C. W., 171, Hospital Street, Glasgow.

ABBREVIATIONS, NOTES, &c.

B.M.—Baptist Missionary, should ollow the name in all addresses so indicated.

N.W.P.—North-Western Provinces (India).

All Congo Missionaries should be addressed :—Rev. ——, Baptist Missionary Society, Tunduwa, or Underhill Station, Congo River, South West Africa.

THE NEW MISSION HOUSE, WAITIEN (SOUMIE) STATION.—*(From a Photograph by the late Mr. A. D. Slade.)*

THE MISSIONARY HERALD

OF THE

Baptist Missionary Society.

Congo Mission Debt Liquidation Appeal.

WE are thankful to report the following welcome responses to the Congo Mission Debt Appeal issued with the MISSIONARY HERALD for last month :—

DONATIONS RECEIVED OR PROMISED IN LIQUIDATION OF CONGO MISSION DEBT.

The Treasurer (Mr. W. R. Rickett)	£200	0	0	Mr. D. Clarke, Wycombe	£10	10	0
Mr. J. B. Mead	105	0	0	Mr. W. Olney	10	10	0
Downs Chapel, Clapton	100	0	0	Rev. Dr. Todd	10	10	0
Mr. Ed. Rawlings	100	0	0	Mr. T. Marks	10	10	0
Mr. J. Barran, M.P.	100	0	0	Rev. Dr. Angus	10	0	0
Mr. W. C. Parkinson, L.C.C.	100	0	0	Mr. W. Hawkes	10	0	0
Mr. C. F. Foster, Cambridge	100	0	0	Mr. R. Cleaver	10	0	0
The General Secretary (Mr. A. H. Baynes)	50	0	0	Mr. W. M. Grose	10	0	0
Mr. J. J. Smith, Watford	50	0	0	Miss Goddard, Leicester	10	0	0
Mr. F. E. Smith, Sheffield	50	0	0	Dr. E. B. Underhill	5	5	0
Mr. Jas. Nutter	25	0	0	Mr. F. H. Howell	5	5	0
Mr. J. Short MacMaster	25	0	0	Mr. A. D. Williams	5	5	0
The Mayor of Huddersfield	25	0	0	Rev. J. Jenkyn Brown	5	5	0
Mr. W. C. Houghton	25	0	0	Rev. T. P. Williams	5	5	0
Two Friends at Taunton	21	0	0	Rev. B. J. Burton	5	5	0
Mr. E. Mounsey	20	0	0	Mr. H. Marnham	5	5	0
Mr. F. Smith, Chiswick	20	0	0	Mr. J. E. Tresidder	5	5	0
"Amicus"	15	0	0	Mr. J. V. Priestley	5	5	0
Mr. J. Masters	15	0	0	Mr. G. Purvis	5	5	0
Mr. G. E. Brock	10	0	0	Rev. T. G. Tarn	5	0	0
				Rev. J. M. Stephens, B.A.	5	0	0
				Rev. J. Tuckwell	5	0	0
				Mr. G. D. Freeman	5	0	0
				Mr. S. Beaumont	5	0	0

Mr. J. H. Glover.....	£5	0	0	Mr. P. S. Lyon	£5	0	0
Mrs. Frank Smith	5	0	0	Miss Hadfield	5	0	0
Mr. Jos. Benson	5	0	0	Mr. and Mrs. E. L. Taylor	5	0	0
Mr. J. Howgate	5	0	0	Mrs. T. Waters	5	0	0
Miss C. Selfe Page	5	0	0	Smaller sums	37	15	0
A Friend, Leicester.....	5	0	0				
Mr. A. C. Barker.....	5	0	0		£1,418	5	0

These contributions reduce the Debt by

£1,418 5s.

and the balance remaining now stands at

£1,443 18s. 6d.

Very earnestly do we appeal to friends who have not as yet helped in this special effort for sympathetic assistance.

Half the debt of **£2,862** has been already cleared away, and we are very hopeful that before the close of the current month the remaining half will be liquidated.

The complete extinguishment of this burden will be indeed good news to the faithful workers of the Congo Mission, and a fresh proof of the deep and generous interest of friends at home in this noble enterprise.

We plead for small as well as large gifts. Many contributions, small in amount it may be, yet large and loving in self-denial and sacrifice, have already been received, indicating the deep hold the Congo Mission has upon the hearts and sympathies of our readers.

The tidings from the Congo are full of encouragement and hope. The seed sown is already bearing fruit, and there is abundant promise of a yet larger and richer harvest close at hand.

One of our brethren writes:—

"Our hearts are full of gladness. The results already appearing are almost an astonishment to us, calling for larger faith, a deeper and more real self-sacrifice, and producing in us a joy unutterable. We are sure there are times of special blessing close at hand. Pray for us, dear Mr. Baynes."

Surely this is no time for withholding or drawing back.

"The Master calleth, and bids us take courage and go FORWARD."

Friends who desire to respond to this appeal are requested to make cheques and post-office orders payable to Alfred Henry Baynes, to cross them Barclay & Co., and send them to 19, Furnival Street, Holborn, London, E.C.

The Congo Mission.

A TOUCHING TALE.

THE Rev. W. Holman Bentley writes from Wathen Station:—

"MY DEAR MR. BAYNES,—I have now to report the baptism of Baluti Kavembe, the lad who has taken Nlemvo's place as my personal boy. His country is far away above Stanley Falls, about a day's march from Kasongo, which was until lately Tipu Tib's head quarters.

"The Arabs established themselves at Kasongo with but little trouble, and after a while founded another post on the Congo at Mateleka, near to Kayembe's town. In 1884 a large caravan from Nyangwe arrived. They were a mixed lot of Arabs, Zanzibaris, and many people of Nyangwe and the country round. There is no national feeling in this pandemonium, no possibility of a combination of the tribes against a common enemy. The man enslaved a month ago is ready to join his captors and to do as they do, perhaps worse. Many people hire themselves out by the month for the hateful work, especially the Manyemas, whose cannibal ferocity adds to the horror of the raid.

"When these slave hunters came near to Kayembe's district the chiefs presented goats and food, and hoped that they would pass quietly. They accepted the presents without any return. Two or three days after, his people saw the smoke of burning houses, and thought that the Arabs were burning their camp and were passing on; but soon they heard that it was Bena Katundu being looted. They therefore ran away to another town, about a day's journey distant. The Arabs followed and attacked the town near to that in which they had taken refuge. After three days many of Kayembe's people went back near to their own town, living in the jungle by day and sleeping in the town by night. In this wretched way they lived for about two months, until they were tired of it, and went to another town a few miles away. The people there were living in constant fear of a night attack; so they returned the next day to Bena Katundu, the town first burnt. Next morning the slavers came with drums and singing. As they came up close to Kayembe's father he threw his spear, and wounded one of the slavers in the shoulder. He was at once shot dead, and his hand cut off as a trophy. Kayembe ran off into the jungle, followed by several raiders. A Nyangwe man caught him. Taking him with them, they went on to other towns, killing the men and catching a number of women. Babies were taken from them and thrown into the bush to die as best they could. Some had the good fortune to be knocked on the head with a stick. Small children not worth the trouble of carrying away were driven off; when they tried to follow their mothers they were beaten back. There was no ivory to be had; but European and native cloth, hoes, sheep, goats, fowls, drums, spears, guns, &c., made up the rest of the loot.

"After about ten days they carried their captives and booty to Nyangwe. There they showed their spoils to their masters, who chose their share. Kayembe's captor, Kilangalanga, had also caught a girl, and she was chosen as the master's share. For a fortnight Kayembe and his captor remained at Nyangwe, then he started with about two hundred other raiders to Bena

Kiundu. There a Zanzibari and his wife, with whom the captor lodged, took pity on him, and wanted to purchase the boy; but he would not sell him, and shortly after went to Stanley Falls. Kayembe was sent after him a little later. He was sold to a State soldier, a Zanzibari. An attack of dysentery prostrated the boy, and his master was glad to get rid of him to a Hausa soldier. When his time was up he took the boy to Leopoldville, and in a few days he was handed over to the Mission (by Sir Francis de Winton, I believe). He became the personal boy of Mr. Biggs, and was much attached to him. He soon began to pick up Congo and to make some headway in reading. Mr. Biggs used to call him into his room in the evening, telling him of the love of Jesus, and Bible stories, giving him reading lessons, and trying to push him on. Kayembe took a more than ordinary interest in all this teaching, and would often detail to the boys what he heard. As a rule, it is difficult to get these people to take a profound interest in anything, no matter what it is. Either Kayembe's troubles had a developing effect, or his tribe are not quite so stoical as others generally. For instance: the other day I was talking about our Lord's conversation with the woman of Samaria. I told them that Jacob's well may still be seen to-day outside Shechem; friends who have been there have seen it, the well beside which Jesus was resting that day. This remark had no special interest to the others; but to Kayembe it was most interesting. What! that very same well there now—the well beside which Jesus sat? He was surprised and much interested; it seemed all so real.

"When Mr. Biggs died, Kayembe was much distressed, and I told him that I should like him to be my boy. I would try to teach him more about Jesus, to help him on, and to care for him. One day in March last year Kayembe told me that he had definitely given his heart to the Saviour, and wished to follow Him. He was trusting in Him for forgiveness, and had now found peace in his heart. This was no lip profession; his daily life well bore out his words, and there was no question that he well understood the Gospel message. He was very young, not more than thirteen then. There was no need to hurry matters. When the church was formed here Kayembe told me that he had been thinking things over again very seriously. He was quite sure of his own position. Jesus was his Saviour and his Friend, and he was trying to serve Him. He wished to make profession of his faith, be baptized, and join the church. Why should he further delay? We had a long and very satisfactory talk, and as a result his name was brought before the church, and at the following church meeting he was accepted. He was baptized in the Etombe on March 3rd, and before the administration of the ordinance he spoke very clearly of his faith in the Saviour, his hope and assurance in Him, and his desire to serve Him.

"His capture and the death of his father is a sad, terrible memory to him; but he is thankful that the end of it all has been that he has come to us to learn about the love of God, to find Jesus his Saviour. His countrymen are in heathen darkness, but he has found the light. There is a small town about an hour distant from here which Kayembe visits and regards as his field of Christian work. It is a beginning, and the people seem to appreciate it. He has ten, fifteen, sometimes twenty as his audience. A boy in the same town was with me for a short time, and he is Kayembe's friend and helper. I have gone more into details about this lad because the Arabs and their raids are attracting so much

attention just now. Kayembe's history may therefore have special interest. He registers No. 8 in the native church here. We rejoice in the addition of one to the number, but look forward to the time when numbers will be coming forward to declare their faith in the Saviour, and we are sure that the Gospel of Christ will have the same mighty power in the hearts of the people which it has had everywhere where it has been faithfully preached."

The Present Aspect and Needs of the Mission Field.

BY THE REV. RICHARD GLOVER, BRISTOL.

Paper read at the Missionary Conference, Freemasons' Hall, Tuesday, May 3rd, 1889.

THIS morning we meet for conference on the present aspect and needs of the missionary field; to look with a little more detail into the problems of the Kingdom of God; to ask our questions; express, if need be, our fears; to consider the moving of the Spirit of God, and to provoke each other to love and good works. I feel my unfitness to lead off this discussion, and, if free to refuse, should have refused. My unwillingness, however, is not due to any lapse of interest or faith, but only to pre-occupation with other matters, and the sense that I cannot speak with that freshness which might mark another voice.

It is well to consider from time to time the whole situation—our weak and strong points—the methods proving faulty or excellent in working—any new ways which may be commended to us. It is the more necessary to do this, as, when work becomes routine, it becomes feeble.

We are all forgetting the forces at our command, and the *value of time.* "A short work, God works, on the earth." A master of history (Max Müller) has reminded us that fifty years is a long time in the history of the world, there being only fifty periods of fifty years each since the dawn of authentic history. The work we do, dreaming of long-continued effort, ending in a far-away victory, is of a different sort from that we do when we feel that the heart-hunger in man, the omnipotence of truth, the charm in the Gospel, the help available in God, combine to make the speedy conquest of mankind for Christ one of the near possibilities. While avoiding, therefore, suspicions, fears, delusions of despair, and mistakes of haste, it is well that from time to time we should ask the watchmen of Zion, "What of the night?" I cannot pretend to gather the great replies, and present the witness of the workers this morning. But I should like to put before you what I think they say.

My remarks will group themselves under three heads—

I. THE GENERAL QUESTION OF PROGRESS.
II. PARTICULAR ELEMENTS IN THE SITUATION.
III. SPECIAL NEEDS.

I begin with the general question of

I. The Progress of the Work.

The question of success is a very complex one. That success is certain must be the axiom of every heart which has been drawn, melted, and changed by the quickening influence of Grace and Truth. True faith in Christ involves faith in His power and purpose of drawing all men unto Him. And true conversion involves the discovery of the great elements in human nature which cannot find satisfaction in less than the Divine. If the Gospel can fail anywhere it is worthless everywhere. If it is a failure in India, we, in England, must look for another resting place of the soul.

But there may be delays of harvest, mistakes of method, peculiar impediments in particular fields; progress most real, but not shown in the cruder tests applied to it. And to inspire our labour, to correct our languor, to elicit our devotion, it is well to consider how the work goes on.

It would be easy to find particular fields where an observer, rash—or, perhaps, even sober—might declare that there was failure. The American Baptist Mission among the Telugus—which has been one of the most richly blessed of modern times, and last year baptized 1,000 persons—went for the first thirty-eight years with hardly any converts. In one of their South American Missions—in a work which has now gone on for over fifty years—*the Moravians have lost more missionaries than they have made converts.* Cold hearts will label that failure. Perhaps heavenly intelligences may regard it as an alabaster box of precious ointment whose perfume will fill the skies. Swan and Stallybrass laboured with beautiful devotion for twenty-three years in Siberia, when their work was stopped by the Russian Government. All they had done was to make about twenty converts; live in such wise, that their memory is a river of the Water of Life; and translate the Scriptures into the Buriat tongue. The Greek Church follows them, and finds a multitude of converts added to them. Is that failure—or is it something altogether different?

One of the Chinese missions most richly blessed (1,144 communicant members) is the Foochow Mission of the Church Missionary Society. But from 1850 to 1861 they laboured without being permitted to see a single convert!

It is thus easy to find some spots where—with all faithfulness and fitness on the part of the workers—the blessing may be delayed, as it might also be possible to find stations where there has been possibly the want of fervour which you would expect to be barren. But while there may be spots where the ardour of the workmen has failed, and others where the reward of their ardour has been delayed, the success of missions, speaking broadly, seems marvellous beyond conception.

Chinese missions are not fifty years old; Japanese not twenty. Freedom for work in India was not enjoyed till seventy years ago. It is just over sixty years since Williams baptized his first convert, so that almost all that modern missions have wrought has been achieved in the lifetime of persons in this room. And yet, in this narrow period, with small gifts and scant supply of men, churches have been formed in almost every part of the heathen world. The Bible has been given in some hundreds of tongues, and somewhere about a million of converts have been gathered into church fellowship, with three or

four times that number of persons professing Christianity, though not confessing Christ. To this vast total a wonderful variety of differing tribes of men have contributed. From the Aryan Brahman, or scholarly Chinaman, down to the fetich worshippers of Africa; from Mohammedans, whose monotheistic creed supplied a great resting place, to the Buddhists, whose atheism produced the apathy of despair, the Gospel has proved its ancient power to charm and change all kinds of natures in all sorts of conditions.

The number is not the only marvel. The worth of the converts has been proved. In the South Seas, travellers like Mr. Darwin—governors like Sir Arthur Gordon—testify to the moral depth and value of the change thus wrought. In India, the fibre of the converts was tried by the great Mutiny, in which the alternative of death or denial of Christ came to multitudes of our converts and threatened all of them; with a result of heroic, martyr stedfastness which amazed even those who had been most appreciative of their worth. In China, every convert that accepts Christ has to break with so much in the social life of those around him that he has to endure opposition which frequently reaches the dimensions of persecution, and sometimes has cost life itself.

In Madagascar, long years of persecution tested and showed the fidelity of the converts. And the missionary zeal, which has made many South Sea converts volunteer for New Guinea work with all its perils, stamps the reality of the work there.

Some fields have been more, some less, fruitful. Japan has shown in the last sixteen years a growth from 11 converts to 20,000. This progress has been accompanied by a great school system, educating between two and three million children; while a wide diffusion of Scripture truth promises the speedy Christianisation of that land.

In China the six converts of 1846 are represented in 1888 by 34,555 members of Protestant mission churches.

Concurrently with the moral elevation of manhood has been the improvement of condition. But for the elevating influences of the Gospel, and the compassion of Christian missionaries, the emancipation of the West Indian slaves could not have taken place in 1834. But missions made their emancipation possible, and, achieving it, led to the emancipation by France of her slaves in 1848, and to the emancipation of their slaves by the United States in 1864, and to the emancipation by Holland, Brazil, and Spain of their slaves since that date. From eight to ten millions of human beings to-day bless missions as one of the great causes of their freedom. With missions have come the arts of life; freedom from tribal wars; freedom from superstition; the elevation of woman; the purity of family life. It is simply incalculable the beneficent influences which Christian missions have had on the world since this century begun.

Let us look more particularly at one great field—that of India.

Here impediments in the way of the Gospel were great. Pride in the glories of their architecture, poetry, philosophy, indisposed them to accept the Gospel from us. A conqueror's hand is never the fittest to commend a gift, and in this instance the conqueror's haughty spirit hardly suited the Gospel he would give. We have the respect of the Indian people for our integrity,

justice, strength, and truth. But our rudeness and arrogance offends them, and our want of reverence, of self-denial, and of meditation surprises them. European piety came much later than European power, and for long years the lives of Englishmen gave slight commendation to the missionary's creed.

Yet there has been growth. And though Indian missionary statistics seem to err by way of inadequately reporting what is accomplished (the missionaries returned the number of "nominal Christians" as 200,000 less than, in the Government census, the people reported themselves), they report much of a striking character. Including Burmah and Ceylon the 17,000 (17,306) communicant members of Protestant mission churches of 1851 had grown into 145,000 (145,097) in 1881—*i.e.*, they more than doubled in number each ten years. If this rate has been maintained merely, there are to-day over a quarter of a million of members in these churches. I may add, as Catholic missions have been proposed for our imitation, that their adherents are probably not more than twice as many as they were 300 years ago.

But full of encouragement as is this fact, it is one by no means the most significant.

There is a power in all truth to commend itself to the human heart, and whenever men hear the essential truth of God, they cry halves. Instead of rigidity marking the religious thought of man, there is nothing more fluid and vital. When Mohammedanism was carried to India, while multitudes bowed to the conqueror's sword, others turned to the conqueror's creed, and sought freely to take its highest teaching, its monotheism and its morals, and enrich their Hindu creed by these great additions.

Movements analogous to the Brahmo Somaj took place 400 years ago in Bengal, Orissa, the Punjaub, all aiming to find and bind together the truths of the old and new religions. The sects thus started continue to this day. One of them is well known as the *Sikh* community, whose prowess in war has given it such distinction in Indian annals, and which still maintains its eclectic creed—a blending of Mohammedanism and Hinduism. It is surely a significant fact that, similarly, more than one society has been already formed, numbering some thousands at least, and sufficiently influential to be able to carry out many great legislative and social reforms, and to ignore caste in their connexion, who seek to annex a large portion of Christianity, who regard Jesus Christ as man's greatest teacher and example, and as India's greatest hope. The views of Keshub Chunder Sen are the expression of a *New India* which turns from its sensual religion without motive power for good, or restraint on evil, to ask, as the essence of all religious problems, the one question, *Who is Christ?*—to worship Him, copy Him, love Him, and to sustain a life of communion with God by His teaching. There is surely something here which tells us of the power of the Gospel, of its future conquests. From a recent number of the *Indian Witness* I gather that there has been a proposal made by some Hindu gentleman that a congress of Brahmans and Pundits should be called "for the purpose of incorporating the Christian Scriptures among the sacred books of India." These gentlemen point to the waning power of the priesthood; to the fact that Christianity is the religion of the conquering and advanced nations; that Christian teaching is adapted to the Oriental mind.

Probably there is another process going on, also of great importance, the

weeding out of much that is evil from the religion still retained. In open contrast with the Gospel, Hinduism shows up poorly. The people are ashamed of it. Legends of the vilest character, which formerly were accepted as history and enjoyed as sanctioning every impulse of vice, are now explained away as symbols of more innocent things. Everything of higher moral value is brought forth from the forgotten past to dignify a cause which needs to put a better face on itself; and heathenism refines itself in a vain attempt to save itself from being displaced by the Gospel.

I doubt not that the heathenism of to-day, incredibly low as it must appear to all unfamiliar with the influences that Nature-worship in all ages and lands has had upon its worshippers, is vastly purer than it was when Carey and his colleagues first commenced the work in Northern India. A recent writer has spoken of the marvellous ripeness of India for the Gospel—I should think correctly describing it—for on all hands the religious thought of the people turns Christward. "Do what we will, oppose it as we may, it is the Christian's Bible that will sooner or later work the regeneration of this land," said the late Maharajah of Travancore, "*not a Christian*," as he himself says, speaking publicly in his own State, one conspicuous throughout India for the hold which Brahmanism has in it. The last Methodist missionary report mentions a gathering of Pundits in one of the towns of Southern India which meets regularly to discuss the question of Christianity, not from polemical but spiritual motives.

The services of the Christian missionaries seem to be recognised by all classes. None have set forth the value of these services so highly as Keshub Chunder Sen has done in one of his most eloquent addresses; unless perhaps it may be Government Blue-books, which recognise their vast influence in familiarising the people insensibly with a "higher standard of moral conduct," and rejoice in "the greatness of the revolution which their teaching is silently producing."

But there are some considerations needing to be added to these statements.

While the whole Christian population of India, Burma, and Ceylon, in 1881, reached a total of over two millions (2,148,228—Hunter's "Indian Empire," p. 225), of whom one half are Protestant Christians; one half of this number again, according to Sir Rivers Wilson, consists exclusively of converts from "aboriginal tribes, the low castes, and no castes, throughout the country." So that the Hindu people, who are as distinct from those no-caste and low-caste tribes as Englishmen are from negroes, has not yet furnished its due quota to the Christian Church.

And further, it has to be admitted by us that our Mission in India has not of late years realised the average success which has attended Protestant Christian missions there. The general rate of increase, which realises that doubling every ten years which has been noted, is slightly under 8 per cent. (7·87) per annum. Our increase during the last eight years, according to the figures recently before us, is under 3 per cent. (2·67)—a fact serious and needing inquiry.

Perhaps I may be allowed to add to suggestions already made in explanation two or three suggestions to which some weight should, in my judgment, be attached.

1. *For many years before* 1880, *our Mission in India had been permitted to go on without adequate reinforcement.*

In 1871, Mr. Tritton, in his address at Nottingham, drew attention to the fact that our staff of European missionaries in India was only thirty-five, and was less than it had been five years previously (thirty-nine). In 1880, the same figure (thirty-five) stamped our lack of enterprise. In that year, speaking in Exeter Hall, I drew attention to the actual vacancies and impending vacancies in India, and stated—with Mr. Baynes' concurrence, and with a list of stations before me—that if twelve men could be forthwith sent out to India, every one of them would be required to fill a vacancy by the time he had learned the language. So that 1880 noted the low-water mark of a period of slackness; and from 1880 to 1888 is the period in which that slackness would tell most unfavourably, in which a very unusual proportion of our staff in India has consisted of *beginners*, whose energies would be taken up in learning the language, and in which changes have been at a maximum with their disturbing power. None could expect these eight years, in such circumstances, to be remarkable for progress.

2. *The period immediately preceding* 1880 *had been a period of great falling off and neglect in the matter of the education of the children of our converts.*

A sub-committee was appointed in that year to consider this subject. The statistics furnished to them from India showed that, with over 3,000 members, and nearly 8,000 professed but not communicant Christians in association with them, there were only 1,846 children receiving instruction of any kind, either in schools of our own or Christian vernacular schools under our supervision, or Government schools; that the number was considerably less in proportion than it had been ten years previously—for while, in the ten years, our church members had gone up 50 per cent., our school children had only increased 6 per cent.; that in many of the stations there had been a falling back of the numbers; that in some cases there was ground for the conclusion that the small increase in church membership, which has been realised over a long stretch of years, was intimately connected with the neglect of the young at these stations. Some of the stations, for instance, recently noted in public correspondence as least satisfactory in membership—Jessore, Allahabad, Benares—were shown by these returns to be the least satisfactory also in education; while the progress of Delhi seemed to some of us to be largely due to the fact that 679 children of Christians and heathens were receiving Christian instruction. The gravity of this state of things impressed the Committee deeply. To allow the children of our native Christians to grow up in gross ignorance at once doomed the native church to weakness and feeble influence, and deprived us of the material out of which a native pastorate could be fitly raised. The report of the Sub-committee — unanimously adopted by the Committee—expressed regret that the present provision for elementary education, in connection with the stations of our own Society, was "quite insufficient to meet the urgent needs of the young," and that this insufficient supply was not adequately made up in any other way. They therefore called the serious attention of the missionaries to this matter, and promised such pecuniary help as might be needed to secure a better provision.

I am thankful to note some improvement in this matter; a paragraph in

this year's report on the establishment and work of some Sunday-schools being full of promise, and the number of children in day-schools being 60 per cent. more than in 1880. But the number of the children in school is still less than the number of church members; and in view of the fact that in Ceylon our school children are three times as numerous as our members, while the Methodist school children are six times as many as their church members, it is evident there is still room for further progress in this work.

In the neglect of the children, which in 1880 had reached its worst point, I see one of the most pregnant causes of the comparative barrenness of late years.

3. I think probably the separateness of our missionary activities from the working of our native churches, which we have urged in order to develop self-reliance, may, on investigation, be found to have been carried too far. I will, I am sure, carry the consent of all here when I express the feeling that every missionary who baptizes a heathen is not free of responsibility until that convert is brought into association with some Christian church, where fellowship may foster the new life. Obviously converts may be made where churches do not exist. But arrangements for the oversight of converts in outlying districts, and for the occasional gathering of such converts to the churches, have been made, and can be made. Had care been taken to *fold* the gathered sheep, it is hardly possible that 3,830 baptisms in eight years would only yield 746 net increase of membership.

4. I should like, without accentuating it, to note what may be another factor in the comparatively small growth of our Mission in the last eight years. The gravity of the minister's work and the difficulty of adequately discharging it seems to be growingly overlooked at home. And there has been the idea that any experience, however elementary, and any knowledge, however slight or secondhand, was enough wherewith to preach the Gospel. While simplicity in everything else is the prerogative of the masters of the subject, it was thought in religion to be the peculiar distinction of the ignorant. Those elements of *leadership*, which come of a happy blending of natural authority with eminence in grace, are not very richly bestowed on us at home. And it is just possible that a certain feebleness in the fibre of our ministry at home may be too faithfully reproduced in our missionary staff abroad; especially when China and Africa have both been pleading that all exceptionally gifted should be sent to one or other of these fields.

My explanation, therefore, of our insufficient progress during the last eight years is:—Previous neglect to strengthen our Mission; neglect of the education of the children of our converts; and the want in our ministry in general of that *force* of character, that heroism of heart and mind, which is so supreme a gift.

I know of no failure in general, and deem it the most absolute of impossibilities. The Gospel is conquering, and is to conquer.

From causes, some of them obvious and some obscure, in various parts of the field the rate of progress is slower than elsewhere. But *Christ* must reign till He hath put all enemies under His feet. He is the Desire of all nations, and all nations when they find Him will accept Him and rest in Him. Let us mend what is defective in our methods and in our consecration, and hope will be a day-star, assuredly followed by a dawn of heavenly day.

I should like next to ask your attention to some

II. PARTICULAR ELEMENTS IN THE PRESENT SITUATION.

In our three great fields there are special features each calling for special regard.

1. In Africa we are face to face with an evil—not altogether new, but which has recently assumed great dimensions. Our South African colonies are to a large extent vine-growing, and think the first duty of Government is to find them a market for their spirits. It is only in a slight degree that England can override the action of the Cape Legislature. And that restraint on Free Trade with the interior in brandy, which justice and mercy demands, could perhaps only be imposed at peril of a war.

Germany pushes a trade in spirits perhaps more enormous still. In one year she sent seven millions of gallons to Africa.

French rum is delivered at Lagos at *9d. a gallon.* We can all understand the terrific power of ruin which is associated with this trade. Captain Burton, a man with no evangelical bias certainly, deems this trade in drink a greater evil now than that in slaves. Then, alas! the slave-raiders have used all Stanley's discoveries to advance their ends, have abused all the new demand for porters and for ivory to develop their awful traffic to double its former dimensions, and seem uniting to oppose to the death the inroad of European power and religion by which their influence is impaired, and their traffic in slaves endangered.

In these things there is a call. When evils such as slavery, slave-raiding, drink, are gathering their forces to extend and consolidate their empire, it is a challenge to us to meet them in conflict. If our best manhood, mercy, courage, are to the fore, God will assuredly give us the victory. Let not pitiless coldness of heart leave the Congo unguarded, unfriended, unblest. Let us do our part to heal the open sore of the world, and to claim for our Saviour those lands so long and so increasingly the prey of evil men.

2. In India there are many special features, some of supreme significance.

There is *the educational* preparation of the people. It is one of the glories of Carey and his colleagues that they led the way in education—in the vernacular education of boys, AND GIRLS; and in the higher education to which they looked to furnish them with native leaders of the religious revolution at which they aimed. Though we have now retired from higher education work altogether, the Presbyterian Missions adopted this as their main work, and the Church of England, London, and Wesleyan Methodist Societies have largely fostered it. The benefits accruing to India from this higher education seem to me incalculable. It has led to Government education. It has made spiritually-minded men the intellectual leaders of India. To it, more than to any other cause, is unmistakably due the ripeness for the Gospel noted by all observers. And it alone supplies that moral training, the insufficiency of which, in Government colleges and schools, has been the subject of a Government minute. That divorce of education from religion, which some have deplored, has found its best preventive in this higher training. Suffice it, for our present purpose, that education of all kinds is rapidly extending.

The number of children in school has been, of late years, increasing at a rate of 7 per cent. (6·96) per annum—*i.e.*, doubling itself in nine years (9·05). Female education—much more backward—is increasing, happily, in a greater ratio still. The number under tuition has been increasing at the rate of 11¼ per cent. (11·19)—*i.e.*, doubling itself in a little over six years. One woman out of 440 in India can read and write, according to last census return; but something under one in fifty girls are now receiving instruction. (B. Book, "East India's Progress and Condition," 1888, p. 130.) In this growing multitude of educated persons is there not a special *hope* and a special *appeal?* Happily, all that is good helps all that is best; and here we have a great field inviting us to sow it for God.

Especially worthy of the deepest consideration is the case of the ever-growing number who are receiving instruction in English. This half million (430,526 in March, 1887) are disabled by their education from retaining their Hindu creed; and by their human nature from being satisfied without one. A heart without a faith is an aching void, inviting conquest for Christ; and this half million, energetic enough to seek education, is the cream of the youth of India. Shall we be wise or guiltless if, depriving them of a creed *which has some quickening and restraint, which, at least, keeps them from intoxicating drinks,* we forbear to claim and conquer them for Christ *when we can do so?*

Then, ought not some society to lay itself out for those seekers after God, who, by the tens of thousands, are found to-day in India? Some say these are *alienated* from Christianity. It would be more correct to describe them as fascinated by it, though not yet adopting it in outward profession.

3. Then, in China, the opening grows more solemnly inviting day by day. There a large number, conspicuously among the educated classes, are inquiring; and changes as great as those in Japan are amongst the possibilities immediately before us.

In our three great fields of work there are thus special doors set before us; and our business is, while always regarding, first, the common and constant supreme need of all heathen lands, to address ourselves especially to meeting the most clamant need and entering the most open doors.

If such be the general state of missions and the prominent features, let us look at

III. THE PRESENT NEEDS.

I speak with the advantage and disadvantage of coming in the wake of controversy and suggestions on this matter. The cause is too momentous for any party spirit, and I assume we here wish to know and do the very best.

I cannot urge the adoption of the measure recently submitted to us by Mr. Caine for securing the services of a greatly increased staff, by employing exclusively or predominantly young men, without training, without wives, and with a mere subsistence allowance to live upon.

I admire the force with which this policy has been commended, and still more the facts which are pleaded in its support. I look on the Catholic missions in India—with a staff of 16 bishops and 1,118 priests; with 1,236 schools and 40,000 pupils—and confess to a wish that we could support such an array of workers on less than £40,000 a year, which, *with native contributions,* is all it costs.

I admit further that in India, as at home, everything which separates workers from people, goodness excepted, enfeebles influence; and that becoming Indian to the Indians is the duty of every missionary there.

And further, I have no criticism but only deepest respect for the two or three hundred men and women of the Salvation Army who have gone forth to work there, and to live in a way in which hunger and peril continually beset them.

And, further still, I should think it a grave disadvantage if the average missionary income should be such as to present any carnal attractions in competition with the average ministerial income at home.

But with these admissions I have to confess that I am not drawn to look on the proposals to adopt such an agency as the Salvation Army employs with any favour.

The Catholic priests live in native fashion, but seven-eighths of them are natives. From what I can learn the European priests suffer unduly from such a style of life. And I do not think anyone will dispute the accuracy of my statement that the increase realised by Catholic missions in the last twelve years is due chiefly to the interest shown by the missionaries, in common with other Christian workers, in helping the sufferers in the great famine of 1877; and to the splendid educational work done by them to-day, vernacular and advanced, throughout their Mission. An unlimited supply of sisters of mercy furnishes them with facilities for female education such as perhaps no other mission possesses. So far as I can learn, their educational work is *the vital* part of their Mission, and the great secret of their advance in later years; their mode of life having grave disadvantages as well as advantages.

The same suffering appears, unless we are misled by reports in all directions, still more strongly in the Salvation Army, who, to the danger of a total change of climatic conditions, add the further peril of a complete change from the bread and meat diet of England to the rice diet of India. We must have a little more light on the results of living like the natives before we can gravely think of adopting their food. The facts, so far as given in their last report, certainly seem to indicate that their methods involve a sacrifice of health during the first two years in India far in excess of anything which any other Indian Society has to face. It is penny wise and pound foolish to save money and squander health.

But that is not the only point.

The method commended contemplates the employment of untrained, celibate missionaries. Are celibates quite the most suitable persons for work in a land where hardly any would be found to believe in the purity of their morals, and where hardly any access to women would be permitted? Like Mr. Caine, I admire the devotion of the Oxford missionaries in Calcutta and of the Cambridge men in Delhi. Although they are extreme in their High Church views, and monastic in their ways, I believe them to be doing admirable work in a most Christian spirit especially in their large educational operations. *But they do not show the numerical success* which some deem the only sign of God's approval. And they are not particularly cheap. Our men draw extra pay for their wives and for each child, and have house-rent provided. But I find that the cost of each celibate missionary in Calcutta and Delhi is about £200 a year, while the average cost of our married missionaries in

India, including house-rent and wives and children, is given by Mr. Kerry as £261, out of which passages home and holidays have all to be paid. The Christian wife and mother is, as Mr. Davis described it, *the object lesson India wants*. And if, for £50 or £60 a year more, we can get *a man and a woman*—the woman being often the better of the two—I think the true economy is to pay the £260 for the two complete persons instead of the £200 for the one, whom we must regard as incomplete.

I have one word more to say about sending *untrained men*. God forbid that I should speak to the discouragement or disparagement of any earnest soul. But, surely, an insufficient notice has been taken of the difficulties and duties of the missionaries. To learn *the language*; still more to learn the ways of the people, their *modes of thought, what they are aiming at* in rites superficially grotesque or repulsive; to understand their thoughts and feelings; to deal with the intensely difficult questions of personal duty in the strange complications which arise when a new faith invades a network of old relationships; to give the Gospel free from all *Anglicanisms* of thought and theology and usage—this is not easy, even for him who has the simplicity of culture and the understanding of educated sympathy. Brethren, an untrained man is much less fit to be a missionary in India than he is to be minister of Tyndale Chapel, Bristol, or Myrtle Street, Liverpool, or Regent's Park, London. In this country, amongst those agreeing with him in opinion, an immature and inexperienced person whose knowledge is secondhand may yet do good. But let us keep our poorer men for ourselves. The hardest work needs the best. Therefore, no inducement of economy—often false economy—would constrain me to advocate the employment of the feeble, the inexperienced, and the untrained.

I ought, however, to say now, what I have frequently said before, that if men or women are found amongst us, ardent, strong-hearted, such as would make some mark at home, who having in view the fewness of the labourers and the greatness of the harvest, should offer themselves to go out on subsistence wages, anxious to do any work of God, teaching or preaching, that needs their help, and enamoured rather than repelled by the cross they would bear, I, for one, should thank God for such offers, should deem it the duty of the Committee to send them forth, and I should feel that their acting in this way would be of the greatest value to us in all directions. Of course, I assume that no pledge of celibacy would be asked or given. But we should leave the future in the faith and prayer that God would mould and hallow it.

But while I feel thus, let me say secondly, and with regard to both ordinary and extraordinary workers, that in my judgment,

2. *Grander souls* are *the want* of the mission-field as they are the want of the Church at home to-day. *We cannot compass the work which is to be done in the immediate future if we have to do the whole preaching of the Gospel ourselves.*

We must aim at securing men (and women) who shall be leaders of those who will be leaders of their people; and who shall possess that happy blending of natural authority, grace, sagacity, goodness, and indwelling Divine power, which will enable them to inspire those who shall in their turn inspire others.

One kindling soul like Carey's or Duff's is worth, I should say, a hundred

of ordinary dimensions. And I am persuaded our true economy lies in going in for great rather than cheap men: for quality rather than quantity.

I am not pleading for any special line of greatness. I fully recognise that *leadership* is of many kinds. Some without brilliant genius have yet *the Fervid Sympathies* which charm the souls of men and "allure to brighter worlds, and lead the way."

And others have great Force of Will and decision of character, cleaving a path through obstacles for feebler souls; and some, the fine spiritual culture that perfects simplicity of character and thought, and that makes their voice the voice of the Spirit and the Bride in one; and some have the communion with God that fills the soul with light and makes it oracular; and some have the fine compassion which carries the power of healing the hurts of souls.

Any of these supreme qualities will make souls penetrative, persuasive, natural leaders of men, and so will fit for such work. But unless the man has these *qualities* in some degree, he cannot be a leader and commander to the people, and so should work in a lowly place at home.

These are the men needed at all times for mission work, and needed especially for the positions of vast opportunity and responsibility which are open to us to-day in all our three great fields; *and needed especially by us who do none of the higher education work which has been so priceless in immediate advantage, and in preparing for the Gospel of Christ.*

And the one impression left on my mind by recent controversies and by the facts of the case is that we should cry to God for a number of souls thus gifted if we are to take advantage of the open door set before us.

There are too few of such souls to be had. And if we have to wait, as I think we would probably act wisely in doing, until in some home work each applicant has proved his usefulness, then we will find them fewer still.

But if such are not abundant, it is not a reason for taking poorer men, but for asking why life here is so low, and setting ourselves by prayer, by constraint, by consecration, to produce them.

The ministry at home wants raising in gravity, experience, strength, in grip of God and of God's truth. The churches want raising in sobriety, consecration, devoutness, labour.

When any church possesses a man or woman who is a quickening spirit, that church should equip and constrain such man or woman to go forth.

Ought not our colleges to set themselves more designedly to train men for missionary work as well as for the ministry at home? Should they not give them some knowledge of heathendom, of its needs, its dreams, its hopes, its fears, its evils, its possibilities? That would help those who wished to serve the heathen to get at least the first requisite for this work—so rarely found—namely, *the power of understanding them.* Those who became ministers at home would be no worse for knowing a little of the mysteries of manhood as they appear in heathen life. Are we not leaving the supply of ministers and missionaries too much to the law of supply and demand? Ought we not to choose and bring forward those whom God stamps as fit? Perhaps we may sum up the whole situation by saying, *the Supreme Need is a revival of faith in God;* a revival—not of the clamorous sort in which excited feelings and impassioned appeals, and the electric sympathies of the multitude play the

chief part—but a revival of the life of closet prayer, of solemnity of view, of the dutiful spirit that takes no liberties, of the faith in God and in man that makes life holy, of self-denial, of taking up the Cross.

I think the methods of the Salvation Army unwise in their excitements; unscriptural in their neglect of baptism and the Lord's Supper; unthrifty in their waste of health. But, O that God would give us some of their ardour, their love, their willingness to suffer and to die!

I have no praise for Catholic methods, and especially for methods in India, which, in past centuries, were the scandal of Catholic Christendom. But why should we, with superior light, have sometimes colder hearts? We are rich in young women, educated and refined. Might we not have a few hundreds of true sisters of mercy, who, healing the sick and teaching the girls, would brighten the homes of India in a degree incredible to our doubting hearts? Could the churches of London not give us, within the next four years, twenty fully-educated medical missionary women?

If God's Spirit thus solemnised and vitalised the Church, giving us in this land preachers who are prophets with a heavenly message, and making every member feel the *burden* of God's work resting on him; and men and women coveting as the noblest prize of life the opportunity of presenting the Gospel of the grace of God; then, they who are now crying, "Who hath believed our report?" would be satisfied by seeing of the travail of their soul. And that morning without clouds for which we long, and in which an orphan world would look up and find its Father and Saviour within its reach, would swiftly dawn with all its quickening glory.

I think we ought to be profoundly thankful for the men and women we have had in the past, and whom we have now. The Lord bless them, and guard their souls from the thought that we are quick to mark apparent failure, and slow to appreciate the worth of their labour, their patience, and their life. Of result and of reward God will, I doubt not, give them, abundantly, good measure, pressed down, and shaken together, and running over.

One who has a right to speak—Mrs. Campagnac—recently struck our key-note in this noble word—"Difficulties loom large in the distance, and discouragements confuse the critic. It is those who do not touch the work, or whose hearts have been alienated from it, who complain. *Come near*, touch, labour for your fellow-man, and you will love him; and love hopeth all things, transmuting the aspect of the world."

China Famine Relief Fund.

FURTHER DISTRESSING TIDINGS.

RECENT letters from Shantung report increasing distress, and widespread destitution.

Mr. Forsyth, writing under date of Tsing Chu Fu, March 28th, says:—

"We are extending operations in the famine field to cover 150,000 persons between the two Missions (the American Presbyterian and Baptist Missions). This means most severe work. The warm weather is coming on, and terrible

pestilence is rampant all around us; but we feel strong in the assurance that, as this sad but blessed work has been given us to do, we shall have strength given us to do it. We feel sure that friends at home must be praying for us. There really seems to be no limit to the heart-rending distress about us, and there is no limit to the sums we could dispose of with life-saving effect provided help comes now—and not TOO LATE."

Mr. Couling writes:—

"Every man is to the front; Messrs. Whitewright and Bruce two days' journey to the north-west. Mr. Harmon and myself two days' further to the north-west. Mr. Nickalls two days' west. Messrs. Jones and Smythe in Poshan county. Dr. Watson and Mr. Forsyth in Tsing Chu Fu city.

"£20,000 would but relieve a portion of this terrible distress; and though it will severely tax our strength to distribute such a sum, could we have it before harvest (at the rate of a half-penny a day to each starving man), yet, when harvest does come, even then the want and distress will still be terrible, and large sums of money can be most wisely used in buying seed-corn, in helping the labourers to redeem their tools, and the naked to buy clothes. The crying need will continue for *some time yet*."

PAINFUL SCENES.

Mr. Frank Harmon, writing from the north-west district of Shantung, says:—

"As I write there are eight or nine poor old men (grave and reverend they are to my mind, in spite of their poverty) who have taken their seats, and are pouring forth their tale of distress and woe. One's son has but just gone away to Manchuria, seeking in a new country and a virgin soil the livelihood denied him here by the land which gave him birth; another follows in a few days, only waiting for an auspicious day on which to commence the land journey of some twelve hundred miles. Another poor fellow breaks down and sobs outright as he tells how the floods came down in the darkness of night, bursting the river embankment, bearing down their dwellings and sweeping away their household goods and live stock, compelling him to take his father, nearly ninety years old and very near the grave, on his back to save him from the turbulent waters.

"And so the saddening tale is told. I hear from these old men the same sorrowful story I have heard twenty times already from similar deputations of village elders since I have been here, though I only arrived four days ago. The same wearying tale of destroyed dwellings, lost crops, and sometimes lost lives, of goods, clothes, live stock, and land either pawned or sold, of emigration to distant parts, of people dying from starvation and cold, and of land utterly ruined for years to come by the heavy deposit of sand left upon it when the floods subsided.

"All this and much more I listen to with a heavy heart and that wretched sense of helplessness which one only feels in the presence of some great calamity, some poignant and overwhelming grief which one has no power to relieve, and then the poor, feeble old men take up their staffs and totter away with the sorrowful answer that 'At present nothing can be done.' 'We have not sufficient money to relieve other than those immediately around us; but if timely aid *should* come we will not forget you; we hope to see you again in a few days.' And so they go away to make room for others, who repeat the same tale with a few variations, and, alas! receive the same answer.

"These poor villagers have other ways, too, of making their complaints, their appeals for help, heard. Thank God, the sight of a foreigner here, far in the interior of the Empire, inspires hope in the hearts of the suffering thousands at such a time of trial as the present. They have learnt by experience that the missionary is their best friend. Do missionaries come to China for nought, to spend their lives, their force, in vain? Are there no results from the years of toil, the expenditure of strength and money? I say that—apart from the churches gathered here and there, enduring much suffering, reviling, and persecution for the name of Christ—the fact that in their hour of special need they appeal to the missionary and recognise in him one who sympathises with, and will help them if it is in his power, speaks volumes for the success of the mission work, and proves beyond a doubt that, though progress be slow, the power of the life and the truth of Christ is surely making its way and working its work, all imperceptible though it be to the scoffer or casual superficial observer.

"Only a day or two since, making my way to one of the worst of the distressed villages, I passed through a small hamlet. I had been seen from afar, and by the time I reached the place several old men had gathered in the centre of the road, one or two of whom laid hold of my coat and the bridle of the horse I rode, others went on their knees, and in this position volubly pleaded for help. 'The pastor loves men.' 'He comes to preach good doctrine, to do good, to save men.' 'Will you not save our lives? we are all starving.' 'Look at our fields, our houses, the colour of our faces.' 'Have compassion on us and save us.' 'We came to see you, to pay our respects and to pray for help, but you were busy, the place was full of people, we have no other way but to speak to you as you pass.' This and much more of the same kind I had to listen to before I could proceed on my journey, first giving them the promise of a speedy visit to see what could be done; for indeed the place was on my list, and I knew it to be one of the most needy. I knew too that I could do little, but rejoiced nevertheless that the men who are known as the preachers of the way, the truth of Jesus, are recognised for what they are, the friends, the lovers of the people.

"And the people are grateful. I hope to give you incidents in proof of this statement by-and-by. I dispute entirely the common idea that the Chinese are destitute of the feeling of gratitude, and I believe that the present and rising generations of missionaries, breaking loose from many of the stock ideas and received notions of the past—do, and will more and more, acknowledge that human nature in the ultimate analysis is the same everywhere; that the nobler as well as the baser qualities of mind and heart are common to the human family the wide world over, and that men are moved and influenced by sentiments and emotions, the same in kind though differing in degree, in the far East as in the Christianised and more highly cultured West.

"Only to-day a woman walked on her small, distorted feet four miles to thank one who had done her husband a kindness. It is well known that a Chinaman will beg, borrow, or steal to oblige his friend, will pawn his clothing to raise a loan for one to whom a month or two before he was an utter stranger.

"But I am drawing out this letter to an inordinate length, and as I am not wishful to weary you in the very first letter on this Famine Relief subject, I will close with an expression of hope that long ere this reaches you the highly-favoured Christians of Britain will have, in the spirit of the Founder of the

truth, the love, and the noble traditions of which they are the heritors, shown *their* gratitude to Him who made all nations of one flesh by sending help to the distressed inhabitants of this sorrowing and helpless region."

A FURTHER APPEAL.

Mr. Couling further writes :—

'Our church-members are eating as their 'daily bread' chaff mixed with the green blades of the spring corn and made up into cakes. I wish I could send you a specimen. The chaff is actually now selling at the ordinary price of wheat! It must always be borne in mind that people who try to satisfy hunger and prolong life by eating this kind of food contract peculiar diseases, and either die of them instead of starving to death, or else live on when the famine is over with shattered constitutions.

"In large parts of this district the distress is greatly aggravated by the loss of their houses, many villages having half the buildings swept down or melted away by the rains and floods of last autumn. I say melted away because most walls are built with a few feet of brick or stone at the bottom and all the rest is pounded mud. If in time of flood the waters rise higher than the courses of brick or stone, the mud soon softens and the house collapses. Thousands of people in Shou Kuang, with no money to buy chaff, much less to rebuild their houses, have dug holes in the earth, and are unhealthily living underground.

"Last week, riding in with a bitter north wind blowing hard, I overtook a shivering lad of eighteen, and asked him where he was going : 'To Lin Ch'ü, to beg something to eat.' Lin Ch'ü has had good harvests, but it is forty miles away from his home. 'Why don't you stay at home? Have you no parents?' 'Yes,' said he, 'and brothers and sisters, but there's nothing in the house to eat and no way of getting anything, so I thought I'd get away and beg.' I asked him what he had eaten that day ; he broke out crying and said : 'Nothing.' I had no money, but told him to come to me in the city ; but, as by riding hard I only just got in before the gates closed, he must have spent the night outside. It is as likely as not that, insufficiently clothed and hungry, the night's heavy frost was too much for him, and he never lived to enter the great army of beggars. These things may not seem so very bad ; they may even happen in England. Yes, but in England they need not happen, and they seldom occur ; here such things happen on all hands every day and there is no help for it ; not to speak of the outcasts, there are multitudes of hard-working honest men and women who would regard the comforts of an English workhouse as a foretaste of heaven.

"Now, my dear Mr. Baynes, let me press on you again the urgency of this matter. Until May and June the mortality will increase every day. Think how the weak will suffer ; think of the little children!

"A few mornings ago at the door of our milkman, who lived near us, a man was found stiff and cold, starved to death. By his side sat a little fellow of two or three years old, 'waiting for father to wake up.' He was too small to know his name, nor could he give the slightest clue to the village whence his father came except the insufficient one that 'there were mosquitoes there.'

"Think of the hungry children, and send help. I recall now with admiration and strong hope the feeling that was shown some two years ago when a fire on the Congo destroyed £4,000 worth of Mission property. How nobly the denomination

repaired the loss! Gifts came, as your report said, 'from rich and poor, from the widow and the fatherless, the blind, the halt, and lame,' and in three months the whole sum was subscribed. This time not property but *life* is in question; all can help; the rich can literally save the lives of thousands, as though they drew the drowning out with their own hand; and even the poorest in the churches, the man or woman who knows what hunger is, may, by his or her own donation, save a life.

"One final word about the importance of time; I had hoped to escape the temptation to say *Bis dat qui cito dat*, but it has come out at last. Remember, I am writing too soon to describe the full horrors of famine, but the horrors will abound when you read this letter. Let no one wait for more news before giving. Let it be known that you are telegraphing subscriptions to us, and that *every eighteen-pence* subscribed immediately after reading this letter will be at once available out here, and will be sufficient to keep alive a Chinaman until the harvest, and I cannot but believe the eighteen-pences and the hundred pounds will come in fast."

We are thankful to report that we have been able to telegraph an additional sum of £500 to our brethren in Shantung, and further amounts will be telegraphed as they come in without loss of time.

Amongst the many generous gifts received should be specially recorded the receipt of £137 10s. 3d. from friends at Highbury Congregational Church, Clifton, Bristol, in response to the appeal of the pastor—the Rev. H. Arnold Thomas, B.A.

Mr. Thomas writes under date of May 12th:—

"DEAR MR. BAYNES,—Last Sunday I invited any members of my congregation who wished to contribute towards the relief of the sufferers from the famine in China to place their gifts in my hands, and I undertook to ask you to be so good as to transmit the money to the missionaries of your Society who are working in the afflicted districts. In response to this appeal sums have been sent to me amounting in all to £137 10s. 3d., and this sum I have very great pleasure in forwarding by cheque to you, in the hope that you will be so kind to take charge of it, and will see to its distribution according to your judgment.

"It is our earnest hope that the money may not only meet the necessities of many who are destitute, but will also serve indirectly to strengthen the hands of those in whose anxieties we deeply sympathise, and whose successes are to us as our own.

"With most cordial congratulations on the position which your Society occupies, and much personal respect for yourself, I am, faithfully yours,

"To A. H. Baynes, Esq." "H. ARNOLD THOMAS.

At the last meeting of the Mission Committee special and cordial thanks were given to Mr. Thomas and the Highbury friends for this very gratifying expression of generous sympathy and liberal help.

The Wathen (Ngombè) Mission House.

(See Frontispiece.)

AS a description of this building appeared with the illustration in the March HERALD, it is hardly necessary to repeat it here. This picture is, however, an interesting memento of Mr. Arthur Slade, the photograph having been taken by him.

Mr. Slade is seated on the steps; on the verandah, seated in a chair, is our other departed brother, Mr. Michael Richards. The photograph was taken about a month before his death, as he was on his way down country for home. The other two missionaries are Mr. Harrison and myself.

Seated on the log in front are three Bangala work-people—in their own country cannibals, but otherwise mild-mannered; the boy just on the edge of the picture is Nsafu (Mr. Slade's personal boy); the others are a few visitors from the adjacent towns.

Ngombè, Congo. PHILIP DAVIES.

Mission Work in North China.

THE Rev. Evan Morgan, of Tai Yuen Fu, Shansi, sends the following letter:—

"MY DEAR MR. BAYNES,—A few words concerning an attempt to reach some of the students who came up for the triennial examination recently held here may not be without interest to you and the readers of the HERALD.

"In such a work, I feel we must be prepared to work on 'in hope' for many a long year, without seeing any great 'results' to cheer our hearts. Still this is a work that must be done, and every effort tends to bridge the gulf that exists between us and the *literati*. Much has been done in the past, but still more remains to be accomplished before the Gospel will find an 'open door' in Shansi. But this much may be truly said, that on the whole the people here, scholars included, are more friendly than in other provinces.

"Feeling myself the necessity of taking advantage of the presence of so many students, I could have wished that others with larger experience had taken up this special work. Failing this, I had to make the best of it alone.

"TRIENNIAL EXAMINATIONS.

"It may not be exactly understood what is meant by the triennial examinations. Competitive examinations are held in the eighteen provinces, some monthly, some yearly, some triennially. I wish to speak of the latter more particularly. Once every three years the Emperor selects the most suitable men from the Han Lin body of scholars (the most learned body in the Empire), and deputes two to go into each province to examine graduates who have attained the degree of Hsin ts'ai. This, for convenience, may be said to correspond

to B.A. Of such as present themselves, the examiners are to test the capacity of each by a written examination, which lasts for nine days. Those whose papers the examiners deem best attain the degree of Chü jeu, or, say, M.A. Out of the total this year, 5,826, who presented themselves, only about seventy could pass. About a month before the time set for the commencement of the examination, the students begin to arrive, and within a fortnight all have come. They come from far and near, and fairly represent the learned and influential class of Shansi. Some of them are poor, others rich. But they all are men of letters, and, as such, command respect whatever their worldly prosperity. It is not my intention to give an account of the examination of students, but rather of the Christian work done amongst them, so I will draw this part to a close with one or two remarks which will be apparent to all. We influence Shansi to a great extent if we can gain some hold on the students. Making friends of them up here will ensure a hearty welcome to their own districts. The people generally will be more ready to listen to us, and if they are in any way interested in the truth, will have no fear to come right out when they see that the learned are not opposed to us.

"THE WORK DONE.

Now something of the work done amongst them during the last month. At the outset, let me say that out of the six thousand but few, comparatively, were personally reached. Only some fifty came to see me. To reach them, street preaching, to my mind, is not the best way. So two placards were written and hung outside the front door of our house daily. One contained a quotation from the classics, to the effect that 'if man errs he cannot pray unto heaven,' followed by a selection of Scripture texts, the burden of which was: 'Let us, therefore, come boldly to the throne of grace,' &c. On the other there was written some general remarks upon learning and the knowledge of God, ending with an invitation to any to come into the house for a religious conversation.

"EXPERIENCES.

"The first day was not very encouraging. Two men came wishing to see me particularly. The first professed to be a church member from the south of the province, 'far from home,' and begging a little help to get thither. Later in the day another came in, but this time a student, though also from the south. His was also a tale of want and woe. He had come up for the great examition; the road was far, expenses had been very heavy, house rent was exorbitant, &c., &c.; would I help him to meet his expenses? Daily experience taught me that I should have to put up with a great deal of this. Two or three days later we had men of a different stamp. A young friend, a lad of about eighteen years, brought two teachers to have a talk with me. It happened that some time previously I had given this lad a Gospel of Luke and other books. During the examination time there were two students lodging in his family, and they all read this Gospel together. The teachers came here for further explanation. One of them put some very practical questions, all connected with the constitution of the Church. His questions upon baptism and the Lord's Supper was a good opportunity to explain the great truths of the Gospel. Further, when I tried to

make him realise the personal relation between himself and God, that the things narrated by Luke were of vital importance to himself, he seemed to assent to these readily. But one of the most difficult things in dealing with the Chinese is to make them feel their own individual responsibility in this matter.

"Except when the examination was being held, I had people in constantly to see me. Some, perhaps, came merely out of curiosity, some with the view of gaining secular information; still, I was able to speak to all about Jesus Christ and Christianity, for they always politely listened to anything said. Most carried away books with them, and some came two or three times. One of these, from a town 300 miles away, seemed especially eager to listen and learn. He had known Mr. Richard—as indeed I found to be the case with most—by reputation, if not personally. It would weary you to give a detailed account of our conversations, even when we talked on Christianity. But generally some topic arose naturally which gave me an opportunity of speaking to them of Christ.

"LANTERN LECTURES.

"I must not leave unmentioned one other point in connection with this matter. We fixed upon one evening a magic-lantern exhibition, inviting students and other friends. Amongst them was a neighbour of ours, who has filled several magisterial posts, and is also a high scholar belonging to the Han Lin academy. He came in and brought some friends. Including servants, we numbered about eighty. When I stopped once or twice during the evening to explain upon the slides which bore directly on Christianity, the audience listened attentively.

"Feeling some doubt as to whether this manner of meeting the people would lead to any good result, I took the opportunity of asking a Christian teacher the other day his opinion on the subject. 'By all means use every opportunity you can to meet the people,' he said. 'You have two things to think of; one to let the people know you, and you can witness for Christ at every meeting.'

"The examination has passed once more. The city is again quiet. Some have gained honours. Most have gone to their homes disappointed men. No honours have fallen to the lot of them.

"Our heart's desire is that those who heard of the Kingdom of Heaven might find entrance into it, and rejoice because they have found a pearl of great price.

"With very kind remembrances, affectionately yours,

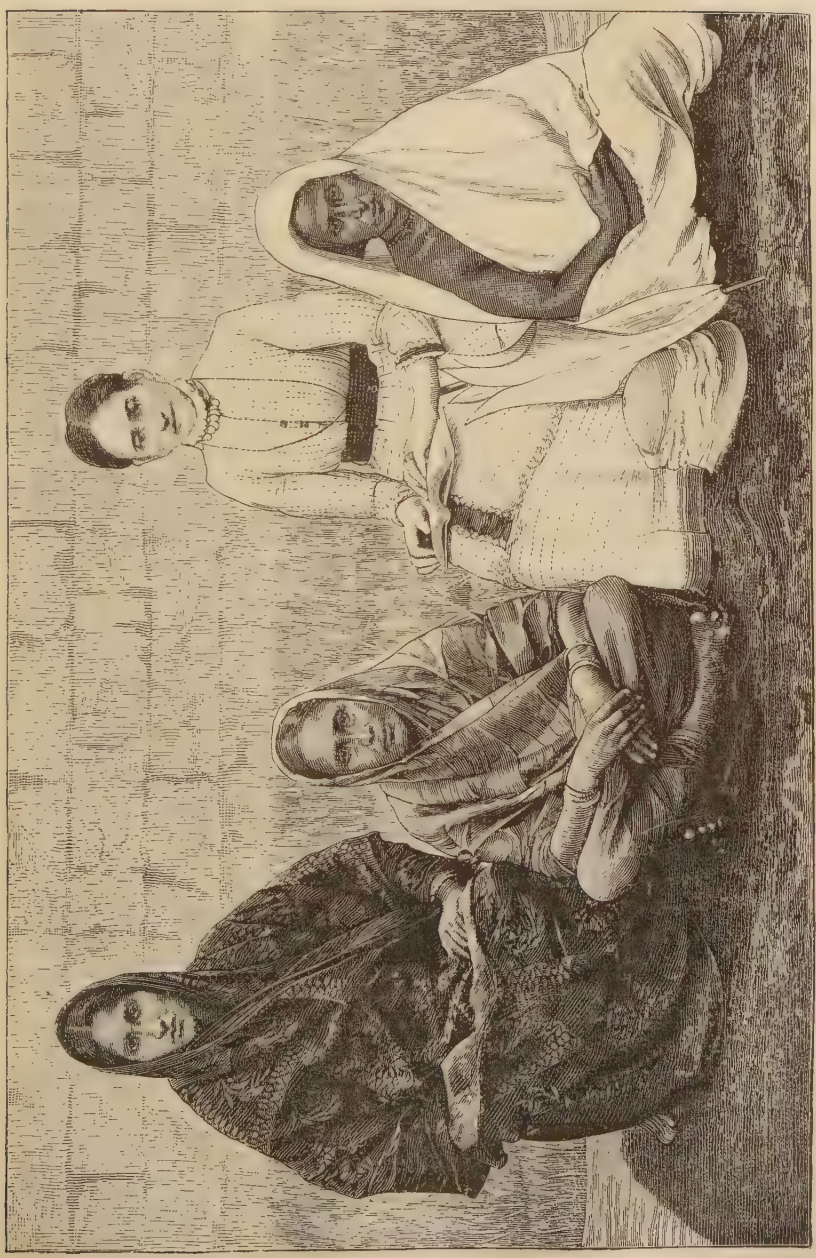
"EVAN MORGAN.

"A. H. Baynes, Esq."

Mrs. Ellison, of Mymensing.

IN January last, Mrs. Ellison sent home the photograph from which our engraving is taken. Since then, in consequence of the alarming illness of Mr. Ellison, both Mr. and Mrs. Ellison and their infant boy have been compelled by peremptory medical orders to leave India for England.

They arrived in London a few weeks ago. The voyage home has, we are thankful to report, somewhat improved Mr. Ellison's health.



MRS. ELLISON, OF MYMENSING, BENGAL, AND THREE HINDU LADIES.—(*From a Photograph.*)

We hope many of our readers will have an opportunity of seeing and hearing both our friends before they return to the field of their work.

Mrs. Ellison writes in explanation of the photograph as follows :—

"The three women in this picture belong to a wealthy family of high-caste Hindus.

"We were taken sitting in the compound at one side of the zenana. I had just finished reading to them the tenth chapter of John, to which they had listened with great attention, and sung to them, 'Art thou weary,' &c.

"The woman sitting furthest to my right is the wife of a rich landowner. She can read a little, and is very intelligent. The one immediately to my right is her aunt, and she also can read, and shows great interest in what I have to say. The one to my left is a widow, as you may see if you compare her with the others. She has on no ornaments, and only a plain white saree, or cloth.

"She has been a widow for ten years, and eats only once a day, and that of the coarsest kind. She spends much of her time in making the poita, or sacred thread worn by the Brahmins. She is aunt to the second woman to my right. All the three are rigid Hindus. Will you not pray that they may become servants of the Lord Jesus?

"HANNAH ELLISON.

"Mymensing, January 30th, 1889."

Acknowledgments.

THE Committee gratefully acknowledge the receipt of the following useful gifts :—Parcels of clothing, from Woodgrange Chapel, Forest Gate, for Congo Mission, and from the Missionary Working Party, Waterford, per Mrs. Douglas, for Mrs. Phillips, of the Congo; parcels of books, from Mr. J. B. Mead, Brockley, for Rev. J. Wall, of Rome, and from Mrs. C. H. Spurgeon, of Norwood, for Rev. J. G. Brown, Congo River; a parcel containing handbags, from the Juvenile Working Party, Heath Street, Hampstead, for Miss Thorne, of Delhi; a woollen antimacassar, from Miss Marshall, Liverpool, for Rev. R. R. Chowdhry, of India; parcels of books, for Mr. Clark, Congo River, and of clothing and handbags, for Mrs. F. Smith, Zenana Mission, and a box, for Mrs. Anderson, of Barisal. From the Camden Road Ladies' Missionary Working Party, per Mrs. Tidmarsh, two parcels of clothing, for the Congo Mission, one to Mrs. Moolenaar, of Underhill, and one for Wathen Station, to the Rev. Percy E. Comber. Also for Mr. Comber, a parcel containing rug and scrap-books, from Mrs. Hunt, of Southampton, and a parcel of magazines and papers, for the Congo Mission, from Mrs. Walter Johnston.

Mrs. Bentley, of the Congo, desires to acknowledge the following further gifts. The Committee unite with her in expressing grateful thanks to Miss Tritton, of Norwood, for collecting contributions for the equipment of the

Mission Printing Press at Wathen Station; the Young Ladies' Working Meeting at Clapton, for a parcel of clothing; and the Ladies' Working Society at Highgate Road Chapel, for contributions for the purchase of bookbinding instruments.

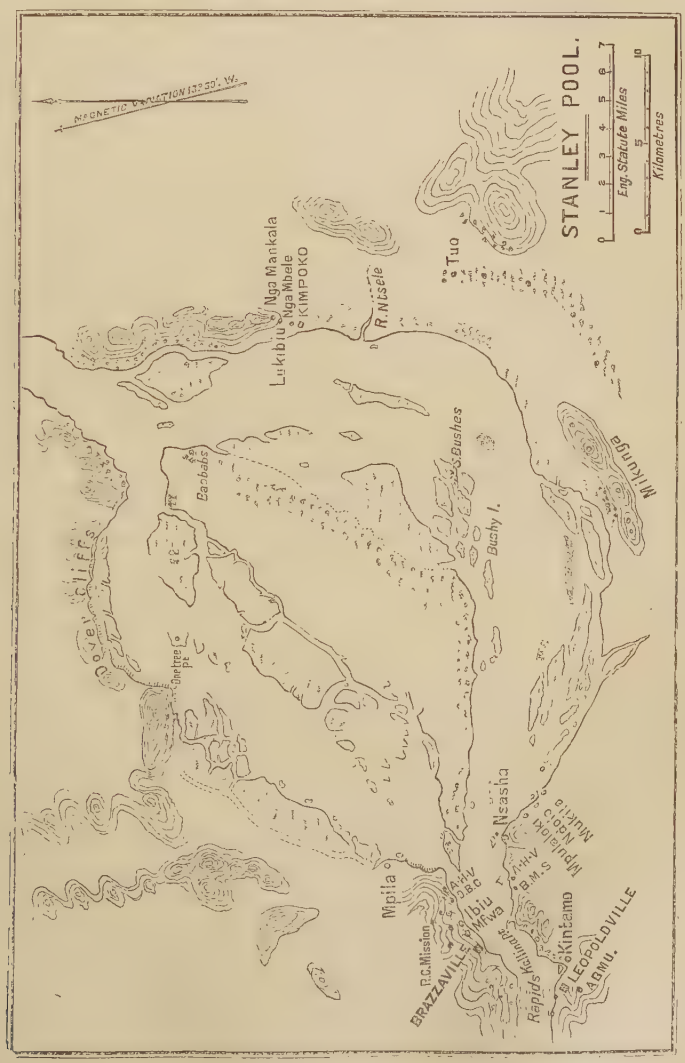
The Lord Loveth a Cheerful Giver.

WE are most grateful to "T. G., Newcastle-upon-Tyne," for a large old silver watch for the Congo Mission; to "One who cannot give money, but feels great joy in giving a silver knife, a brooch, and ring for the Congo Mission work"; to Mrs. Stephens, of Highgate, who writes:—"A member of our Y. W. C. A. at Highgate Road Chapel has sent me a locket and chain on behalf of mission work in China"; to "A. B.," for gold brooch for China Famine Fund; "A Friend in Ipswich," for silver locket and bracelet, with many prayers for the famine sufferers in China; Two Lady Friends at Headingley, for a £5 note; "B. B.," Sutton-at-Hone, for plated fish-knife and fork for China Famine Fund; "S. G.," for gold ring for Congo Mission Debt; to Rev. Samuel Vincent, of Plymouth, who writes:—"The following gifts, which I forward to you in a box by the same post that brings this letter, came to hand last night from some unknown donor for the China Famine Fund, with these words:—'From one who would so wish to be *wholly* consecrated, and cannot help in any other way, save by prayer.' A silver necklet and pendant, a silver bracelet, a steel bracelet, a small gold locket, a jet locket, a silver vinaigrette, two gold rings, and a cameo brooch. Some of these gifts have doubtless dear associations, and only He to whom they are offered can appraise their worth. Such gifts touch His heart still."

"A Friend, Bishops Hull, for a gold albert chain for the China Famine Fund; 16s. 6d. left for the Mission by Muriel Williamson, aged ten years, "who, on her death-bed, desired that this should be devoted to telling poor heathen children of Jesus and His love;" to Mrs. Prince, High Street, Islington, for locket and earrings for the China Famine Fund; to Mr. H. M. Nicholson, of Plymouth, for first quarterly instalment towards maintenance of three little girls in the Home near Tai Yuen Fu, North China, £2 7s. 9d.; also donations to the same, 11s., collected from friends at Plymouth by May Groser, in answer to Mrs. Morgan's appeal in the February HERALD; to a Liverpool Friend of the Mission for a stamp album containing some hundreds of foreign stamps to be sold for the Congo Mission Debt; to Grace Kate Attray, aged five years, of London Road, Worcester, for 8s. 4d. for Gospel work in the Congo; to A. G. Newth, of Broad Water, East Malling, who writes:—"I quite intended buying a rabbit with my two shillings which I have saved up; but when I read of the Famine in China I thought I would like to send my savings there instead of spending it on myself, so I send it for the Chinese;" to Helen M. Whitaker, of Dowlais House, Wanstead, who writes:—"When uncle sent you his subscription last week, he quite forgot the missionary box, so auntie says I may send you the money now. It is 9s. 9½d., and will you please spend it for the Congo Mission, because ever since Mrs. Lewis, of San Salvador, came to stay with us it has been called *her* missionary box."

Map of Stanley Pool.

STANLEY POOL is the name given to a widening of the Congo River at a point about three hundred miles from the West Coast. Where it enters the Pool, the Congo is only three or four miles wide, and, where



MAP OF STANLEY POOL, CONGO RIVER.

it leaves it, only about half that width; but the Pool itself is over twenty miles long and almost as broad. It is full of islands, formerly inhabited by man, but now the home only of crocodiles and hippopotami.

The great river has had an uninterrupted course from Stanley Falls, a distance of over a thousand miles, and now seems to be resting before plunging into the first of the Livingstone cataracts. These cataracts—thirty-two in number—make navigation impossible for the greater part of the distance to Underhill, 230 miles, and hence the necessity for travelling by land.

Our Mission and that of the American Baptists have each a station here; but the chief importance of Stanley Pool arises from its being the doorway to vast regions of the interior. Although it is only twelve years since it was first seen by Mr. Stanley, there are now two Mission steamers and eight trading and Government steamers afloat on its waters. From this point there are at least six thousand miles of clear waterway on the Upper River and its tributaries, affording ready access to many millions of our fellow-men.

As yet we have only three Mission stations beyond Stanley Pool, but it is hoped that the number will soon be greatly increased. The hindrances are not so much in the country as in the Church at home. At great cost of life and money the door has been thrown wide open; let the people of God make up their mind to go in and take possession. Throughout vast territories in Central Africa God is dishonoured and Christ is unknown. May the Holy Spirit lead all who read these lines to recognise their responsibility to make known the message of salvation to the heathen now sitting in darkness!

Wathen, Congo. GEORGE CAMERON.

Recent Intelligence.

WE are thankful to report the safe arrival in England of the Rev. J. and Mrs. Ellison, of Mymensing, East Bengal; Rev. C. Spurgeon and Mrs. Medhurst, of Tsing Chu Fu, Shantung, North China; Rev. Robt. and Mrs. Spurgeon, of Madaripore, East Bengal; the Rev. Ross and Mrs. Phillips, of San Salvador, Congo; the Rev. W. R. James, of Serampore; and the Rev. W. Williams, of Trinidad.

TIDINGS have been received of the safe arrival at Madeira of Messrs. Percy Comber, G. Cameron, A. E. Scrivener, H. White, and W. L. Forfeitt, *en route* for the Congo. Mr. Scrivener writes: "We are all well and thoroughly happy, and are going forward full of hope."

AT the last Annual Members' Meeting in April the following gentlemen were unanimously elected honorary members of the Mission Committee in recognition

of devoted service on behalf of the Society—viz., Messrs. James Nutter, of Cambridge; S. R. Pattison, of Hampstead; and J. Templeton, of Romford.

THE Rev. Thomas Martin, formerly of India, has very generously consented to relieve, for a while, the Rev. D. J. East, of Kingston, Jamaica, of the duties of the Calabar College and the East Queen Street Church, with a view to an immediate visit to England by both Mr. and Mrs. East, the grave condition of Mrs. East's health rendering a prompt change absolutely needful.

MR. MARTIN left Southampton for Kingston, Jamaica, on Thursday last, May 30th, in the Royal Mail steamship "*Orinoco*."

AT the last meeting of the Mission Committee the offer of Mr. Lawson Forfeitt, of Reading, for mission work on the Congo, as business manager in charge of books, stores, accounts, and transit, was most cordially accepted. For nearly twelve years past Mr. Forfeitt has held important and confidential posts in the large seed establishment of Messrs. Sutton & Sons, of Reading, who speak in the warmest terms of Mr. Forfeitt's special qualifications for the post in question, and bear glad testimony to his faithful and "much-prized services." Mr. Forfeitt will probably leave for Africa early in October next, in company with the Rev. Philip Davies, B.A.

WITH regard to the projected visit to India of the General Secretary in the ensuing autumn, the General Committee, at their last meeting, unanimously adopted and confirmed the reports of the Finance and India Sub-Committees strongly urging the need and importance of such a visit, and expressing the earnest hope that the Secretary may be able to see his way clear to comply with the request.

THE next Autumnal Missionary Meetings of the Society will be held in the Royal City of Birmingham, on Tuesday, the 8th of October, we earnestly beg as many of our readers as possibly can to arrange to be present. The meetings promise to be of more than usual interest and importance.

WITH regard to the circulation of the MISSIONARY HERALD, it may be well to remind our readers that, according to the old regulation, which remained in force until 1883, every subscriber of half-a-guinea and upwards was entitled to a free copy; but in that year, with a view to the creation and maintenance of a deeper and more intelligent interest in the work of the Society, the Committee determined upon a freer distribution. Since this decision every contributor of *five shillings yearly*, or even of *one penny weekly*, has been deemed eligible. Should there be, therefore, at the present time any supporter of the Society who, unaware of this alteration, would be pleased to receive the HERALD, we ask them to supply their name and address, that a copy may be regularly forwarded.

It should, however, be distinctly observed that in adopting this more liberal policy the Committee were largely actuated by the hope that through reading the

HERALD not a few would be induced to increase their contribution beyond the sum legitimately entitling them to receive it.

Also that, in addition to lowering the qualification, the Committee have further resolved "to notify to pastors, treasurers, and secretaries of local missionary auxiliaries and subscribers that, should they know of any persons it might be specially desirable to try and interest in mission work, upon receiving their name and address the HERALD should be forwarded to all such month by month." This discretionary power has been extensively acted upon, and, being still in force, we invite the friends of the Mission not to hesitate to avail themselves of it. Wherever there is the probability of a perusal of the HERALD exciting interest and securing sympathy, upon information being given a copy shall be despatched.

MR. PERCY COMBER writes from Madeira, under date of 7th May :—"We arrived here in safety on Wednesday last, and were kindly received by Mr. Smart at the Sailors' Rest. Our week's enforced rest in this most delightful climate has done us all good, but we are gladly looking forward to moving on. To-morrow the *Cabo Verd* is expected, which is to take us to Banana, which port we hope to reach on the 28th inst. God grant that good news shall await us there. Will you allow me, dear Mr. Baynes, to acknowledge in the MISSIONARY HERALD, with sincere gratefulness, the many kindnesses I have received from friends of the Mission during my stay in England? It has been most refreshing to me, in visiting the churches, to meet with so many warm-hearted supporters of our work. For all their sympathy and interest, I feel very grateful. The remembrance of those whose acquaintance I had the privilege of making will brighten the days for me. The sky looks very dull above us sometimes, when, after endeavouring earnestly to bring home the truth to the Congo people, we see so little signs of fruit-bearing; but if the churches at home will but unite in a wrestling prayer with God, the blessing we long for must come."

ON Friday, the 31st of last month, Mrs. Holman Bentley and Mrs. Moolenaar left Southampton for the Congo, *viâ* Madeira, greatly improved in health by their sojourn in England.

Special Contributions

FOR CHINA FAMINE FUND,

From March 13th to end of Financial Year, 1889.

PERSONAL DONATIONS.

	£	s.	d.
A. B. C.	1	0	0
A Cheerful Giver	5	0	0
A. E. R.	5	0	0
A Friend	0	10	0
A Friend	5	0	0
A Friend	1	10	0
A Friend	3	10	0
A Friend	100	0	0
A Friend (Kirkcaldy)	0	12	0
A Friend (Leicester)	1	1	0
A Friend of Missions	0	10	0
A Lady at Abergavenny	2	0	0
A. M. D.	0	10	0
Anon.	0	10	0
Anon. (Taunton)	5	0	0
Apthorpe, Miss L.	2	10	0
Archer, Mr.	2	0	0
A Servant	0	10	0
Ashcroft, Mrs.	1	0	0
A. T.	1	15	6
A Thank-offering	25	0	0
A Thank-offering	10	0	0
Atkinson, Master	0	[illegible]	0
Barnicott, Mrs.	1	[illegible]	0
Bellamy, Mr. M. C.	0	10	
Bennett, Mrs. E.	1	1	0
Best, Mr. T. F.	1	0	0
Blackwell, Mr. J. S.	1	0	0
Blake, Mr. J. G.	1	0	0
Bloodworth, Mr. C.	0	10	0
Booth, Rev. S. H., D.D.	2	2	0
Brigg, Miss	1	9	0
Briggs, Mr. A.	5	0	0
Budding, Mr. W.	1	0	0
Bushill, Mrs. A.	5	0	0
Butterworth, Rev. J. C.	1	0	0
B. W.	0	10	0
Byard, Miss	0	17	0
Cadby, Mrs.	1	1	0
Cauldwell, Mr. G.	1	1	0
Cave, Mr. James	0	10	0
C. E. R. (Yeovil)	0	10	0
Chivers, Mrs. E. (Trowbridge)	1	0	0
"Christianus"	60	0	0
Churchill, Mr. W. S.	3	0	0
Cole, Rev. T. J. and Miss	1	0	0
Cook, Mr. E. S.	2	0	0
Corbett, Miss	0	10	0
Coxeter, Mr. S.	1	0	0
Cox, Mr. J.	1	0	0
C. S. H. P.	10	0	0
Culley, Mrs. E.	5	0	0
Cuthbertson, Mr. W.	0	10	0
Davies, Mr. S.	2	0	0
Dawbarn, Mr. R. B.	1	0	0

Dean, Mrs.	5	0	0
Dicks, Mr. J.	1	1	0
Drinkwater, Mr. E.	2	0	0
E. B.	20	0	0
Edminson, Mrs.	1	0	0
E. L. B.	1	1	0
E. P.	5	0	11
E. P. and S. B.	2	0	0
E. S. S.	0	10	0
Fearnside, Mr. C.	1	0	0
F. L. H. and R. S. W.	10	0	0
F. M. B. (Stretford)	0	10	0
Foster, Mr. J. H.	1	0	0
Fountain, Mr. W.	1	0	0
Franklin, Mr. F. W.	2	0	0
Franklin, Mr. G. C.	10	0	0
Freeman, Miss	1	0	0
French, Mrs.	0	10	0
Friends (Woodford)	0	10	0
Fry, Mr. A.	1	0	0
Fyfe, Mr. J. R.	0	10	0
G. A. S. (Leytonstone)	0	10	0
G. C. S.	1	0	0
Goodman, Mr. and Mrs. T.	3	0	0
Gott, Mr.	1	0	0
Gurney, Mr. J. J.	1	0	0
Hall, Mr. H.	1	0	0
Harrison, Mr.	0	10	0
Harvey, Miss (Liverpool)	1	0	0
Harvey, Mrs. (Bury)	1	0	0
Hewitt, Mr. J.	0	10	0
Herbert, Miss B.	2	0	0
Hill, Miss C.	0	10	0
Hines and Waterman, Messrs.	0	10	6
Hirst, Mr. W.	5	0	0
His Steward	10	0	0
Houghton, Mr. J.	5	0	0
Hurrell, Mr. H.	10	0	0
H. and M.	3	0	0
Hirst, Mr. W. (Golcar)	1	0	0
H. M. E. and W. A. M.	0	10	0
In Loving Memory	0	10	0
Ibberson, Mr. C.	1	1	0
Jackson, Mr. G.	1	0	0
Jackman, Mr. J.	1	0	0
James, Miss J.	0	10	0
Jenkins, Mr. G. (Newcastle)	1	0	0
J. H.	0	10	0
Joyce, Mrs.	1	0	0
Kerr, Mr. T. (Forres)	0	10	0
Knight, Mr. W. E. D.	0	10	0
Knight, Mrs. M. A.	2	0	0
Lambda	5	0	0
Leonard, Mr. J. H.	0	10	0
Leonard, The Misses	10	0	0
Lewis, Rev. C. B.	1	1	0
Lewis, Mr. D.	1	0	0
Lewis, Mrs. (Stratford-on-Avon)	1	0	0
Llewellyn, Mr. T.	0	10	0
Lucas, Mrs.	0	10	0
M.	1	0	0
Magister	0	10	0
Maitland, Mr. W.	3	3	0
Mansell, Mr. G.	1	1	0
Mansfield, Mr. S.	5	0	0
Marnham, Mr. J.	25	0	0
Marnham, Mr. F. J.	2	2	0
Marsden, Mr.	0	10	0
May, Mr. R. R.	1	0	0
M. B. C. M.	0	10	0
M. E.	1	0	0
M. E. G.	1	0	0
Merrick, Mr. W. G.	0	10	0
Micklem, Mr. N.	1	1	0
Millar, Mr. G. B. (Dundee)	11	0	0
Mitchell, Mr. T. and family	0	16	0
M. S. (Torquay)	0	11	9
Noel, Rev. H. M.A.	5	0	0
Nunn, Miss M. A.	0	10	0
Nutter, Mr. S.	0	10	0
Oram, Mr. R. A.	3	0	0
Overton, Mr. J.	0	10	0
Poole, Miss	1	0	0
Parkinson, Mr. T.	5	0	0
Paul, Mr. T. D.	2	2	0
Pitts, Mr. A.	1	0	0
Pullar, Mr. R.	10	0	0
Pyke, Mr. J.	1	0	0
Radcliffe, Mr. R. H.	3	0	0
Rees, Miss N.	1	0	0
Reid, Mrs. J., & family	2	15	0
Rennard, Mrs.	0	10	0
Ridley, Miss	10	0	0
Robertson, Mr. J.	0	10	0
Robertson, Mrs.	10	0	0
"Rosebank," Leslie	5	0	0
R. R.	5	0	0
R. W. (Edinburgh)	2	0	0
Sabine, Miss E.	1	0	0
S. B. (Cornwall)	5	0	0
Scott, Miss J	1	0	0
Skerrit, Mrs.	5	0	0
Smith, Mr. A. F.	1	1	0
Smith, Mrs. J.	2	2	0
Smith, Mr. J. G.	10	0	0
Smith, Mr. J. J.	10	0	0
Smith, Mrs.	5	0	0
Smith, Mr. W. L.	2	2	0
S. P.	1	0	0
Spearing, Mrs.	0	10	0
Steer, Mr. A.	1	0	0
Stephens, Rev. C. L.	5	0	0
Steven, Rev. J. M.	0	10	0
Strickland, Mr. H.	1	0	0
Sympathiser	5	0	0
Taylor, Mr. C.	0	10	0
Thank-offering	0	10	0
Thank-offering	0	10	0
Thank-offering, from one who has proved Matthew vi. 33, to be true	4	14	3
Thomas, Mr. D.	1	1	0
Three Friends (Cambridge)	0	18	0
T. J. and J. T.	0	10	0
Tombs, Mr. T. C.	0	10	6
Towell, The Misses	1	0	0
Tritton, Mrs.	1	0	0
T. T. R.	15	0	0
Turner, Mr. T. B.	1	1	0
Two Friends	0	15	0
Two Friends	0	15	0
Unite, Mr. J.	5	0	0
Verry, Mrs.	0	10	0
Walters, Mrs. C.	5	0	0
Walters, Mr. J. (Trehirbert)	1	0	0
Warmington, Mrs.	1	1	0
Warmington, Miss	5	0	0
Watkins, Mr J.	0	10	0
Watts, Mr. J. S.	1	1	0
W. B. N.	1	0	0
W. C., Mr. and Mrs.	5	0	0
Williams, J. R. A.	0	11	0
Wilmot, Mrs. & family	0	10	0
Wright, Mr. J.	0	10	0
W. V.	2	10	0
Y. M. T. (Ipswich)	1	0	0
Young, Rev. S. R.	0	10	6

LONDON AND VICINITY.

Bermondsey, Drummond-road	4	2	2
Blackheath	0	2	0
Brixton Hill	1	5	0
Camberwell, Denmark-place Ch.	1	1	0
Camden-road	24	4	
Chiswick, Annandale-rd.	2	9	0
Hackney, Mare-street	0	8	0
Hampstead	1	0	0
Highgate, Southwood-lane	0	2	0
Highgate-road	2	18	9
Islington, Cross-street	14	0	0
Islington, Salters Hall Chapel	2	5	0
Kingsgate-street	0	10	6
Ladbroke-grove Ch.	13	7	0
Leyton	1	5	2
Lower Tooting, Longley-road	1	10	0
North Finchley	1	10	0
Peckham, Reedham-st.	1	1	6
Peckham, Park-road	7	0	0
South Norwood	0	5	0
Stoke Newington	6	3	0
Vauxhall	1	5	0
Vernon Chapel	1	0	0
Victoria Docks	0	10	0
Wallington	1	15	0
West Green	7	5	6
Westbourne Park	1	10	0

COUNTRY.

Aberdeen, Crown-ter.	10	14	1
Aberchirder	2	10	0
Abergavenny, Bethany	2	8	2
Abergwili	1	0	0
Abertillery	0	15	0
Abingdon	3	13	0
Addlestone	0	5	0
Airdrie	1	2	6
Alcester	3	2	0
Amlwch	0	15	9
Anstruther	0	13	0
Argoed	5	0	0
Avening	0	5	0
Bacup	0	5	6
Banbridge	0	2	0
Bargoed, Caersalem	4	5	2
Barrow-in Furness	3	15	9
Bath	1	4	6
Bath	5	5	6
Beckenham	14	11	2
Bedford, Bunyan Mtng.	5	5	0
Bedfont	1	5	0
Bedwas	3	5	0
Belfast	0	5	0
Berwick	0	10	0
Bethabara	1	10	0
Bethesda	0	10	0
Beulah	1	0	0
Birmingham, Selly Pk.	0	5	0
Birmingham	1	0	0
Birmingham, Heneage-street	3	0	0
Birmingham, Small Heath	3	12	0
Birmingham	18	14	1
Birmingham, Graham-street	7	0	6
Birmingham, Stratford-grove	8	10	0
Birmingham	0	5	0
Bideford	5	8	0
Blaby	3	16	0
Blaenan Gwent	5	2	6
Blaenavon	0	2	6
Blaenconin	2	0	0
Blaenllyn	2	3	6
Blisworth	3	1	0
Boston, Salem Ch.	0	2	0
Bourton-on-the-Water	0	5	0
Bowdon, Hale-road	1	0	0
Bradford-on-Avon	6	3	0
Brasted	0	4	0
Bratton	5	18	0
Brighton, Queen-square	0	10	0
Bristol, Kensington Ch.	1	0	0
Bristol, Fishponds	8	6	0

Broughton, Hants	4	4	0
Brymbo, English Ch.	2	0	6
Brynmawr	0	2	0
Burton	1	0	0
Bury, Lancashire	1	15	0
Builth	1	0	0
Bwlchgwynt	0	16	0
Calne	2	0	0
Calstock	1	5	0
Chadlington	0	7	6
Chatham	10	15	0
Chepstow	1	16	0
Cilgerran	0	12	6
Clydach	0	10	3
Coatbridge	0	15	0
Corsham	0	9	0
Cottenham	1	6	0
Croyde	0	2	6
Cwmbach, Bethany	0	13	8
Cwmturch	0	15	0
Deanshanger	0	6	0
Deepham	0	3	6
Derby, Trinity Ch.	10	10	0
Devizes	1	0	0
Dinton	0	19	0
Dorman's Land	0	8	0
Dover	0	16	6
Downton	0	5	0
Dunnington	4	0	0
Earl's Barton	0	15	0
Eastbourne	0	6	0
Ebenezer	0	10	0
Evesham	1	10	0
Faringdon	1	15	0
Farsley	10	0	0
Fernside	0	10	0
Fleet	2	12	6
Fownhope	0	5	0
Foxton	1	1	0
Garth	0	9	0
Gateshead	0	10	1
Gelly	1	12	7
Glasgow, Adelaide-pl. (addl.)	0	11	0
Glasgow, John-street	3	14	0
Great Ellingham	1	9	6
Great Malvern	0	16	0
Guilsboro'	0	7	6
Hackleton	1	4	6
Hanley	0	6	0
Hamilton	0	1	0
Harefield	0	4	0
Harefield	0	4	0
Harlington	0	7	0
Hatch Beauchamp	2	14	0
Haverfordwest, Hill Pk.	7	5	0
Helston	0	4	0
Hemyock	1	17	0
Hengoed	3	5	0
Henley-in-Arden	1	0	7
Hereford	1	9	0
Hitchin, Salem Ch.	13	0	0
Huddersfield, New North-rd.	0	10	0
Huncoat	0	18	2
Ilfracombe	1	16	0
Ipswich, Burlington Ch.	7	7	1
Ipswich, Stoke Green	0	15	0
Isle Abbotts	0	15	0
Kingsbridge	13	5	0
Kingsteignton	1	2	0
Kirkby Stephen	0	15	0
Kettering	15	3	6
Leafield	20	0	0
Leeds	0	10	0
Leeds, South-parade	9	17	6
Leicester, Harvey-lane	1	0	6
Leith	5	1	0
Letterston	1	5	0
Leslie	2	1	0
Lewes	0	5	0
Liverpool, Toxteth-pk.	4	13	1
Liverpool, Hall-lane	5	0	0
Liverpool, Myrtle-st.	4	0	0
Liverpool, Fabins Ch.	2	8	6
Liverpool, Walnut-st.	7	0	0
Liverpool, Richmond Ch.	9	5	9
Llanelly, Bethany	1	0	0
Llanelly, Zion	7	0	0
Llanelly	1	1	0
Llanelly, Bethel	2	10	0
Llanfaethu	0	15	0
Llangloffan	2	0	0
Llangyndeyrn	0	11	0
Llangynidr	0	4	0
Llangyndyrn	1	5	0
Llanvenarth	3	6	6
Llanvihangel	1	1	0
Llwydcoed	0	14	0
Llwynypia, Nant Bran, Jerusalem	4	0	0
Login	2	9	6
Long Buckby	1	16	6
Longhope	1	0	6
Lord's Hill	0	13	6
Lower Largo	1	5	0
Maesyberlian	1	1	8
Maidenhead	0	18	0
Malvern	0	17	0
Manchester, Coupland-street	8	9	9
Manchester	11	5	5
Manchester, Union Ch. S. Sch.	2	10	8
Marcham	0	6	0
Merthyr, High-st.	1	0	0
Middleton-in-Teesdale	0	7	6
Milford Haven	3	0	0
Nantyglo	0	5	0
Newbridge, Mon., Eng. Ch.	3	6	9
Newbold	0	5	6
Newcastle, St. James's Cong. Ch.	26	2	8
Newcastle, Westgate-road	7	2	6
Newcastle	0	7	11
Newport	1	16	0
Newton, Pem.	1	0	0
Northampton, Cole-st.	11	15	1
Nottingham, Derby-rd.	0	14	0
Norwich, St. Clement's	4	0	0
Oldham, Manchester-st.	3	7	6
Oxford, New-road	5	10	0
Pembroke	3	10	0
Pembroke Dock, Bethany	3	0	0
Peterboro', Queen-st.	14	4	0
Peterboro'	0	17	6
Philipstown	0	5	0
Pitlochry	3	1	0
Plymouth, George-st.	0	10	0
Plymouth, Mutley (addl.)	0	2	0
Pontypool, Crane-st.	1	1	7
Preston, Pole-st	0	10	0
Princes Risboro', S. Sch.	1	0	0
Quainton	1	0	0
Quornden	0	9	0
Ramsgate, Ellington Ch.	0	11	6
Rayleigh	0	12	6
Reading, Wycliffe Ch.	2	2	0
Redditch	0	3	0
Redhill	0	10	0
Reedham	1	1	6
Rhydfelin, Bethlehem	2	10	0
Ringstead	1	15	8
Rochdale, Berean S. Sch.	0	7	6
Roscommon	0	2	6
Sandy Hill	1	9	0
Sheffield, Y.M.B.C.	0	9	0
Sheffield, Townhend-st.	1	15	0
Shortwood	1	0	0
Shrewton	1	0	0
Sittingbourne	3	0	0
Southampton	1	10	0
Southsea	0	5	0
Southend	0	5	0
South Shields	1	11	0
South Shields, Westoe-lane	2	12	6
Stalham	8	5	0
Star	0	10	0
St. Andrew's	1	0	0
Stirling S. Sch.	0	3	6
Stony Stratford	0	2	6
Stradbroke	0	10	0
Stratford	0	11	0
Stratford-on-Avon	2	16	0
Sunderland, Bethesda	2	0	6
Sutton-in-Craven	4	15	2
Swaffham	2	0	0
Swansea, Bethany, West Cross	0	12	0
Swindon	0	5	0
Swyddfynnon	0	10	3
Taunton, Silver-street	5	0	0
Todmorden	1	0	0
Tonbridge	0	15	0
Torquay	0	3	0
Torquay	0	16	0
Totnes	1	2	7
Tredegar, Siloh	1	0	7
Treorky	0	7	6
Trowbridge, Back-street	20	5	6
Treuddyn, Berea	0	5	1
Twyngwyn S. Sch.	0	11	0
Upton-on-Severn	0	9	0
Walton, Suffolk	0	10	0
Warwick	0	15	0
Westbourne	2	16	1
West Haddon	1	4	0
Weston-by-Weedon	0	5	0
Weston-super-Mare	14	2	6
Weymouth	0	10	6
Wincanton	13	14	3
Woodstock	1	5	6
Worcester	0	7	0
Worthing	0	4	0
Yatton Keynell	0	12	0
Ynyshir	0	5	0
Ystalfera	2	2	1

TO SUBSCRIBERS.

It is requested that all remittances of contributions be sent to ALFRED HENRY BAYNES, *Secretary, Mission House,* 19, *Furnival Street, E.C., and payable to his order; also that if any portion of the gifts is designed for a specific object, full particulars of the place and purpose may be given. Cheques should be crossed* MESSRS. BARCLAY, BEVAN, TRITTON, & CO., *and Post-office Orders made payable at the General Post Office.*

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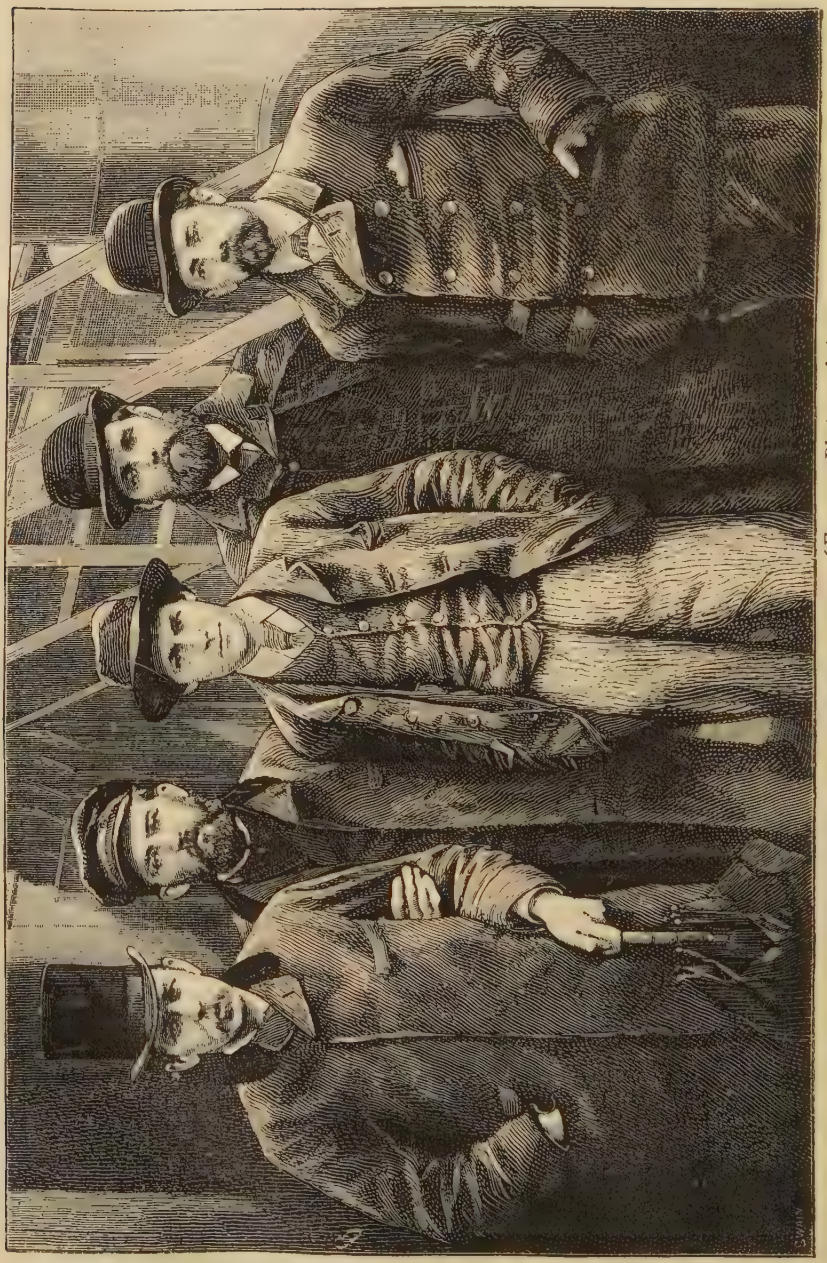


A GROUP OF CONGO MISSIONARIES.—*(From a Photograph.)*

THE MISSIONARY HERALD

OF THE

Baptist Missionary Society.

Congo Mission Debt Appeal.

SINCE the issue of last month's MISSIONARY HERALD, we have received the following welcome contributions in aid of the liquidation of the Congo Mission Debt, for which we are most grateful:—

Hampstead—			
Mr. C. E. Webb	£50	0	0
Episcopalian	10	0	0
Mr. Southwell	10	0	0
Mr. Woodall	10	0	0
Smaller sums	10	18	8
Southsea, per Rev. T. P. Williams	14	5	6
Bristol	11	2	0
Northampton, per Mr. R. Brice	13	0	0
A Friend	50	0	0
Do.	10	0	0
Rev. T. G. Rooke, LL.B	10	0	0
"In Memory" of one who died in Africa	10	0	0
Mrs. Kemp	£10	0	0
Miss Kemp	5	0	0
"Meg"	5	0	0
"Sympathy"	5	0	0
Mr. J. Jenkins	5	0	0
Mr. S. Hubbard	5	0	0
Mr. J. Hamilton	5	0	0
Mr. G. F. Satchell	5	0	0
"J. S."	9	0	0
Mr. Frank Smith	5	0	0
Mr. J. H. Pontifex	5	0	0
Mr. J. W. Scholefield	5	0	0
Smaller sums	44	4	2
	£322	10	4

The balance of Debt now stands at

£1,121 8s. 2d.

Once again we earnestly appeal to churches and friends who have not as yet responded to clear away this burden by prompt and generous gifts.

China Famine Relief Fund.

WE are thankful to report the receipt of the following telegram from the Rev. A. G. Jones, our senior missionary in Shantung :—

"FAMINE FUNDS SUFFICIENT."

In addition to **£4,000** already telegraphed to China, the result of the appeal in the MISSIONARY HERALD, our brethren have received generous assistance from the Shanghai Committee representing the Lord Mayor's Fund.

The Rev. R. C. Forsyth, writing from Tsing Chu Fu, under date of April 12th, says :—

"Our enrolment in this province of Shantung will reach 200,000 people.

"The friends and brethren in Shansi have sent us a handsome donation of £600, and promise more.

"It has been really wonderful how the hearts of the people everywhere have been stirred to help in this noble cause. We are, indeed, most devoutly thankful for these most cheering tokens of sympathy, help, and brotherhood."

The Rev. C. Spurgeon Medhurst, of Tsing Chu Fu, at present in England, seeking restoration to health, writes :—

"DEAR MR. BAYNES,—If the readers of the HERALD are not wearied by the sad details of the famine in China, they will be interested in the following extracts from letters I received by the last mail, showing that frost and flood have added to the unspeakable horrors of the famine proper. Our brethren have been relieving nearly two hundred thousand starving people a day. The famine is now probably at an end; but there will be a large amount of acute poverty and suffering for a long time to come. I would commend my colleagues and the afflicted people among whom they live to the special prayers of the churches at this trying and important juncture in the history of the China Mission.

"Yours faithfully,

"C. SPURGEON MEDHURST.

"Cardiff, June 11th, 1889."

Mr. Harmon writes from Chi Nan Foo :—

"When I tell you that during a cold spell which lasted five days eighty-five people died of cold and starvation in a single village, that the people were busy pulling down their houses to obtain fuel for sale, that many places are half empty, and that you can walk through whole streets without meeting any one, so many having died, emigrated, or gone into the fields to dig up roots of grass for food; when I tell you that a strong north wind carried the sea water from Yang Chia Kon Tzu inland a distance of forty li, flooding the country, and leaving it a sheet of water; that many children were drowned, and grown-up persons frozen—then I think you may form some idea of the accumulated miseries from which the people are suffering.

The land groans. Brother Jones, I hear, sends terrible news also; and Whitewright no doubt will have a harrowing tale to tell.

"One thing I must say, and that is how deeply grateful and glad I am, and I believe we all are, at the noble response from England to our appeals. I am proud of the denomination, and heartily thank God for the spirit displayed by them towards the suffering thousands of their fellow-men in North China."

Mrs. Whitewright, who has joined her husband at Sui Chia Chi, where he is engaged in famine relief work, writes:—

"The distress here when I came was terrible. My heart felt as if it would break. Old men, women, and little children, with their poor, thin, starving faces, begging us to help them. We have enrolled up to 23,728 here, and in a day or so will have our full number of 27,400. This enrolling is very hard work. We have students helping us now. We could not possibly do it all ourselves. I have been out enrolling nearly every day, sometimes alone with a teacher, but most often with Mr. Whitewright. We have scarcely had a minute to spare. I am so very thankful to be here. Now the enrolling is done, I have a little more time. I go out in the evenings, and talk to any women whom I may meet, as they are picking up fuel or grass roots. They all say the same: 'If you had not come we should have died. You have saved us. We shall live now.' As I was enrolling, sometimes the poor, wretched people made my heart ache, and I felt if I stayed any longer listening to their tale of misery I should break down before them. God has been very good to send us so much money to help these people. We trust much good will result from this. We hope to carry the people on to the 1st of June."

A Group of Congo Missionaries.

(See Frontispiece.)

MR. THOMAS HORTON, of Park Crescent, Torquay, has been so kind as to send us a photograph, which we have had engraved, of the last party of Congo missionaries—viz., Mr. Percy Comber, Mr. A. E. Scrivener, Mr. H. White, Mr. G. Cameron, and Mr. W. L. Forfeitt. Mr. Horton writes:—

"I took the photograph on board the *Norham Castle*, at Dartmouth, in pouring rain, or it would have been better done.

"If it will be any benefit to the Mission I shall be glad to supply copies of this photograph at one shilling and sixpence each and postage, and all the proceeds will be given to the Society."

We are very grateful to Mr. Horton for this generous offer, and we doubt not many of our readers will desire to secure copies for themselves.

We hope that, ere this, all these brethren have safely reached the land they so much love, and for the benefit of which they have devoted their lives to missionary work.

THE LATE REV. SAMUEL SILVEY.—(*From a Photograph.*)

The Congo Mission.

DEATH OF THE REV. SAMUEL SILVEY, OF STANLEY POOL.

THE following letter from Mrs. Ingham, wife of the Rev. W. Ingham, one of the Congo missionaries of the American Baptist Missionary Society, has been received by the Committee with feelings of the deepest sympathy and sorrow :—

"S.s. *Thome*, off St. Thome Island,
"25th April.

"I am on my return voyage to the Congo, and within two days' sail of my destination. We have met the homeward-bound steamer *Portugal*, and have heard very sad news. Mr. Silvey had taken his homeward passage in her, evidently on account of ill-health. He had with him two Congo boys—Ntoni and Mwema. He saw a doctor at Kabinda, who said that with good food he would probably be well in a few days. The doctor gave him eggs and Madeira wine. However, about 8 p.m. of the same day (April 23rd), he complained greatly of the motion of the steamer, and went below to his cabin, which he shared with two Portuguese gentlemen. He came up at 10 p.m. to look after

his boys, and again at 12 and 4 a.m. He was seen by the engineer sitting on the deck. Shortly after that he was taken seriously ill with fever—doubtless a relapse—and after two hours of unconsciousness breathed his last.

"I cannot express the deep sympathy which we feel for you, dear Mr. Baynes, and all his loved ones left. We can only pray for you all. May God comfort you.

"The boys are very thankful to go back to Congo, and as they both know me, they are quite happy in their minds, though very sad about Mr. Silvey."

Mr. Silvey, when he left the Upper Congo, was in considerably improved health, for Miss Silvey, his sister, writing under date of Stanley Pool, March 25th, says:—

"You will be pleased to hear I am in grand health, and my brother very much better. He hopes to commence his journey down country to-morrow."

Mr. Smart, of Madeira, states, in a letter to Mr. Baynes, that, from the engineer of the Mail steamship *Portugal*, he found that Mr. Silvey suffered from almost incessant sea-sickness, which he appeared perfectly powerless to overcome, and which resulted in alarming exhaustion and weakness.

By the death of Mr. Silvey the Mission loses a most devoted missionary, ever faithful—in little as well as in much, wholly consecrated to his work, trusted and esteemed by all his colleagues, and beloved and confided in by the native peoples of the Congo region.

We desire to commend to the sympathy and prayers of our readers the bereaved family, and very especially Mr. Silvey's sister, at present stationed at Bolobo, on the Upper Congo River.

The following sketch of Mr. Silvey is written by his former pastor, the Rev. T. H. Holyoak, of Moss Side, Manchester:—

"SKETCH OF THE LATE MR. SILVEY.

"MY DEAR MR. BAYNES,—In compliance with your request I attempt, though with a sad heart, to write a few memorial words respecting our friend Samuel Silvey. Trying as the task must be, it is in some important aspects quite an easy one. The incidents of those earlier days of which you desire to be informed, the antecedents and beginnings of that brief missionary course which so pathetically came to a close, just as he turned his face homeward and friends were on the outlook for him some two months ago, like that course itself, are of the simplest and plainest kind. If, however, in his character and life, as is the case with not a few of the truest and worthiest type, there is little of commanding or general interest, little which claims to be put on record, that little is very real.

"My acquaintance with Mr. Silvey commenced in the summer of 1878, when, after our return from Jamaica, I settled in Manchester as pastor of the church at Moss Side. In a little group of young men, the flower of the congregation,

I quickly recognised in him not only one of the most active, but one of the most useful and promising. He had joined the church, you will be interested to learn, in very early youth, while not yet fifteen years of age; for he was born at Belfast on March 21st, 1857, and was baptized by Mr. Chenery, who was then the minister, in December, 1872.

"We were brought at once into intimate connection, for he was, and had been from its formation in November, 1875, the secretary of the Juvenile Missionary Society, and among the various agencies at work in the church and the school this, of course, beyond others, engaged our heartiest sympathy and aid. He was in this capacity, by his promptness, his earnestness, his unwearied persistency, his joyous planning and painstaking, the most efficient and cheery helper I ever had; I might say—and as you know I am not without other happy experience such as enables one to make comparisons—the best secretary I have known. The method in operation was the one you commended to us with such pleasing results at 'Onslow'—the regular collection week by week of very small subscriptions; and the amount thus raised in the year previous to 1878 was something like £20. Quarter by quarter after this, by the fine spirit breathed into the work, by steady persevering effort, and by excellent management, in which the sympathy and co-operation of the devoted superintendent (Mr. T. M. N. Boughey) held a most influential place, the interest in the missionary cause and the contributions towards its support were constantly increased; and well do I recollect the exuberant triumph with which dear Sam brought to us, on the eve of his sailing for the Cameroons, what he called his 'Last Report,' which showed that there had been raised during the past year as much as £70. I had then ceased to be pastor of the church; but it is within my knowledge that this steady advance was maintained for some time, till more than £100 was raised within the year; and this, I cannot but think, was very largely due, not simply to the new interest called forth by his going out, but also to the inspiring example of his well-done work at home.

"In October, 1882, a paragraph appeared in the MISSIONARY HERALD stating that a school teacher was required for Victoria and Cameroons. Mr. Silvey's attention was drawn to this by his sister Cassie, who herself, brave girl! is now in Africa hard by the cannibal's fire. The Lord comfort her in her sorrow! The Lord bless her and keep her! He thought about it for a week or two, and then, moved by that hearty sympathy which, in regard to missionary matters, had so long existed between us, came to confer with me. I am sure you will not misunderstand me if I say that in my surprise, and considering the gravity of the step, I treated the matter with some reserve, and gave him no encouragement till I saw on what good and firm grounds his desire to offer himself reposed, and how strong that desire had become. Without entering into detail let me say in a word or two that after repeated conversations, of which at first only his sister had any knowledge—for he would not distress his parents with it till the thing was practically settled—he came in a while calmly and solemnly to the decision that if he might be accepted for it, he would give his life to missionary work. Very vividly do I remember the form the question assumed at last, and how in my study we agreed together that if a man might be given it to do, a short life, such as life in Africa almost inevitably must be, a very short life if it should be so, spent

there in work for the Saviour would be infinitely preferable to the most successful and prosperous course in any such secular employment in England, as that in which with brightening prospects he was then engaged.

"You know how, on his offering himself through you to the Committee, his proved abilities and acquirements as teacher in a Manchester Board School, with the unreserved recommendations of his pastor (Mr. Turner) and other friends, led to his being at once accepted to accompany Mr. Thomson, who was at that time in England, on his return to Victoria. They sailed from Liverpool on February 7th, 1883, and had so rough a passage in parts that the captain said that, though this was his sixty-third voyage, he had never met such weather in all his experience. Our friend went out in the spirit I have just referred to; for when, as he took leave of her, his mother gave troubled utterance to her not unnatural fears for him, he answered in words she treasures now: 'Well, mother; if I never come back, you can always think that I finished the work that God sent me to do.'

"Of his course at Victoria and Cameroons, as I understand what you wish me to do, it does not come in my way to speak; but I am sure I may say how great a pleasure it was to us all to find that he did his work so well; and especially that, in the trying time when Hickory and Bell towns were destroyed in the process of annexation by the Germans, he acted, in conjunction with his colleague, in these suddenly produced conditions of most unusual and great difficulty; as the Committee unanimously judged, and caused to be recorded, 'with rare discretion and prudence.'

"Immediately after these events the state of Mr. Silvey's health, which was greatly impaired by repeated attacks of fever, rendered a change imperative, and he returned to England, to be accepted after a time for service on the Congo. At this juncture the question was raised whether before a second time going out into the field he should seek fuller equipment by means of a short course at college. As you well remember, on the ground of the age he had reached, of the acquirements he already possessed, and the educating experience he had gained at Cameroons, this was settled in the negative. Rightly so, undoubtedly; for he was already fully furnished for one kind of missionary work, the very kind for which at the time the field was loudly crying out; while it is very questionable whether, all things being considered, he could have been more than scantily furnished for that particular kind of work for which a college course, or its equivalent, is indispensable. That he had no little success in his subsequent career all who have read the HERALD know; and we know, in this household, by letters received direct from him, with what earnest and continued prayerfulness he undertook at San Salvador that special effort to bring to decision those who by much previous instruction from dear Comber and others had become inclined towards the Saviour, which by the blessing of God so abundantly prospered; and most delightful are the latest tidings, that the boys most closely associated with him, like almost all the lads in his class in our Sunday-school, as he so joyfully wrote to you, 'have all given their hearts to Jesus.'

"And, now, before I close this letter, you will wish me in a sentence or two to give you my impressions of our brother's personal qualities, to indicate the kind of man which he appeared to me to be, if not the sort of missionary he

was adapted to become. In the first place, then, there was about him a kind of bluff simplicity, which to those who knew him well had no little attractiveness. He had, indeed, a child-like spirit, he loved children, and was loved by them. Alike in the day-school and Sunday-school at home, and, as many little things in his letters show, no less in Africa, both at Cameroons and different stations on the Congo, he won their confidence and affection. And no wonder, for he joined with all his heart both in their lessons and their play. To see him with them in their frolics was to see him a very child and beautiful; become such by his love for them. There was with this a certain brusqueness of manner which rendered him liable on first acquaintance to be a little misunderstood. If this were a defect, however, it was only on the surface of his nature, and probably was only the raw edge of that sterling truthfulness and integrity which by the common testimony of all who knew him intimately were the warp and woof of his character. On this point his father writes: 'He was one of the most conscientious persons I ever met; he would not in the least thing deviate from the truth, no matter what benefit it would give him;' and once when some reference was made to his letters, he replied with somewhat blunt but very characteristic phrase: 'I will never write anything home that I cannot stand by.' He had in him none of that romance which some people seem to think inseparable from a missionary; nor could he express himself, however deeply he felt, as some men can too easily. That he did feel very deeply the great realities of his work there is abundant evidence; and you, at any rate, who know what that work was, and the conditions under which it was done, will not think the less of him that, without saying much about his feelings, he kept quietly and firmly on at the things which his hand found to do. *He* was no cheap sentimentalist, frothing over with 'Oh's' and 'Ah's;' he was neither a talker nor a dreamer, nor on the other hand a seer, but emphatically a worker. He was a good and loving son—may I be permitted to say?—thoughtful for his parents, and helpful to them, as also to his brothers and sisters, with a kindness and delicacy I have only fully come to know since we learnt that we had lost him.

"I have tried to compress what I have written, or how much more might have been said! Let me add a closing word. I have been reading many of his letters, and have been much impressed with this, that those received from the Congo compared with those from the Cameroons reveal how our dear brother was growing and developing. He was evidently making, and had he been spared would have made, after his kind, a most valuable missionary. One little thing I have just come across touches me very tenderly. In the autumn of last year I received a letter from him, from Lukungu, across which was written as a postscript, 'August 3rd, Whitley died here this morning.' The day before, with the shadow of this impending, he had written: '*How sad for his poor father and mother, who are expecting him home by the steamer that carries this letter!*' And the other day this was the sad lot of his own father and mother. And sad indeed it is! But not wholly sad. They are sustained by the sympathy of friends, and by 'the everlasting arms.' They know that their beloved son has not laid down his life in vain, that he knew both the calm joy of sowing and the high rapture of reaping, and that now he rests from his labours and his works do follow him.

"And it is sad for you, my dear friend. I know how you feel these repeated losses. But we must not despair, we must not doubt. You are doing right, you are doing well. Many a young man besides our brother has gone forth from this city into the deadly climates of the earth, and so long as it has been for trade and commerce, so long as it has been likely to pay, no one has said a word against it, though many of them have gone—as my wife's brother, did to this very Africa—never to return. And are men who approve of such things to have 'indignation,' and speak of 'waste,' when a man lays down his life not in striving to enrich himself, but in seeking to save others? It may be so, but there is a juster and higher Judge who will call it 'a good—*a beautiful*—deed.' The life men spend for themselves is wasted, the life sacrificed to Christ is saved and immortalised. Nothing is wasted that is given to Him, and nothing is too precious to give Him, for 'He loved us, and gave Himself for us.'

"I am, my dear friend, sincerely yours,

"T. H. HOLYOAK.

"Manchester, 27, Greame Street, Alexandra Park,
"June 18th, 1889."

A LETTER FROM THE REV. JAS. A. CLARK.

MR. JAS. A. CLARK, late of Folkestone, writing from Stanley Pool under date of March 25th, reports:—

"My long land journey is now over, and I seem to have come very nearly to my destination, for although there are some three hundred miles between here and Lukolela, that does not seem far since the *Peace* travels that distance in about a week. You will remember that when I wrote last, Mr. Roger and I were just about to start for up country. We left Underhill on the 4th of the present month, and had a pleasant journey to Wathen, which we reached on the 14th, and where we were cordially welcomed by brethren Bentley and Oram, whom we were glad to find well. As had been arranged, brother Roger remained there, and I came on after spending a few days with them. These days included a Sunday, on the morning of which I went with two of the other brethren to a neighbouring village, where we had a good service. Another village was visited in the afternoon. In the evening we had the privilege of sitting down together at the Lord's Table, the fact of a church having been so recently formed there giving the service additional interest.

"Next day I resumed my journey, and had a very enjoyable march, arriving here on Friday afternoon. I need scarcely say I received a right hearty welcome from all. Mr. Silvey is recovering from a very obstinate fever. He hopes to start on his way home on Tuesday, and will probably travel down river in the company of Mr. Greshoff, of the Dutch House. His departure will involve my staying here for a time with Mr. Brown, instead of proceeding up river to Lukolela at once to set Mr. Harrison free for the *Peace*, as was intended. But as one man must not be left alone, it will be necessary for me to stay till reinforcements come out.

"Yesterday I had the great privilege of witnessing the baptism of two boys—Simbi and Mwema—who have been under Mr. Silvey's instruction. The service,

which was held about eight o'clock in the morning, was very impressive. Besides all the children, most of the men employed on the station were present. Mr. Brown, who conducted the service, explained the meaning of the ceremony ; and after a hymn and prayer, the candidates followed him into the water, and, in obedience to the Lord's command, were immersed in the name of Father, Son, and Holy Ghost. All our hearts were filled with gladness, and we gave praise unto Him who, we believe, has called these two dear lads into His Kingdom. Our only regret was that Mr. Silvey, through whose instrumentality they have been led to decide for Christ, was not well enough to be present with us at the water's side. In the afternoon, however, he was able to meet them and us around the Table of the Lord, where we spent a very hallowed season, specially commending to our Heavenly Father those who had so recently put on Christ in baptism.

"You have probably heard from Mr. Grenfell, Miss Butcher, or Miss Silvey about the five so recently baptized at Bolobo. It must be as much a joy to you and all the friends of the Mission at home as to us here to know that the Lord is thus blessing the work all along the line. Surely these are the droppings of the shower which He is about to pour upon us soon."

Tipo Tib.

THE Rev. George Grenfell, by the last Congo Mail, sent home a photograph of the notorious Arab chief, Tipo Tib, taken recently at Stanley Falls, Central Africa, by a French officer who was travelling

TIPO TIB.—(*From a Photograph.*)

across Africa. We have had it engraved, as we are sure our friends will like to see it.

Sunday Morning Breakfast Table Collections.

WE have received the following letter from Mr. Benjamin Watkins, of Sidcup, and ask for it the practical consideration of our readers:—

"DEAR SIR,—You kindly inserted in the June number of the HERALD a memorandum from me on the use of the collecting boxes at the Sunday morning breakfast table as a means of augmenting the funds of the Baptist Missionary Society, and in a later number the use of boxes on the Lord's-day morning was embodied in the general scheme for increasing the Society's income. I do not know to what extent this plan has been adopted, but as the financial year is commencing, it presents a fitting occasion for again referring to it; and as the question of money is still to the front, it is most desirable that every legitimate means should be used in order that the Society may be in a position to meet the ever multiplying calls that will in the future be made upon it in extending the sphere for that 'government,' the 'increase of which there shall be no end,' and that 'kingdom' which is to 'stand for ever.'

"The plan now advocated is within the reach of all, and I would most urgently plead that every family in connection with the Church of Christ, and into whose circle this appeal may come, would at once, with the commencement of the financial year, start a Sunday morning collecting box.

"A few weeks ago, while spending the Lord's-day at a friend's house, I was much pleased to see on the breakfast table three collecting boxes. There was no need to invite contributions; the boxes uttered by their silent appeal the cry, 'Come over and help us,' of the armies of workers thus represented. In this way would help and prayer be called forth week by week, and sympathy created with the work which is the Church's great legacy.

"There is one thing in this method of collecting that commends it—viz., its continuity. Most gifts are yearly. The subscription, the meeting and sermon with their collections, and the interest thus elicited is apt to pass away, and for this reason the box will be most helpful, especially to the younger members of the family. It is apparent to all that the Church must in the future largely increase its gifts, in order that the enterprise it has embarked in may be prosecuted with the zeal which the work should inspire. It has received opportunities (open doors), consecrated lives, much learning and prodigious wealth, but it has not given as freely as it has received. It was stated in a short notice of mission work in a daily paper, the authority being quoted, that one shilling per head of membership represented the sum raised annually for foreign missions. On the table, as I write, there are year-books of three churches, and the amounts raised during the year for foreign missions are as follows (the total of the income for the Church's work from all sources is given for comparison):—The first contributes £25 out of £737; the second, £13 out of £499; and the third, raising £440, gives £30. These figures do not indicate an enthusiasm proportionate to the magnitude of the work, nor to its glorious issue, 'the earth filled with the knowledge of the glory of the Lord.'

"I am very strongly impressed with the fact that foreign mission work is the

Church's great business to-day. England has the Gospel; the Bible and the knowledge of the way of salvation are within the reach of all; but it is not so with our brothers in humanity in heathen lands. They have not the means of knowing Jesus Christ, and but few are sent to tell them, and the Church is withholding from them the bread of life for which they are perishing.

"And may not the want of success attending the preaching of the Gospel at home, so often complained of, be in great measure accounted for by the comparative indifference of the Church, as indicated by its gifts, to the great commission—'Go ye, therefore, and make disciples of all nations' (R.V.), or, as it stands in St. Mark's Gospel, 'Go ye into all the world and preach the Gospel to the whole creation,' agencies being indefinitely multiplied at home, whilst the world (the field) in many parts has not yet been entered; and the prophetic utterance is true—'Ye have sown much, but bring in little.' And why? Because of 'Mine house that is waste.' For is not the Church, of which it is predicted that 'al nations shall flow unto it,' and into which, with its head, it is God's purpose to 'gather together in one all things in Christ, both which are in heaven and which are on earth,' the true house of God? The emphatic word of Jesus Christ Himself and of John the disciple, 'whom Jesus loved,' is the world; for whils historically the disciples are designated a 'little flock,' yet our Lord said, 'It is your Father's good pleasure to give you the kingdom'; and we read, 'The kingdom and dominion and the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High.' It is the 'sin of the *world*' 'He beareth away'; 'He is the light of the *world*'; 'God so loved the *world* that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life'; 'God sent not His Son into the *world* to condemn the *world*, but that the *world* through Him might be saved'; 'And the bread which I will give is My flesh, which I will give for the life of the *world*'; 'He is the propitiation for the sins of the *world*.' There have been revivals and times of expansion, but nothing will satisfy Divine love but the restitution of all things, and the Gospel is the only weapon in the Church's hands which the Lord the Spirit can use for its accomplishment; and it is as the Church is in sympathy with its Lord and Head, embracing in the arms of its faith the whole world, and gives in the same spirit of liberality for foreign as for home work, and in the proportion that the whole bears to its parts, and instead of spending its greater energy on a small portion of the field, brings within its loving ministries the entire world, that we may expect 'God to open the windows of heaven, and pour out a blessing that there shall not be room enough to receive it.' For the most of us giving is all we can do; it is the one talent which all possess—'the two mites' which make a farthing count. Let the Church show its zeal by its gifts of money, hard-earned, carefully invested, and rightly prized, carrying with it social position and influence, remembering it is written, 'The silver is mine and the gold is mine, saith the Lord of hosts.' And in writing thus, the princely gifts which adorn the Church are not overlooked, but it is the co-operation of all which is pleaded for, and those gifts which the box is so well fitted to gather up.

"The missionary box may be compared to the pipes in the inimitable picture of the lamp and the olive trees of the Prophet Zechariah. There must be a channel to convey the grace, and the result is assured, for there are 'those seven.'

Zerubbabel, with the plummet, seemed contemptible in the eyes of the adversaries; the day of small things may not be despised. The Temple was built; appropriate means were employed; in like manner the spiritual temple shall be raised, though the work of evangelising the world may call forth the exclamation, 'O great mountain, yet thou shalt become a plain.' Let the collecting box do its part, and 'He shall bring forth the headstone with shoutings, crying, Grace, grace, unto it.'—I am, yours truly,

"BENJ. WATKINS.

"A. H. Baynes, Esq."

Francis Steane, of the Congo.

FRANCIS STEANE, of the Congo Mission steamer *Peace*, has been under the teaching of the Rev. George Grenfell, at Stanley Pool, on board the steamship *Peace*.

FRANCIS STEANE.
(*From a Photograph by Mr. Grenfell.*)

Mr. Grenfell, in a letter to John Player, Esq., of Birmingham, sends a photograph of Francis Steane, which, by the kindness of Mr. Player, we have had engraved for the MISSIONARY HERALD.

Mr. Grenfell writes:—

"The enclosed photograph of Francis Steane will, I think, help to make our coming engineer more of a reality to you. He came first under my care more than ten years ago at Victoria, and would have followed me to Congo but that his mother was afraid to let her little lad 'go amongst cannibals.' Then Francis Steane passed under the care of our Rev. J. J. Fuller at Cameroons, made good progress at school, and became a most thoroughly sincere and earnest Christian.

"When I came down the coast in 1887 he joined me, and came on to the Congo to learn what we could teach him of steamboat engineering. He has just had a spell at boiler rivetting, and has to-day (January 24th, 1889) just finished the one hundred rivets and the chopping and caulking needed to complete the boilers.

"Francis has done his work well, and promises to be a most useful man."

Missionary Notes from India.

SERAMPORE.

THE Rev. T. R. Edwards writes :—

"The chief item of news we have to send you from Serampore is with regard to our visit to the mela at Tarokeshor. It was held from the 6th to the 14th inst. There were many thousands of pilgrims present, and the usual scenes we witnessed on former occasions were repeated this year.

"At no other place have I seen so much infatuation. One of the debasing rites these deluded creatures delight in performing is to bathe in a tank about a quarter of a mile from the temple, and then from the water's edge measure the road to the temple with their bodies. But some make their weary way in this manner from much longer distances, and long before they arrive there, they are almost too fatigued to lift themselves.

"We heard of one woman who commenced this pilgrimage from Bali, about fifty miles from Tarokeshor. Whether she ever reached the place or not we do not know, but by the time she reached Serampore she was so ill and weak that she could hardly proceed. Another, a man, we saw in the streets here in the same plight who had come some unknown distance. How these two could ever reach Tarokeshor we cannot conceive. The Brahmins of this country are cruel and inhuman to allow this state of things to continue. Why does not the enlightened Hindu community protest against such outrageous practices ?

"Then another inconceivable thing to me is how thousands of people can flock to what they consider a holy place which is owned and presided over by a man who is known to be immoral and wicked. Once he was transported, and since his return also he was suspected of having committed great crimes. The people know all about this, and have immortalised his misdeeds in popular songs which they sing on these occasions. They also have pictures of him for sale representing him in the very act of committing the crime for which he was transported, and also at work as a convict. And yet, notwithstanding these facts, thousands and tens of thousands of natives flock to the temple presided over by him, and consider it an act of great merit to make presents to the stone idol through him and receive his blessing! What a painfully convincing proof this is that religion in this country is utterly divorced from morality and righteousness !

"A very popular belief with regard to this stone god is that it has power to heal all manner of *internal* sicknesses and diseases. I have advisedly put in the word 'internal,' because the people say that it is beneath the god to cure any visible disease or heal any broken member.

"Many instances were related to me of some supposed internal complaints having been cured, but not one in which visible diseases had been healed; and when I remarked that a few instances of the latter would prove that the god had power to perform the former, I was told that to cure a broken member or heal a wound were beneath the notice of the god. In regard to the cases of healing reported, it goes without saying that, if genuine, they must have other causes than the blessing of this mohunt or the influence of the god. I have no doubt the change of air, strict fasting, rest from labour, have done many good.

And it is possible that the strong faith of others acts beneficially upon them irrespective of the supposed benign influence of the god. But of course this stone gets all the credit of cases of healing so brought about, and it is almost impossible to persuade the people to the contrary.

"During the whole of the time preaching was carried on. At times, lewd fellows of the baser sort gave us much annoyance by standing in front of us and drowning our voices with roars of noise, also dancing wildly and waving branches in the air. But numbers of the simple country people heard us gladly."

BARISAL.

The Rev. John G. Kerry reports:—

"I am glad to report the taking of a suitable piece of land at Perozepur, nicely situated for mission work. This business occasioned a good deal of running backwards and forwards. I was fortunate, however, in having a Bengali house, in which to stay while negotiations were proceeding.

"After three weeks of much anxiety and trouble the business was accomplished, and on the 18th instant the moneys were paid and the papers registered.

"During the past month our hall work has been going on very encouragingly. Very fair audiences have gathered to listen. For three evenings a band of Christian singers from Khoolna rendered us much assistance in the choral portion of our service. Great crowds gathered to hear, and many a good opportunity was given for speaking of the great love of our Heavenly Father as shown in Jesus Christ.

"On Saturday we were visited by a very severe storm. The smaller mission house seems to have been in the centre of it, for we alone have suffered. The west and portions of the north and south verandah roofs have been carried away, and two bath rooms—mat walls—situated in the north verandah are a total wreck.

"Our native brethren have been suffering from sickness and fever. At one time every house in the larger parah had some of its occupants down with fever of malarial or typhoid type. We are thankful to say that most of the cases have recovered; but two of our brethren have to mourn the loss of their wives. On the 6th instant Pryokumar's wife passed away, and now to-day we have had to place the remains of the wife of our aged brother John Sarkar in their last resting-place. The saddest part of this last sorrow is that John is away from home, and has no knowledge as yet of his loss. May I ask your prayers for him that he may be sustained under his great affliction?"

BANKIPORE.

The Rev. John Stubbs writes:—

"Just before the 'Holi' this last month we had 153 in attendance at our Sunday-school, the highest number we have yet recorded. Would that all might be enclosed in the Gospel net, as the same number of fishes were taken in Peter's net when the Lord helped him! This is what we want, more of the power of the arm of the Lord. We know He could just as easily draw to

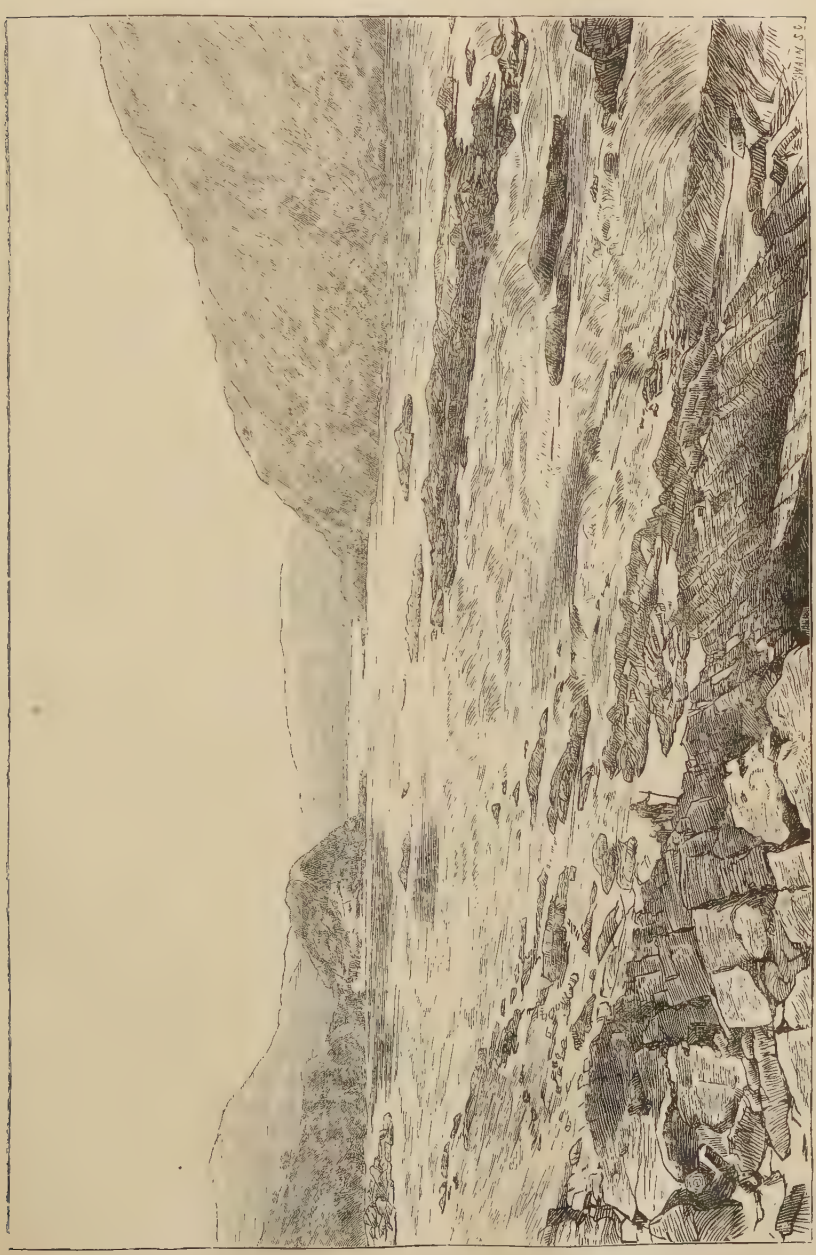
Himself this number of children as cause that number of fishes to be drawn to land. Oh, why does He not? Often we say, 'We have toiled a long time and taken nothing;' for, though many are outwardly greatly changed, we are not sure of one soul being truly converted. How our hearts long for this I cannot express. We find that immersion is a cross here as well as in England. A superior old woman, an ayah, used to attend our Sunday afternoon service very regularly. She had been, so she said, a Christian for many years. One afternoon my wife spoke to her very plainly on the privilege and duty of confessing her faith, and, as she did not seem to think it very important, gave her a gospel and marked the commands of Jesus on confession for her to read. But alas! she gave up coming to the service instead of joining us. She lives with people who attend the 'Church,' and, I expect, feared to offend them. I can readily understand how the Salvation Army missionaries, ignoring baptism and the Lord's Supper, find it very easy to swell their numbers. But 'Ye must be born again,' and 'He that believeth and is baptized shall be saved,' are abiding truths, the same in all places. And obedience to them is the result of the work of the Holy Spirit. Without His quickening power there can only be wood, hay, stubble, but with it I believe it matters little whether the preacher be married or unmarried, half naked or properly dressed, living in a good house or in a mud hut. The excellency of the power must be of God, and in the light of recent criticisms it is comforting to remember that He has often shown His power in greatly blessing the work of those who have lived simple consecrated lives, and never followed the wild extremes of Jesuits or Christian faqirs.

"For the information of brethren who have had fellowship in prayer in the furtherance of the Gospel in this district, I may mention that as long as the weather was cold enough I kept up the village work. On Monday last I began the city work again, and was followed home by two young Mohammedans, one of whom says he wishes to be a Christian. He met me with the remark, 'I wish you to convert me to Christianity.' As this work, Mr. Caine's letter notwithstanding, is beyond my power, I could only tell him of the truth that saves. He is coming again to hear more, and, as he seems earnest beyond many I have met with, I shall be grateful for prayer on his behalf. I have been greatly delighted with the number of gospels sold after preaching. Our sales in every place are greater than in the same places last year."

The Yelala Cataracts, Congo River.

THE readers of the MISSIONARY HERALD will remember that these cataracts are the first of a series of some thirty-two, which render navigation between Underhill and Stanley Pool an utter impossibility. The photograph from which the illustration was copied was taken at low water; but when the river is high, and the water rushes with terrific fury through some of the narrow gorges, the scene is much wilder, and nothing but being there oneself, hearing the roar and seeing the rush of the waters, can give any true idea of its grandeur.

PERCY COMBER.



THE YELALA CATARACTS, CONGO RIVER.—(*From a Photograph.*)

Evangelistic Work in the Agra District.

THE Rev. Daniel Jones writes from Agra as follows:—

"Agra, March 11th, 1889.

"MY DEAR MR. BAYNES,—The hot weather is just now making itself felt. How we, who have to *exist* through months of it, wish that some good people who come here during the lovely cold weather would continue with us for just six or seven months longer. What a different tale they would have to tell! Well, we praise God for health and strength and a heart to work. A very thorough work has been done in our district this last cold season; between 250 and 300 villages have been visited, and Christ has been lifted up before the people. Many of these villages have been visited this season again and again upon a systematic plan. I only came in last Friday evening, and my experience, and that of my brethren, has been of large audiences night after night to listen to what we had to say. We have found the magic-lantern a great help.

"GOOD SEASONS.

"I have been now ten years in Agra, but never have I known such a season of blessed seed-sowing as we have had since last September. We have been to some villages where the people had no knowledge of any preacher of the Gospel having been before. I thank God and take courage at the remembrance of the *many* tokens we have had that the name and work of Christ is so widely known in our district. Many and many times were we cheered at hearing the children sing the hymns we had sung to them and taught them during previous visits. Brethren, I beseech you do not forget that it is not by might nor by power (nor by even new plans and methods), but by My Spirit, saith the Lord, that the work of conversion is to be accomplished. No one at home can long and desire for this more than we, who live and labour for it in the midst of much trial and such a want of sympathy on the part of the natives themselves. Pray for us that our heart fail us not. Prayer for the power, the sin-convicting power, of the Holy Spirit of God to come down upon this people is what we urge upon you.

"BISANIA.

"We had such a happy time at Bisania some time ago in planting a small church there. Hari Ram and his family now live here. Some years ago this good brother came out for Christ, and suffered much for Christ. He was the means of leading several to the Saviour whose names never appeared on any church roll. One bright convert, who was baptized in 1880, died triumphantly some time ago. After patient waiting and prayer the wife and two grown-up sons, both of whom give promise of being very good preachers, were baptized. In July last a thakeer, one of the leading men of the village at one time, was baptized, and is now suffering for his profession of faith. His wife and three sons are not content to cast in their lot with him. Here is a subject for prayer for friends at home—wife, aunt, and three sons—that they may all be saved.

"A few weeks ago my wife and little ones, and Miss Thomas, of the Zenana Mission, and myself, all went out to this village.

"MISSIONARIES' WIVES.

"The ladies did a good work among their poor benighted sisters. And I just mention it here, lest it might be forgotten, that the missionary's wife is not seldom the better missionary of the two. The wives of missionaries are not a hindrance, but a blessed help to all real missionary work in India. The day is coming when this will be more and more recognised. And the dear children did a share of the work: they helped to win over the children of the village. Never had the poor women seen any English women or English children. Then one afternoon, as the sun was about to set, we have such a delightful sight. We had not one thousand to baptize, but there was one—a Brahman—and the dear old man Hari Ram baptized him, and men, women, and children, in goodly numbers, had come to witness the ceremony. And we had such a nice time of preaching Christ to them all. It was worth coming all the way to India to see that sight, and to hear Ghan Sham testify, before them all, that Jesus had given His life for him—now he gave his life to Jesus. This dear brother will become a good worker in the Lord's vineyard, I believe. He is a very good singer, and already, in this way, works for Christ. He is suffering just now. His father and mother came over and abused our brother Hari Ram very much, but at length the father cooled down, and he has by this time stood up for his son, who is about forty years of age, but the mother and two brothers, the wife and children, are opposed to him, and they have turned him out. Jesus has heard that they turned him out. We know this, and we wish the friends who put these matters down in their books of remembrance to remember the family of Ghan Sham, that they may pray for them *all* to be saved.

"DEAR FRIENDS AT HOME,

"'According to your faith shall it be unto you.' Do not leave us to do it all. Have a share in this enterprise. We shall again and again present Christ. See to it, brethren, that you wait upon God for the Holy Spirit's quickening power. Then, and not till then, can **we** report to you that they have been converted.

"DANIEL JONES.

"A. H. Baynes, Esq."

The late Mr. Samuel Silvey and his Three Congo Boys.

THE last letter written by the late Mr. Silvey to Mr. Baynes is as follows:—

"Arthington Station,
"Stanley Pool,
"March 25th, 1889.

"MY DEAR MR. BAYNES,—I am sure you will rejoice with me that God has given me the desire of my heart. My three personal boys, Simbi, Mwema, and Ntoni, have all truly given their hearts to Jesus. Two of them, Simbi and Nwema, were baptized here yesterday by Mr. Brown. I was too unwell to do it myself, but was able to be present at the Communion service in the afternoon.

"Simbi is from the Madimba district, near San Salvador. He was one

of twins, but the brother, who was born at the same time, died. A witch palaver was held, and the nganga ngombo decided Simbi was the witch. He had caused his brother's death. The matter was allowed to lie over until Simbi was five years of age. A great palaver was called, and the people wished to put Simbi to death. His chief did not wish to lose the boy, and so paid a large sum as a ransom. Simbi became impressed during the San Salvador meetings. He has a very bad temper, and when it has hold of him, he used to lose control of himself. This has caused him to fall several times. For the last year, with the help of God, he has been able to keep it under control. We believe he has had a change of heart, and is truly following Jesus. Mr. Grenfell, Mr. Brown, Mr. Billington, and myself are satisfied as to his conversion.

MR. SILVEY'S THREE CONGO BOYS.—(*From a Photograph.*)

"Mwema is also from San Salvador, and has been with me full three years. His heart was touched at the San Salvador meetings, and his consistent Christian life since leaves no room to doubt. He had a bad leg recently, and went to Dr. Sim's hospital at Kintamo. A few days afterwards I saw the doctor, and told him we were sorry to give him the trouble of looking after Nwema. 'Why,' he said, 'I am glad to have him; he is an influence for good among my boys; he is always speaking to one or another of them. On Sunday evening I asked him to speak to the boys after prayers; he stood up and gave a splendid testimony. I have not a shadow of doubt Mwema is savingly converted.'

"Ntoni is at present visiting his home at San Salvador, and could not be baptized yesterday. He will be baptized as soon as convenient. Ntoni is a bright little fellow. Everybody loves Ntoni, and if I wished to part with him there would be no difficulty in finding someone to take him. Ntoni has been impressed for some time, and hung back a little; but I urged him to settle the matter once

for all, and I believe he has now given his heart to Jesus. When travelling on the road in the quiet of the night, I have seen Ntoni creep into a corner of the tent to pray. I asked Mr. Billington to talk with Ntoni. He, Mr. Billington, told me he was very pleased with Ntoni's answers; but he says, 'A little incident came under my notice the other day that speaks to me louder than words. Bafuka, my boy, was quarrelling with one of the Bateke boys in the boys' house. Ntoni tried to stop them, but the boys were too angry to listen. Ntoni took them both by the arms, and said, "Let us pray about it;" and down on the floor all the boys knelt, while Ntoni asked God to take away the angry spirit. There was no more quarrelling that day.' Nobody saw this, and Mr. Billington would never have known about it if his own boy had not told him.

"These boys are boys of many prayers and much personal effort. God has promised we shall reap if we faint not. To Him be all the honour and glory.

"You will be sorry to hear that I have had continued fever for the last twenty-one days. I am a little better to-day, and hope to start to-morrow on my way down country.

"With kindest regards,
"I remain,
"Yours sincerely,
"S. SILVEY.

"A. H. Baynes, Esq.

"P.S.—In the photo enclosed Simbi is in the centre of the picture, Mwema to the right, and Ntoni to the left, as you look at the picture."

Death of an Agra Native Christian.

ON Sunday morning, February 3rd, one of the pillars of our native church at Agra was removed by death. The good woman, Mrs. Harris by name, was truly a "mother in Israel." Such was the respect in which she was held, that at her funeral eighteen carriages were required to convey her friends and relatives to the cemetery. Her eldest son, sixty-six years of age, was among those who followed. Many of her grandchildren were also there. God has honoured greatly one who honoured Him. Many of her family have held, or are holding, good positions under Government. And better still, most of them, we trust, are disciples of the Lord Jesus Christ. The old lady, who, herself, spoke only in Hindustani, was never forgotten by her children, who had risen to good social positions. And though the claims of business led them to reside far away from the old home, their visits to it were very frequent, and their devotion to their old mother most Christ-like. Mrs. Harris had been ten years a widow at the time of her death. Her husband had been a devoted preacher of the Gospel in Agra. Both in her home and in the church of God this good woman was found faithful. At the native church she occupied a chair near the pulpit, and even then could only hear with the aid of an ear trumpet, yet she was constant in her attendance at the house of God. Now that she has gone from us, we can say as Jonathan said of David, "Thou shalt be missed, because thy seat shall be empty." To all our native Christians Mrs. Harris was a bright example. She was emphatically a woman of prayer, and we know not how much we owe to her earnest pleadings for the purity of the church and the spread of the Gospel. No member of the

church was more liberal in giving to its support. If sickness detained this good woman for several weeks from coming to the Lord's house, the money usually given on the first day of the week was carefully laid by to be presented at the first opportunity. During her last long and painful illness, Mrs. Harris exhibited great patience. In all things she desired conformity to the Lord's will. It was ever a means of grace to visit this Christian woman in her time of sickness. At times her pain was intense, yet she never murmured. Thinking that she might have displeased the Lord by wishing to die in her own house and among her friends, she asked to be removed to another, and that in everything His will might be done. Desiring to have a conscience void of offence, we felt that she often judged herself more hardly than her Lord would do. She longed to depart and be with Christ, which is far better, and at last the call came, and she was at rest. I have written somewhat fully of the life of this our dear sister in Christ because it is an example of what the grace of God can do for a native of this land. We are often asked what has been the result of seventy years of mission work in Agra. We are ourselves, also, often tempted to say we have spent our strength for nought. Yet surely the work has not been in vain, even though this was the only convert of the Mission.

Agria, N.W.P. "JAMES G. POTTER."

THE LATE REV. C. S. AND MRS. HOBSON.—(*From a Photograph.*)

A Very Sad Story from Ruatan.

THE following sad tidings have just reached us from the Rev. E. J Hewett, the Secretary of the Jamaica Baptist Missionary Society.

We give Mr. Hewett's letter in full, and we also have had engraved the most recent photographs of both Mr. and Mrs. C. S. Hobson, feeling sure they will have a special and painful interest.

Mr. Hewett writes :—

"Mount Carey, Anchovy P.O.,
"Jamaica, W.I.,
"April 30th, 1889.

"MY DEAR BROTHER,—I have to communicate to you one of the saddest events that has ever transpired in the history of our Mission—viz., the deliberate and coldblooded murder of our missionaries, Mr. and Mrs. C. S. Hobson, together with a little girl residing with them, in the Island of Ruatan on the night of the 8th of March. The diabolical deed was perpetrated by a man named Burrell, a discharged soldier from Belise and a native of Jamaica, who entered the house through a sash window at midnight.

"Mr. and Mrs. Hobson were leaving for Jamaica the next day, and this man Burrell had assisted them in the packing of their boxes. He professed great friendship for them, and took tea with them on the Thursday night, and on the Friday night the awful deed was done. The bodies of Mr. and Mrs. Hobson and the little girl were fearfully mutilated, their throats were cut from ear to ear, and Mr. Hobson's head was attached to his body only by the skin at the back of his neck. The murderer has confessed the deed and has been captured by the authorities.

"Mr. Hobson was a native of Jamaica, and was educated in our Calabar College, and has proved himself a devoted missionary and earnest Christian worker. Mrs. Hobson, also a native of Jamaica, was a person of singular force of character, and was a most earnest and energetic helper to her husband. We can bear the highest testimony to the Christian character and successful labours of our departed friends, who have met with such a tragic end. 'They now rest from their labours and their works do follow them.' When on a visit to Belise, British Honduras, in the fall of last year, in company with the Rev. W. Williams, as a deputation from our Society, it was my pleasure and privilege to see Mr. and Mrs. Hobson, and they spoke so cheerfully and hopefully of their work. Little did we or they know that their end was so near at hand. We cannot understand why such a melancholy event has been permitted, but we are comforted with the fact that our Heavenly Father 'doeth all things well,' and that which seems so dark and mysterious now will be made plain hereafter. 'What I do thou knowest not now, but thou shalt know hereafter.'

"We have not yet received full particulars of the case, but it is supposed that Burrell went with the purpose of robbing the house, as Mr. Hobson's watch and a sum of money have been found in his possession.

"We have sent letters of sympathy to the sorrow-stricken churches over which our brother presided, and have requested the Rev. Chas. Brown, our missionary in Belise, to go across to Ruatan in company with two of the officers of the Belise Church, and to furnish us with a full report of the sad circumstances as soon as possible.

"I need hardly ask for your prayers and the prayers of all God's people in these sad and depressing circumstances.

"Our God is still blessing the work of our Society, and in a mail or two I shall have pleasure in sending you one of our annual reports.

"With fraternal Christian greetings, I am, dear Mr. Baynes, yours sincerely,

"EDWARD JESSE HEWETT,
"Secretary J. B. M. Society.

"A. H. Baynes, Esq."

The Pastorate of Havelock Baptist Chapel, Agra, India.

THE Rev. Daniel Jones, of Agra, sends the following appeal for a pastor for the Havelock Baptist Church in Agra:—

"MY DEAR MR. BAYNES,—We fear that in enumerating so many qualifications as being desirable in the pastor for the above church, brethren at home have been hindered rather than helped. Permit me to say a few words to our brethren, through the HERALD, on this subject. First, we do not want an angel, or expect a perfect man.

"We ask for a single man, because we can at once guarantee the allowance of a single missionary. We should like a total abstainer, as there is much to be done among soldiers. There is really a good field for working for the Master in Agra. And we shall be prepared to help make any brother happy who may come among us as far as it lies in our power. I am sure the brethren, Wood and Jones, who were here were happy in their work among us, and can speak well of the co-operation of the missionaries. Any brother coming out can make his home with us at the mission house for as long as he may see fit.

"A brother *may* not necessarily have had two or three years' experience of a pastorate at home, and yet suit us admirably. We lay the matter before you again, and trust that it may be laid upon the heart of some good brother to come and labour for the Lord in this place, and if it can be arranged let him be sent out so as to reach Agra about the end of next October; it would be unwise to send him before that time now, considering the weather we are to experience. Praying for the blessing of the Master on you all,

"I am, yours sincerely,

"DANIEL JONES,

"Acting Pastor.

"A. H. Baynes, Esq."

Review.

THE DIVINE LEGATION OF PAUL THE APOSTLE. An Essay. By Edward B. Underhill, LL.D., Hon. Sec. of the Baptist Missionary Society. (Pp. 156.) London: Hodder & Stoughton. 1889.

IT is not often that the MISSIONARY HERALD turns reviewer. Its business is to record facts connected with the work of the Spirit of God in our churches and among the heathen; not to review books or even to discuss theological truth. But rules have exceptions; and a notice of this volume will justify itself, and that in two ways. First of all, it is a history of the work and call of the greatest human missionary the Church has ever known; and the details are closely connected with our modern missionary life. And further, it throws light on present questions which trouble many Christian workers in nearly all lands, and shows how to deal with them. Paul's life and experience and teaching are helpful for all who have to *spread* the Gospel, and no less helpful for those who have to *defend* it. They form at once a science of Divine

apologetics and a model of Christian work; while both are so closely connected that each helps the conclusions and deepens the impressions of the other. "God revealed His Son in me," says Paul; and so "Christ's love constrains me," and "We beseech men everywhere in Christ's stead—Be reconciled unto God." *How* he came to do it and *what* he sought to do are thus made manifest to all. The missionary and the Christian apologist may both learn lessons from his case; while readers will contribute with a deeper conviction that it is to the spread of the truth of God—His saving truth—that these contributions are given.

The method of the volume is to examine and explain all that Paul tells us of his conversion and work; how he was a "mad" persecutor and became a humble, loving convert; what revelations he received; what opposition he encountered; how he affirmed and re-affirmed his Divine legation and claimed apostolic authority; and how the Spirit attested his message and proved his claim by miracles and by the standing miracle—the renewal and holiness of those who believed. All this is shown, not from ecclesiastical history, or from traditions; not from epistles of questioned genuineness or date; but from what are admitted to be Paul's own writings. And unless he is a deceiver or beside himself, the conclusion cannot reasonably be questioned—that the Gospel he preaches is from God, and is to be believed. How all this is made clear must be gathered from the volume itself.

One practical lesson suggested by the essay is of great moment. If any Christian worker is troubled with doubts, and wishes to know what Scripture teaches on the Divine authority of the New Testament, unless on the meaning and extent of inspiration, let him examine all that Paul affirms on these questions—not that he might be above the other apostles, but that he might be *not a whit behind them*—and he will get clearer light. What prophets said of their messages, what our Lord said of His, and what Paul says of his—these are the standard passages which define what Divine authority is; and if Christian workers need the same "accent of conviction" which distinguished these teachers and desire like results, they must, under Divine teaching, reach the same certainty, and then *speak as they believe*.

It will be a pleasant thing to hear that this volume finds its way into the hands of Christian workers abroad and at home. Its spirit and teaching cannot fail to have blessed results. J. A.

Acknowledgments.

THE Committee gratefully acknowledge the receipt of the following useful gifts:—A communion service for the church at Nablous, Palestine, from Mr. J. Q. Preble, of New York; a parcel of clothing from Mrs. Benham, of Regent's Park, for Mrs. Wall, Rome; for the Zenana Mission, from Miss Mulling, of Devizes, a doll and Bible; and from Mrs. Moore, of Kennington, a parcel of handbags; books and toys from Mrs. Scudamore, of St. John's Wood, for Mrs. Bentley, Congo River; bale of calico from Sir Charles Wathen, of Bristol, for the Rev. H. J. Thomas, of Delhi; and twenty-four Stilton cheeses from Mr. J. T. Crosher, of Melton Mowbray, for various missionaries.

The Lord Loveth a Cheerful Giver.

WE are very grateful for the following welcome gifts:—viz., "A Friend, Witham," for an old silver watch; "Two Friends, Wincanton," for gold watch and bracelet, for China Famine Fund; Mrs. Wheeler, Westbury, per Rev. E. Johnson, for a small gold ring, for China Famine Fund; "A Friend," for engagement ring of a sister now in glory, for Congo Mission; "A Friend," for jewellery, "Of thine own have we given Thee," with the earnest prayer that the Lord of the harvest will send forth many more labourers into the Congo mission field; "A Widow," for an old silver coin, for the Congo Mission; "A Poor Sister," for a small fruit knife, for China Mission; "An Inmate of the Incurable Hospital," for a small silver chain, for the Congo Mission; and "A Governess," for a silver bracelet.

Most cordial thanks are also presented to the following generous donors for most welcome and specially timely help:—Mr. and Mrs. Edward Robinson, Bristol, £300; Messrs. Barnett, Bankers, £50; Jubilee Thankoffering, £50; Mrs. Kemp, Bank Side, for Congo, £30; Bagster Trust Fund, £30; Mr. R. C. Morgan, Editor of the *Christian*, £20; S. B., Worthing, for *Mr. Hall's work*, £15 15s.; Mr. W. Walker, £15; Rev. R. Coleman, Bournemouth, £12; Mr. G. Emery, £10; Mrs. Macdonald, for Congo, £10; Dr. Prosser James, £10; Rev. T. R. Edwards, £10; "From Scotland," per Rev. C. H. Spurgeon, £10.

Recent Intelligence.

MRS. W. HOLMAN BENTLEY writes from Funchal, Madeira, under date of 8th June:—"You will, I know, my dear Mr. Baynes, be glad to hear of the safe arrival here of Mrs. Moolenaar and myself on the way to the Congo. The voyage from Southampton has been a very favourable one. The boat rolled considerably, which caused me to suffer more from sea-sickness than I think I should otherwise have done, but the weather was all that one could wish for. We had a pleasant little gathering on Sunday evening round the piano to sing hymns. I only hope that our fellow-passengers on board the *Portugal* will be as courteous and polite as many of the second-class passengers were on the *Tartar*. The Sunday singing discovered to us two missionaries, Wesleyan, bound for Zululand, and there were about seven more good Christian brethren, with whom we had a few moments of pleasant conversation. I think we were mutual helps to each other, which certainly should be the case amongst the 'called to be saints,' children of *one* God and Father. We are enjoying our stay here at Madeira very much. Mr. and Mrs. Smart both do all they can to make it a pleasant visit. I am not sorry, though, that the *Portugal* is due to-morrow, for I much long for the end of the journey. I do not feel in my element here, with no special duties and no special work. In another three weeks' time I hope to be able to write to you from Banana."

WE are thankful to report the safe arrival in England of Mrs. Daniel Jones and Miss Thomas, of Agra, both being in poor health, and much needing rest and change at home.

THE following have been appointed as delegates to represent the Missionary Society at the forthcoming International Sunday School Convention—viz., the Treasurer, W. R. Rickett, Esq.; Dr. Underhill; the Rev. Richard Glover; and the General Secretary, Mr. A. H. Baynes.

Contributions

From March 13th to end of Financial Year, 1883-9.

When contributions are given for special objects, they are denoted as follows:—The letter *T* is placed before the sum when it is intended for *Translations*; *N P*, for *Native Preachers*; *W & O*, for *Widows and Orphans*.

ANNUAL SUBSCRIPTIONS.

A. B.	1	0	0
Achcraft, Miss	0	11	6
Aldridge, Mr. W. E.	1	1	0
Angus, Mr. J. H.	0	10	0
Arlom, Mr. J. H.	0	10	0
A Widow's Mite	2	2	0
A Young Welshman	0	10	6
Bannister, Mr. H. C.	5	5	0
Baynes, Mr. A. H.	5	5	0
Baynes, Mrs. A. H.	5	5	0
Baynes, Master N. H.	1	1	0
Baynes, Miss A. K.	1	1	0
Barratt, Mr. J.	0	10	6
Bass, Mr. W. K.	0	10	6
B. E., for *Congo*	0	10	0
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Benham, Mr. A. H.	0	10	0
Bennett, Mrs. E.	1	1	0
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Do., for *W & O*	0	18	0
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Capern, Mr. H.	0	10	6
Carter, Mr. T. C.	1	1	0
Calder, Miss A.	1	0	0
Chappell, Mr. J. (Hillsley)	0	10	0
Clark, Miss M. A.	0	10	0
Compston, the late Rev. J.	0	10	0
Cope, Mrs.	1	1	0
Do., for *Congo*	1	1	0
Cox, Mr. Thos. (Luton)	0	10	0
Crowe, Miss E.	1	0	0
Crudgington, Miss	1	1	0
Davies, Mrs. (Bromyard)	2	0	0
Davies, Mr. and Mrs. J. M.	0	10	6
Edwards, Mr. C.	3	3	0
E. G. (Hertfordshire)	5	0	0
Field, Rev. H. C.	0	10	6
Fowler, Mr. W.	0	15	0
F. R., for *China*	0	10	0
Do., for *Congo*	0	10	0
Fowler, Misses (Edinburgh)	5	0	0
Gisby, Mr. E.	1	0	0
Gibson, Mrs., for *Congo*	0	15	0
Gotch, Mrs., and Family	2	9	6
Gover, Mr. W. S.	1	1	0
Green, Rev. S. W., M.A.	1	1	0
Green, Mrs. (Leicester)	1	0	0
Greet, Miss E.	0	10	0
Grenfell, Miss M., for *Congo*	1	0	0
Gurney, Mrs. H.	1	0	0
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Hazzledine, Mr.	1	1	0
Hamer, Mr. J.	1	1	0
Hammond, Mr. N., and Family	1	15	0
Henderson, Rev. W. T.	0	10	6
Henderson, Mr. H. W.	1	1	0
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Hines & Waterman, Messrs.	1	1	0
Hirst, Mr. W.	5	0	0
Holland, Mr. and Mrs. F. W.	2	2	0
Howgate, Mr. J.	5	0	0
Hudson, Mr. H. (Upton-on-Severn)	1	1	0
H. W. M., In Abiding Memory of late Rev. C. M. Birrell	15	0	0
Imeary, Mrs. S.	2	0	0
In Memoriam, Rev. T. Burditt	2	2	0
I. G. and H. G.	2	2	0
Do., for *Congo*	2	0	0
Do., for *China*	2	0	0
Jackson, Mr. H. W. (Manchester)	10	0	0
Joyce, Mrs., for *Congo*	1	0	0
Joplin, Mrs., for *Congo*	0	10	0
Karby, Miss	1	1	0
Do., for *Congo*	1	1	0
Kelly, Mr. F. (Maryport)	1	1	0
Kentish, Mr. J.	5	5	0
Kingerlee, Mr. G.	10	10	0
Klickmann, Mr. R.	1	1	0
Laurence, Mr. T. C. (the late)	1	1	0
Leonard, Mr. J. H.	5	0	0
Lewis, Rev. C. B.	5	5	0
Lewis, Mr. and Mrs. T.	3	3	0
Lowe, Mrs., Senr.	1	0	0
Lowe, Mr. F. B.	5	5	0
Marnham, Mr. J. (quarterly) for *Congo missionary*	75	0	0
Marsden, Mr. T.	1	1	0
Marshman, Mrs.	1	1	0
Merrick, Mr. W. G.	0	10	6
Miall, Rev. W.	1	1	0
Miles, Mrs. A. (Newport), for *Congo*	2	0	0
Milligan, Mrs. E. J.	1	0	0
M. F. R.	0	10	6
Do., for *Congo*	0	10	6
Mills, Mr. G. M. W.	1	1	0
Do., for *Congo*	1	1	0
Morgan, Mr. J.	0	10	0
M. S. H.	1	0	0
Mostyn, Rev. J.	0	10	6
Musto, Mr. F.	1	0	0
Norris, Mr. F. (St. Briavels)	1	1	0
Perry, Mrs. W. (Margate)	1	6	0
Peto, Sir S. M. and Lady Peto	25	0	0
Phillips, Miss M. A., for *Congo*	0	10	0
Pitt, Mr. G.	5	0	0
Pole, Mrs. L. W.	1	1	0
Pontifex, Rev. W.	0	10	6
Poole, Mr Sidney F.	0	10	0
Pottenger, Mrs.	5	0	0
Potter, Mr. and Mrs.	0	10	0
Pullar, Mr. Robert	25	0	0
Rees, Mr. D., Llandeloy	15	0	0
Relf, Mr. W.	0	10	6
Rendle, Mr. H.	0	10	6
Riley, Mr. W. (Wood Green)	1	0	0
Roberts, Mr. R. J.	2	0	0
Rowe, Rev. W. K.	0	10	6
Roberts, Mr. D.	0	10	6
Do., for *Congo*	0	10	6
Salter, Mrs.	10	0	0
Do., for *W & O*	0	10	0
Salter, Misses	3	5	0
Scudamore, Rev. G.	2	2	0
Scudamore, Mrs.	1	1	0
Self, Mr. W.	2	2	0
Shanks, Mr. Thomas (Johnstone, N.B.)	5	0	0
Shorrock, Mr. E., for *China*	1	0	0
Sheldon, Mr. J.	1	1	0
Slack, Dr. and Mrs.	30	0	0
Small, Rev. G., M.A.	1	0	0
S. S., for *Congo*	2	5	0
Smith, Miss M.	1	0	0
Stanworth, Mr. W.	1	0	0
Symington, Mr. J.	2	0	0
Swan, Mr. W.	0	10	6
Tawell, Misses	1	0	0
Toll, Rev. J.	0	10	6
Walters, Mrs.	0	10	6
Warmington, Miss H. B.	5	0	0
Watkins, Mr. B.	5	5	0
Whitaker, Mr. (Wanstead)	2	2	0
Do., for *Congo*	0	10	6
Williams, Miss H.	3	0	0
Williams, Mrs. H.	1	1	0
Williams, Mr. J. (Newport)	0	10	6
Williams, Miss M. (Llanwrtyd)	0	10	0
Woodcock, Mr. J. S.	0	15	6
Under 10s.	1	10	0

DONATIONS.

A Cheerful Giver, for *Congo*	1	0	0
A. E. R.	5	5	0
A Friend, for *Congo outfit*	50	0	0
A Friend (Addlestone)	1	0	0
A Friend (Cardiff), for *China*	0	10	0
A Friend of Missions	0	10	0
A Friend (Cardiff), for *China*	0	10	0
A Friend (Clevedon), for *Mrs. Morgan's China appeal*	2	0	0
"Ami"	3	2	6
A Reading Friend	3	11	6
Anonymous	5	0	0
A. S. H.	15	0	0
Bible Translation Society, for *T*	800	0	0
Do., *Special*	200	0	0
Brearley, Mr. T., and Friend	1	2	0
Brook, Master Harold (box)	0	16	0
Churchill, Mr. W. S., for *Congo*	3	0	0
"Congo," for *Congo*	0	11	0
Davies, Mrs. S. (West Cross)	8	0	0
E. O. (box)	2	4	6
"Extra"	2	2	0
F. M. B. (Stretford), for *Congo*	0	10	0
Higgs, Mr. and Mrs. G., for *Debt*	3	15	0
Hines & Waterman, Messrs. (box), for *Congo*	1	9	0
H. M. D.	0	17	6
"Hope"	0	10	0
"In Loving Memory of a Dear Son"	0	10	0
James, Mr. W. Goedwick, for *passage and outfit of a new missionary*	100	0	0
John xii. 24, for *Congo*	0	10	0
J. H. W.	10	0	0
Lavers, Mrs.	5	0	0
Muntz, Mr. G. F.	100	0	0
New, Mrs., for *Congo*	1	0	0
Oliver, Mrs., and Friends, for *Congo*	0	16	4
Office Box	1	19	0
Outhwaite, Miss A. (box)	0	16	3
Pastor's College Students	8	3	0
"Peace" (Alvaston), for *Congo*	0	15	0
'Ruf us"	1	0	0
Regent's Park College Students	6	17	0
Roberts, Miss E. (box) for *Congo*	1	0	0
R. R.	5	0	0
Stone, Mr. Huntington	20	0	0
Swain, Mr. J.	5	0	0
Twidell, Mrs.	1	4	0
Two Ladies (Headingley)	5	0	0
Veasey, Mr. G. A. (Market Harboro')	2	10	0
W. and I. E. M., for *Congo*	1	0	0
Wates, Mr. Jos.	10	0	0
Watkins, Mr. B. (box)	2	10	1
W. P. (Glasgow)	1	0	0
Williams, the late Muriel, aged 10, at her dying request for heathen children to be taught about Jesus	0	16	6
West Wilts, for *Congo*	1	1	6
Wilmot, Miss K. (box), for *Congo*	1	12	3
York, Miss	1	5	0
Under 10s.	1	11	0
Do., for *Congo*	1	7	8
Do., for *Mrs. Morgan's China appeal*	0	5	0

LONDON AND MIDDLESEX.

Abbey-road Ch.	93	7	11
Acton	18	1	5
Do., for *Congo*	2	7	6
Alperton Sun.-sch.	3	2	0
Arthur-street, Camberwell-gate, Sun.-sch.	0	10	1
Arthur-street, King's Cross	2	0	0
Battersea, York-road	66	9	3
Bermondsey, Drummond-road	8	3	6
Do., for *N P*, per Y.M.M.A.	0	16	8
Do., Sunday-school, per Y.M.M.A., for *N P, India*	20	0	0
Do., Haddon Hall Sunday-school	6	6	0
Bloomsbury	17	9	4
Do., for *Mr. Bentley's school, Congo*	1	19	0
Bow, Blackthorn-street Sunday-school	2	0	0
Brentford	4	10	0
Do., Park Chapel, for *W & O*	1	12	6
Brixton Hill, New Park-road	19	19	0
Do., Kenyon Ch.	43	6	8
Do., Wynne-road	5	8	6
Do., do., for *N P*, per Y.M.M.A.	0	14	0
Do., Gresham Ch. Sunday-sch., for *Congo*	6	18	11
Do., St. Ann's-road Sunday-school	1	2	1
Brompton, Onslow Ch.	40	0	6
Do., for *Congo*	10	0	0
Brondesbury	25	14	8
Do., Sunday-school, for *Mr. Scrivener*	10	0	0
Do., for *Calcutta Sch.*	0	10	6
Camberwell, Denmark-place	36	13	11
Do., for *Congo*	10	2	0
Do., Juvenile, per Y.M.M.A.	6	0	0
Do., Cottage Green	10	9	0
Do., for *W & O*	1	1	0
Camden-road Ch.	138	10	5
Do., for *W & O*	10	17	9
Do., for *N P*	5	0	0
Do., for *Italian Missions*	5	10	0
Do., for *Congo*	168	5	7
Castle-street, Welsh Ch.	24	5	0
Chalk Farm, Berkeley-road Sunday-school	1	5	0
Chelsea	28	19	7
Child's Hill	1	1	3
Do., for *Congo*	1	17	0
Do., for *Mrs. Wall's work*	0	10	0
Clapham, Grafton-sq.	13	2	7
Crouch Hill	18	17	11
Do., for *N P*	0	3	1
Dalston Junction	29	6	10
Do., Sunday-school	14	8	0
Deptford, Octavia-street Sunday-school	4	8	0
Ealing Dean	1	11	6
Enfield	41	15	0
Edmonton	11	1	8
Do., for *W & O*	2	4	6
Eldon-street, Welsh Ch.	10	3	6
Forest Gate, Woodgrange	6	2	7
Do., per Y.M.M.A.	3	7	7
Do., do., for *support "Mansendi," Congo*	0	12	0
Fulham	3	7	4
Grove-road, Victoria-park	4	11	0
Do., for *N P*	0	6	0
Gunnersbury	3	9	6
Hackney, Mare-street	0	10	0
Do., do., for *N P*, per Y.M.M.A.	2	14	1
Hammersmith, West End	29	11	2
Do., for *N P*	0	12	8
Hampstead, Heath-st.	103	13	9
Hanwell	6	6	6
Harlington	0	5	0
Hawley-road, St. Paul's Ch.	8	1	0
Hendon, for *W & O*	2	0	0
Highbury Hill	42	7	4
Do., for *Congo*	1	6	9
Highgate, Southwood-lane	8	14	4
Do., for *W & O*	1	10	0
Do., for *Congo*	2	8	11
Do., for *N P*	1	10	0
Highgate Road	42	8	7
Do., for *China*	3	10	0
Do., for *Congo*	10	15	0
Hounslow, Providence Chapel	3	8	0
Islington, Cross-street	26	17	5
Do., for *W & O*	2	2	0
Do., for *Barisal sch.*, per Y.M.M.A.	6	0	0
Do., Salter's Hall Chapel	29	18	2
Do., do., for *Congo*	2	5	6
John-street, Bedford-row	20	1	10
Do., Calthorpe Sunday-school	5	13	11
Do., do., for *Trinidad*	8	17	1
John-street, Edgware-road, Y.W.B.C., for *support of Congo boys*	6	0	0
Kensington, Hornton-street Sunday-school	2	16	6
Kilburn, Canterbury-rd.	8	15	0
Kingsgate-street	4	4	6
Maze Pond	24	8	11
Do., for *N P*	2	0	0
Do., for *Mr. Weeks*	2	10	0
Do., for *boy at Wathen Station*	1	17	6
Metropolitan Tabernacle	241	3	0
Do., Sunday-school, for *Mr. Weeks*	6	5	0
New Southgate	10	18	7
Do., for *Congo*	1	6	0
Notting Hill, Ladbroke-grove	101	5	6
Nunhead, Lausanne-rd.	6	0	6
Do., for *N P*	1	1	0
Ogle Mews Ragged Sch., for *Congo*	0	10	0
Peckham Park-road, for *W & O*	4	11	7
Do., Public Hall Y.M.B.C.	1	10	0
Do., Norfolk-street Sunday-school, for *Mr. Wills, China*	1	10	0
Do., Barry-road Sunday-school	1	5	0
Pinner, for *N P under Mr. Anderson*	8	2	4

Putney, Union Ch.	121	6	0
Regent's-park	150	11	4
Regent-street, Lambeth, for *Barisal Sunday-school*	4	0	0
Spencer-place Chapel ..	1	0	0
St. Peter's-park Sunday-school	3	4	7
Stockwell	6	2	10
Do., Sunday-school ..	11	14	7
Stockwell Orphanage Sunday-school	14	7	8
Stoke Newington, Devonshire-square	25	0	10
Do., for *China school*	5	0	0
Tottenham	58	4	7
Twickenham	0	13	3
Do., for *Congo*	0	12	9
Upper Holloway	36	4	0
Do., for *India*	0	4	0
Do., for *N P*	1	5	0
Do., Y.M.C.M.....	1	11	0
Do., do., for *Congo* ..	6	0	0
Upton Chapel	84	0	2
Do., for *W & O*.....	9	15	2
Do., for *Congo*	3	14	0
Do., Sun.-sch. for *N P*	1	14	6
Vauxhall Sunday-sch., per Y.M.M.A.....	6	0	3
Vernon Ch., for *W & O*	5	0	0
Victoria Ch., Wandsworth-road.....	10	7	0
Walthamstow, Wood-street	13	12	5
Walworth, Ebenezer Sunday-school, per Y.M.M.A., for *China school*	4	4	3
Westbourne-grove	54	4	3
Do., for *N P*	1	9	4
West Green	9	2	10
Do., for *support Congo boy*	7	0	0
Woodberry Down	77	15	5
Do., per Y.M.M.A. ..	0	10	6
Wood Green	9	16	6
Do., for *N P*	1	6	7
Do., for *Congo boys*	5	4	7

BEDFORDSHIRE.

Bedford, Bunyan Meeting	29	1	3
Do., for *W & O*	6	0	0
Do., for *Congo*	2	1	0
Do., Mill-street.....	27	1	0
Blunham.....	0	15	0
Do., for *W & O*	0	3	0
Do., for *N P*	0	2	0
Dunstable, West-street	18	4	7
Do., for *W & O*	1	10	0
Do., for *N P*	1	10	9
Houghton Regis	22	18	6
Leighton Buzzard, Heckliffe-road	34	6	0
Do., for *W & O*	1	13	4
Do., for *N P*	1	13	5
Luton, Park-street	26	4	8
Do., for *China*	2	10	0
Do., for *Congo*	2	10	0
Do., for *N P*	0	5	4
Do., Wellington-st. ..	14	4	0
Do., Union Ch.	16	13	6
Do., do., for *Congo* ..	0	10	6
Sandy	15	8	8
Do., for *W & O*.....	0	17	4
Do., for *Congo*	5	0	0
Shefford	3	6	1
Do., for *W & O*	0	10	0
Thurleigh	0	11	0
Do., for *W & O*.....	0	9	0

BERKSHIRE.

Abingdon	43	2	9
Do., for *W & O*.....	2	2	0
Bourton	12	19	0
Do., for *W & O*.....	1	3	7
Do., for *N P*	1	1	1
Faringdon	26	10	0
Do., for *W & O*.....	1	3	8
Do., for *N P*	4	17	0
Fifield Village Mission	3	13	0
Maidenhead	18	5	0
Do., for *Congo*	0	10	0
Newbury.....	51	4	2
Do., for *N P, Nilcanto Chuckroburty* ..	14	17	10
Reading, King's-road ..	72	14	5
Do., for *Africa*	1	10	6
Do., Carey Ch.	31	19	9
Do., Sunday-school, for *W & O*.....	1	0	0
Do., Wycliffe Ch.	28	18	3
Do., do., for *W & O*..	7	0	0
Do., for *China*	0	10	0
Do., do., for *support of Congo boy*	5	0	0
Do., do., for *Congo* ..	1	8	8
Do., Grovelands, for *W & O*	0	10	0
Wallingford	40	0	1
Windsor, Victoria-st. ..	28	11	3
Do., for *N P*	1	4	9
Wokingham	43	14	0

BUCKINGHAMSHIRE.

Chesham	29	1	6
Cuddington, for *N P* ..	0	10	0
Drayton Parslow	0	13	0
Fenny Stratford	2	7	2
Great Brickhill.....	6	0	4
Olney	1	10	10
Do., for *W & O*.....	1	5	0
Do., for *N P*	1	13	6
Princes Risborough....	0	17	0
Do., Free Ch., for *W & O*.....	0	6	0
Stony Stratford	2	0	
Do., for *W & O*.....	1	0	
Do., for *N P*	0	11	3
Winslow	2	14	0

CAMBRIDGESHIRE.

Burwell	2	4	0
Cambridge 200	0	0	
Do., St. Andrew-st. ..188	6	3	
Do., do., for *N P*	3	10	0
Do., do., for *Boys' School, Barisal*....	0	14	0
Do., do., for *Roman Mission*	36	11	6
Do., do., *Gadpore School*	17	0	0
Do., Zion Chapel	28	13	6
Do., do., for *W & O*	3	0	0
Caxton.....	3	6	10
Cherryhinton.....	0	19	0
Chesterton	1	16	1
Do., for *W & O*	0	10	0
Chittering	0	13	0
Cottenham	23	1	10
Gamlingay	2	14	6
Grantchester	1	12	5
Do., for *N P*	0	6	0
Great Shelford	13	4	6
Do., for *W & O*	1	0	0
Haddenham	4	9	6
Do., for *W & O*	1	5	0
Do., for *N P*	0	5	6
Harston	9	0	6
Do., for *N P*	6	8	0
Histon	4	15	1
Isleham	3	12	1
Swaffham	0	14	1
	559	13	2
Less previously remitted £209 19s. 11d., and balance and expenses £4 13s. 1d...	214	13	0
	345	0	2

CHESHIRE.

Altrincham, Tabernacle	4	3	6
Birkenhead, Grange-lane	19	14	10
Do., for *W & O*	3	6	2
Do., Welsh Ch.	5	11	7
Do., do., for *Brittany*	3	6	3
Do., do., for *Italy*....	1	8	9
Chester, Grosvenor Park	16	19	0
Crewe, Victoria-street ..	4	12	6
Hill Cliffe	2	13	2
Latchford	5	18	6
Northwich	0	7	0
Stockport	3	17	6

CORNWALL.

Calstock and Metherill	5	15	9
Do., for *W & O*	0	10	0
Do., for *N P*	1	14	10
Falmouth	14	3	2
Penzance.....	13	8	0
Do., for *W & O*	1	5	0
Do., for *N P*	0	7	3
St. Austell	25	11	6
Do., for *W & O*	0	10	10
Do., for *Congo*	5	0	0
Do., for *Rome*	5	0	0
Saltash	13	14	9
Do., for *W & O*	1	16	8
Do., for *N P*	1	7	9
Do., for *Congo*	3	3	10
Truro	4	11	0

DERBYSHIRE.

Derby, Trinity-road, for *W & O*	3	0	0

DEVONSHIRE.

Appledore	9	6	8
Barnstaple	34	2	9
Do., for *W & O*.....	3	0	0
Do., for *Congo*	3	0	0
Bideford	8	3	2
Do., for *W & O*.....	0	10	6
Budleigh Salterton	0	5	0
Do., for *W & O*.....	0	5	0
Chudleigh	28	4	6
Do., for *W & O*.....	0	12	0
Do., for *Congo*	2	6	3
Cullompton	4	2	7
Do., for *W & O*.....	0	15	0
Do., for *N P*	2	0	3
Devonport, Hope Ch. ..	1	14	9
Do., for *support of child, Intally*	5	0	0
Do., Morice-square ..	2	2	6
Do., do., for *W & O*..	1	4	1
Exeter, South-street ..	19	6	3
Kingsbridge	21	1	5
Do., for *China*	2	7	6
Do., for *Congo*	0	10	0
Modbury.....	5	11	1
Do., for *W & O*.....	0	16	0
Do., for *N P*	2	11	6

Northern Devon District—

Atherington	2	2	0
Beaford	0	6	8
Comb Martin	0	18	5
Croyde	10	13	5
Dolton	2	8	2
Frithelstock District	4	3	8
Ilfracombe	13	9	8
Do., for *W & O*	1	6	9
Kingscott	0	6	6
South Molton	1	2	5
Plymouth, George-st.	178	9	4
Do., for *Congo*	1	0	0
Do., for *W & O*	11	10	0
Do., for *N P, Africa*	2	8	0
Do., for *N P, India*	3	17	0
Do., for *Mrs Morgan's Girls' Home, China*	2	18	9
Do., for *support of orphans at Backergunge*	5	0	0
Do., Ford Station	3	18	8
Do., Hooe do.	9	11	7
Do., Mutley Ch.	106	14	4
Do., do., for *W & O*	5	0	0
Teignmouth	4	0	6
Do., for *N P*	2	7	0
Do., for *W & O*	0	14	0
Tiverton	28	8	8
Do., for *W & O*	1	1	0
Torquay	85	19	10
Do., for *N P*	7	17	5

DORSETSHIRE.

Dorchester, for *Congo*	4	10	6
Do., for *Mrs Kerry's Sch.*	2	2	0
Do., for *Mrs Wall's work*	0	10	0
Gillingham	1	19	3
Do., for *N P*	2	1	6
Piddletrenthide	0	7	0
Weymouth	6	6	7

DURHAM.

Bishop Auckland	2	16	4
Do., for *W & O*	0	5	0
Do., for *N P*	0	16	6
Darlington	20	13	6
Do., for *W & O*	1	7	0
Jarrow	1	16	7
Do., for *W & O*	0	10	0
South Shields, Westoe-lane	18	10	2
Do., for *W & O*	1	11	4
Do., for *Congo*	3	0	6
South Stockton	2	16	6
Do., for *W & O*	1	0	0
Spennymoor	1	6	2
Do., for *N P*	0	3	2
Do., Welsh Ch.	0	5	0
Stockton-on-Tees, Wellington-street	7	10	0
Sunderland	1	4	0

ESSEX.

Blackmore	0	7	6
Colchester	23	14	10
George-lane, Woodford	4	0	8
Great Leighs	25	13	3
Harlow	101	10	0
Do., for	6	0	6
Ilford	6	0	0
Langham	15	0	0
Langley, Sunday-sch.	1	13	5
Leytonstone	20	9	4
Loughton	38	16	1
Potter-street	3	3	0
Romford	14	10	0
Southend, Tabernacle	2	17	6
Waltham Abbey	17	12	7
Do., for *W & O*	1	4	0
Do., for *N P*	0	18	5

GLOUCESTERSHIRE.

Arlington	0	7	6
Bourton-on-the-Water	20	11	3
Burford	9	2	9
Cheltenham, Salem Ch.	81	11	4
Do., for *N P*	2	5	0
Do., for *Congo*	5	3	4
Do., for *India*	3	3	0
Do., for *N P, "Manik"*	18	0	0
Do., Golden Valley	2	1	3
Do., Cambray Chapel	5	17	2
Cirencester	2	1	9
Do., for *W & O*	2	0	0
Do., for *N P*	4	7	0
Coleford	20	15	7
Do., for *N P*	2	3	2
Cutsdean	4	8	10
Gloucester	29	5	2
Do., for *W & O*	2	0	0
Do., for *N P*	5	0	0
Do., for *Congo*	2	10	0
Do., for *China*	2	0	0
Do., for *support of Congo boy*	5	0	0
Do., for *Jessore*	5	0	0
Gosington	1	13	7
Do., for *W & O*	0	4	0
Longhope, Zion	4	16	0
Do., for *W & O*	0	11	0
Lydney	4	11	0
Milton	13	4	1
Naunton and Guiting	11	6	4
Ruardean Hill, for *N P*	1	5	0
Shortwood, for *support of "T. F. Newman," under Mr. Bentley*	5	0	0
Stow-on-the-Wold	25	11	1
Do., for *W & O*	2	12	3
Do., for *support of boy at San Salvador*	5	0	0
	33	3	4
Less Aux. Expenses	2	15	6
	30	7	10
Stroud	24	19	9
Do., for *W & O*	1	0	0
Do., for *N P*	1	9	0
Do., for *Italy*	1	0	0

HAMPSHIRE.

Ashley	4	2	1
Do., for *N P*	4	0	5
Bournemouth, Lansdowne	36	4	3
Do., Westbourne	55	12	7
Do., do., for *N P*	0	15	0
Do., do., for *China*	2	0	0
Do., do., for *Japan*	2	0	0
Do., do., for *Congo*	0	10	0
Fleet	5	0	0
Hardway, Gosport, for *N P*	0	19	1
Odiham	3	5	0
Over Wallop	4	9	3
Do., for *W & O*	0	7	6
Do., for *N P*	1	2	3
Portsmouth Auxiliary	51	12	0
Poulner Ringwood	1	5	6
Romsey	1	14	4
Southampton, East-st.	10	19	7
Do., Carlton Ch.	3	0	0
Southampton, Carlton Ch., for *Congo*	5	0	0
Do., do., for *support of Congo boy*	5	0	0
Southern District of Southern Association—			
Beaulieu	1	4	0
Do., for *N P*	0	16	0
Blackfield Common, for *N P*	0	15	0
Shirley	8	15	0
Southampton, Carlton Ch.	15	0	0
Do., Portland Ch.	25	12	11
Do., do., for *W & O*	2	13	3
Do., East-street, for *N P, support of Kali Charan, Dinapore*	5	0	0
	59	15	2
Less District Expenses	2	4	6
	57	10	8
Waterlooville	7	9	3
Do., for *W & O*	0	19	4
Do., for *N P*	0	18	9
Whitchurch	1	1	0
Winchester, City-road	14	0	5
Do., for *W & O*	0	18	9
Do., for *N P*	1	15	4

ISLE OF WIGHT.

Newport, Sunday-school	3	4	5
Do., for *N P*	0	13	3
Ryde, George-street Sunday-school	7	0	0
Ventnor	4	13	0
West Cowes	11	6	5

HEREFORDSHIRE.

Ewias Harold, for *W & O*	0	5	0
Do., for *N P*	0	3	6
Garway and Orcop	0	14	8
Do., for *W & O*	0	4	2
Do., for *N P*	1	7	2
Hereford	48	0	0
Do., for *W & O*	2	19	9
Do., for *N P*	6	11	3
Leominster	3	1	0
Peterchurch	2	18	6
Ryeford	3	16	0

HERTFORDSHIRE.

Bishop's Stortford	11	14	2
Boxmoor	6	0	3
Hemel Hempstead	19	6	9
Hitchin, Salem Ch.	41	11	8
Do., for *W & O*	4	15	6
Do., for *N P*	1	18	6
Do., for *support of Congo boys*	1	5	6
King's Langley	4	3	5
Markyate-street	13	18	4
New Barnet	68	16	9
Potters Bar	5	13	10
Royston	6	0	0
St. Albans, Dagnall-st.	38	9	11
Do., for *China*	0	18	1
Do., for *N P*	4	1	4
Do., for *African Sch.*	1	2	6
Do., Tabernacle	6	12	6
Tring, New Mill	15	16	2
Watford	96	12	11
Do., for *W & O*	7	0	0
Do., for *China Medical Fund*	3	15	4

KENT.

Ashford	2	7	3
Beckenham	1	1	0
Belvedere	11	0	4
Brasted	2	5	8
Do., for *W & O*	1	0	0
Do., for *N P*	2	16	1
Do., for *Congo*	4	0	0
Broadstairs	0	5	6
Brockley-road Sun.-sch.	9	17	8
Bromley	17	6	2
Canterbury	22	10	4
Chatham, Zion Ch.	18	17	11
Crocken Hill	3	3	0
Dartford, Sunday-sch.	3	17	0
Dover, Salem Ch.	59	15	10
Do., for *W & O*	7	8	3
Do., for *N P*	6	17	4
Do., for *Mr Stubbs' Sch.*	6	8	5
Edenbridge	10	5	1
Do., for *W & O*	1	1	0
Do., for *N P*	1	17	3
Do., for *Mr Grenfell for support of Congo boy*	5	0	0
Erith, for *Congo*	10	8	10
Eythorne	36	5	0
Do., for *N P*	2	13	8
Do., for *Congo*	2	9	0
Faversham	0	2	6
Folkestone	44	11	6
Forest Hill	16	18	0
Do., Sydenham Ch.	17	15	8
Do., do., for *N P*	3	16	0
Goudhurst	4	7	10
Greenwich, South-street	21	16	2
Lee	52	10	11
Lewisham-road Ch.	38	14	4
Maidstone, King-street	18	6	4
Do., do., for *W & O*	4	8	8
Do., Union-street	15	13	8
Do., do., for *N P*	4	18	0
Margate	34	10	9
Do., for *W & O*	3	0	0
Plumstead, Conduit-rd.	7	2	6
Ramsgate, Cavendish Ch.	30	14	6
Sandhurst	10	6	6
Sevenoaks School, for Missionaries' daughters	1	10	0
Sheerness	2	13	6
Do., for *N P*	1	0	10
Shooter's Hill-road	27	9	3
Tenterden, Zion	3	17	4
Do., for *W & O*	1	1	0
Tonbridge	5	7	8

LANCASHIRE.

Accrington	114	13	3
Do., Bethel	2	18	1
Ashton-on-Ribble	33	18	7
Do., for *W & O*	3	0	0
Bacup, Doals	1	13	4
Barrow-in-Furness, Abbey-road	2	15	0
Do., for *N P*	0	14	9
Bolton, Claremont Ch.	19	9	4
Bowden, Hale-road	9	14	11
Briercliffe, Hill-lane	6	16	0
Burnley, Haggate	18	15	1
Cheshaw, near Bury	9	17	4
Do., for *W & O*	0	17	9
Colne, for *W & O*	1	10	0
Dalton-in-Furness	0	10	0
Darwen	3	0	10
Haslingden	6	0	0
Liverpool, Myrtle-st. Sunday-school, for *Calabar College*	20	0	0
Do., for *Mr. Wall's work, Rome*	10	0	0
Liverpool, Myrtle-street Sunday-school, for *Mr Hay's work*	20	0	0
Do., for *Mr. T. C. Hutchins*	20	0	0
Do., for *Mr. Webb, for educating two girls at Tretawny*	20	0	0
Do., for *Miss Dawbarn, Japan*	10	0	0
Do., Richmond Ch.	50	12	2
Do., Princes-gate	14	13	0
Do., do., for *Congo*	3	0	0
Do., do., for *India*	3	0	0
Do., Fabius Ch.	2	11	0
Do., do., for *W & O*	5	18	5
Do., Hall-lane	11	13	6
Do., Toxteth Tabernacle	79	4	11
Do., do., for *W & O*	9	9	0
Do., do., for *Congo*	0	5	0
Do., do., for *Medical work, Wathen Station*	10	0	0
Do., do., for *Mr. Crudgington*	10	0	0
Do., do., for *support of two Congo boys and girl*	15	0	0
Do., Bousfield-street	2	0	0
Do., Windsor-street	8	7	10
Do., do., for *Italian Evangelists*	4	5	2
Do., Everton	55	15	7
Do., Walton, for *W & O*	2	0	0
Manchester Auxiliary, per Mr. Thomas Spenier, Treasurer	264	11	10
Do., Union Ch., for *Italian Missions*	45	0	0
Do., Brighton-grove Sunday-school	2	16	9
Oldham, King-street	22	3	0
Do., for *W & O*	4	0	0
Do., for *Congo*	10	0	0
Do., Manchester-st.	32	19	9
Do., do., for *W & O*	1	9	3
Do., do., for *N P*	2	14	3
Radcliffe	4	12	9
Rochdale, West-street	27	17	9
Do., for *N P*	8	18	0
Salford, Great George-street Sunday-school	4	5	1
Southport, Hoghton-street	64	17	0
Do., London-road	3	13	8
Wigan, King-street	34	4	9
Do., for *Congo*	0	10	6

LEICESTERSHIRE.

Leicester, Belvoir-st.	40	0	3
Do., Harvey-lane, Huncoat Branch	0	2	6
Do., Melbourne Hall Sunday-school, for *Congo*	4	17	0
Do., Victoria-road Ch.	36	14	6
Do., do., for *support of J. G. Greenhough, Congo*	8	2	7
Melton Mowbray	17	5	11
Oadby	7	17	10
Do., for *China*	0	2	6
Sutton and Cosby	1	3	4

LINCOLNSHIRE.

Boston	6	0	0
Grantham, for *W & O*	0	12	0
Horncastle	1	7	5
Do., for *N P*	0	1	2
Lincoln, Mint-lane	17	13	8
Do., for *W & O*	1	10	0

NORFOLK.

Bacton	1	10	0
Carleton Rode	6	5	10
Diss	20	19	9
Do., for *N P*	0	12	0
Downham Market	6	16	1
East Dereham	6	19	4
Lynn	5	0	0
Do., Stepney Ch.	33	6	4
Norwich, St. Mary's Ch.	409	7	9
Do., do., for *W & O*	14	10	0
Do., Unthanks-road	50	12	6
Do., do., for *W & O*	4	0	0
Do., Pottergate-street Sunday-school	10	8	3
Do., Gildencroft	3	15	9
Old Buckenham	6	2	0
Swaffham	20	0	0
Thetford	4	0	0

NORTHAMPTONSHIRE.

Bugbrook, for *W & O*	0	10	0
Ecton	5	0	0
Do., for *W & O*	0	5	0
Guilsboro'	0	2	0
Hackleton, for *W & O*	0	15	0
Kings Sutton, for *W & O*	0	10	0
Long Buckby, for *W & O*	1	15	0
Do., for *N P*	0	13	2
Milton, for *W & O*	0	10	0
Northampton, College-street	6	5	6
Do., do., for *W & O*	10	0	0
Do., do., for *N P*	1	0	0
Do., Grafton-street	4	0	0
Do., Mount Pleasant	9	0	6
Do., do., for *W & O*	0	13	3
Pattishall	3	9	4
Towcester	4	15	0
Wollaston, Zion, for *Congo*	4	10	0
Woodford	0	10	0

NORTHUMBERLAND.

Ford Forge	1	8	6
Gateshead	23	8	8
Newcastle, Westgate-road and Jesmond	114	9	8
Do., Rye-hill	12	13	10
Do., Scotswood-road	0	16	6
	151	8	8
Less expenses	2	1	6
North Shields	149	7	2
	11	19	7

NOTTINGHAMSHIRE.

Carlton-le-Moorland	0	6	1
Collingham	0	8	8
Newark, Juvenile	4	12	0
Nottingham, Derby-road	3	7	4
Do., George-street, for *W & O*	2	2	0
Southwell	1	12	1
Do., for *W & O*	0	10	0

OXFORDSHIRE.

Banbury	1	1	0
Caversham	9	14	1

Chadlington	0	6	0
Chipping Norton	6	17	6
Coate	1	17	1
Oxford, New-road	37	10	3
Do., for *W & O*	4	13	3
Do., for *China*	2	11	0
Do., for *Congo*	5	9	3
Do., for *Mutlah Mission*	13	11	3
Do., Commercial-road	4	14	6
Do., do., for *China*	2	10	9
Do., do., for *Congo*	4	17	9

RUTLAND.

Oakham	8	18	0

SHROPSHIRE.

Bridgnorth	15	15	2
Do., for *W & O*	0	15	0
Do., for *N P*	1	10	4
Coxall	5	1	8
Craven Arms	1	6	0
Dawley	1	10	0
Market Drayton	10	18	11
Oswestry	20	16	7
Do., for *W & O*	1	0	0
Do., for *N P*	1	2	11
Do., Welsh Ch., for *N P*	4	0	3
Pontesbury	1	0	0
Shrewsbury, Claremont Chapel	0	10	0
Wem	1	19	9
Do., for *W & O*	0	12	3
Do., for *N P*	1	1	6

SOMERSETSHIRE.

Bath	1	11	6
Do., for *Italy*	0	5	0
Do., Manvers Street	70	8	7
Do., Hay Hill	29	12	3
Do., do., for *W & O*	2	1	10
Do., Widcombe	20	6	4
Do., Twerton-on-Avon	2	12	2
Do., Limpley Stoke	2	6	2
Beckington	10	10	10
Bridgwater	9	12	4
Do., for *W & O*	1	19	0
Do., for *N P*	2	8	8
Bristol, on account	65	0	0
Do., Fishponds, for *W & O*	3	10	0
Burton	2	12	10
Do., for *W & O*	0	10	10
Chard	27	6	2
Do., for *W & O*	2	6	0
Cheddar	12	12	9
Crickham	1	12	2
Allerton	1	2	7
Rooksbridge	7	13	4
Rodney Stoke	1	5	3
	24	6	1
Less £2 18s. expenses and £12 12s. 8d. remitted before	15	10	8
	8	15	5
Crewkerne Sun.-sch.	3	6	7
Fivehead and Isle Abbots	5	6	9
Frome	5	19	6
Do., Badcox-lane	46	4	8
Do., Sheppard Barton	40	12	5
Do., do., for *support boy, Serampore*	5	0	0
Do., do., for *support girl, Intally*	6	0	0
Montacute	7	2	0
Shepton Mallet	2	6	4
Street	3	10	0
Taunton, Albemarle-st.	7	0	10
Do., do., for *W & O*	1	10	10
Watchet, Sunday-school	2	3	2
Williton, Sunday-school	0	15	6
Wellington	26	19	7
Do., for *W & O*	2	0	0
Wells	3	3	0
Weston-super-Mare, Wadham-street	48	7	6
Do., do., for *W & O*	1	16	0
Wincanton	27	8	5
Do., for *N P*	1	18	10
Winscombe	9	5	0
Do., for *W & O*	2	0	0
Do., for *N P*	2	18	8
Yeovil	59	17	3

STAFFORDSHIRE.

Bilston, Salem	3	5	0
Do., do., for *W & O*	1	1	0
Brentnall, Welsh Ch.	1	7	10
Burslem	10	7	10
Do., for *Congo*	0	10	6
Burton-on-Trent, Salem	17	13	0
Coseley Darkhouse	6	16	6
Do., Ebenezer	2	0	1
Do., Providence	6	16	8
Dudley	1	10	0
Princes End	21	4	10
Do., for *Congo boy*	3	1	0
Do., for *W & O*	1	18	6
	43	7	7
Less district expenses	0	14	6
	42	13	1
Cheadle	1	11	2
Hanley, New-street	13	6	10
Do., for *W & O*	0	10	6
Newcastle-under-Lyme	0	10	6
Stafford	4	15	11
Do., for *W & O*	0	16	1
Do., for *N P*	2	15	3
West Bromwich	16	9	10
Do., for *N P*	1	15	3
Wolverhampton, Waterloo-road	19	14	6

SUFFOLK.

Aldeburgh	2	0	0
Bardwell, for *N P*	0	14	6
Brandon	0	17	9
Bures	4	0	0
Do., for *W & O*	0	10	6
Bury St. Edmunds	54	17	0
Do., for *W & O*	2	0	0
Ipswich, Stoke-green	21	13	0
Do., Burlington Ch.	84	14	2
Do., do., for *W & O*	5	0	0
Do., do., for *N P*	5	18	2
Do., Turret-green	57	3	10
Do., do., for *China*	5	0	0
Do., do., for *Congo*	5	0	0
Do., do., for *India*	5	0	0
Lowestoft	16	0	0
Somerleyton	2	6	6
Do., for *W & O*	0	6	0
Walton	10	2	4

SURREY.

Addlestone	39	1	2
Do., for *W & O*	3	11	6
Do., for *N P*	8	11	9
Balham	39	11	0
Barnes	9	18	7
Do., for *W & O*	0	17	0
Do., Sunday-sch., for *support of girl at Intally*	4	0	0
Dorking	6	15	2
Dulwich, Lordship-lane	4	10	7
Esher	1	11	6
Guildford	6	5	6
Do., Commercial-rd. Ch.	19	10	7
Kingston	39	3	10
Do., for *W & O*	3	3	0
Merstham, Sunday-sch., for *Congo*	0	13	0
Norwood, Gipsy-road, per Y.M.M.A.	11	3	6
Outwood	6	15	9
Do., for *W & O*	0	14	6
Penge	7	9	4
Do., *support of Congo boy*	1	5	0
Redhill	1	10	0
Richmond, Duke-street	18	11	6
Streatham	35	1	6
Do., for *W & O*	2	0	1
Surbiton	21	7	1
Sutton	25	17	1
Do., for *N P. Delhi*	0	10	11
South Norwood	4	16	0
Do., for *W & O*	1	12	6
Upper Norwood	12	0	6
Wallington	13	6	5
Do., for *support of boys at Barisal*	1	12	0
West Croydon	43	18	0
Do., for "*Purana*" *Sch.*	6	7	2
West Norwood, Chatsworth-road	45	18	7
Do., do., for *N P*	1	15	7
Do., do., for *Congo*	2	0	6
Do., do., for *China Sch.*, per Y.M.M.A.	2	4	4
Yorktown	20	9	11
Do., for *N P*	1	4	7

SUSSEX.

Battle	3	12	8
Do., for *N P*	1	9	2
Brighton, Bond-street	6	17	6
Do., Queen-square	29	3	8
Do., do., for *Congo*	0	18	0
Do., do., for *N P*	1	11	0
Do., Holland-road	23	17	8
Do., do., for *W & O*	5	0	0
Do., do., for *N P*	1	12	4
Do., Sussex-street	3	8	9
Do., do., for *N P*	0	16	3
Eastbourne	33	9	2
Do., for *W & O*	2	7	0
Do., for *Congo*	1	8	0
Do., for *N P*	2	6	8
Do., for *Mrs Wall's work*	0	7	0
Haslemere	0	10	0
Hastings	62	17	8
Do., for *W & O*	2	14	6
Do., for *N P*	0	11	6
Do., for *Congo*	2	2	6
Lewes	16	17	9
Do., for *W & O*	0	16	1
Do., for *N P*	0	11	0
St. Leonards	28	9	1
Do., for *W & O*	2	15	5
Worthing	12	10	1
Do., for *N P*	3	7	0

WARWICKSHIRE.

Birmingham, per Mr. Thos. Adams, Treasurer	130	5	3
Do., Smethwick Sunday-school	0	16	3
Do., Wynne-street	8	0	8
Do., do., for *W & O*	0	7	8
Dunchurch	0	13	0
Leamington, Clarendon Ch.	27	1	10
Do., do., for *W & O*	2	1	8
Do., do., for *Congo*	0	15	0
Do., do., for *San Salvador Sch.*	5	0	0
Do., Warwick-street	50	2	0
Rugby	2	0	0
Studley	4	7	0
Do., for *N P*	0	16	8

WILTSHIRE.

Bowerchalk	2	0	0
Bradford-on-Avon	19	15	0
Bratton	5	2	0
Do., for *W & O*	2	0	0
Do., for *Congo*	4	4	2
Bromham	1	7	2
Do., for *N P*	0	6	11
Calne	26	7	4
Chippenham	11	16	3
Do., for *W & O*	1	14	6
Do., for *N P*	2	1	7
Corsham	8	16	9
Do., for *W & O*	0	7	6
Do., for *N P*	1	6	6
Devizes	37	8	9
Kington Langley	5	1	1
Melksham	37	7	7
Pewsey	2	17	6
Semley	3	5	6
Do., for *W & O*	2	17	0
Shrewton, Tilshead, and Chitterne	3	18	0
Swindon	26	1	4
Do., for *W & O*	2	4	7
Do., for *N P*	2	19	1
Do., for *Congo*	1	0	0
Do., for *Orphans in Delhi Sch.*	4	0	0
Trowbridge, Back-st.	61	2	0
Do., Bethesda	6	3	1
Warminster	17	7	10
Do., for *W & O*	1	10	0
Do., for *N P*	2	17	6
Westbury, West End	0	10	4
Do., Penknap	7	18	11
Do., for *W & O*	0	6	0
Do., for *Congo*	0	4	6
Do., for *N P*	0	4	5
Westbury Leigh	15	4	1
Do., do., for *W & O*	1	0	0
Do., do., for *N P*	3	13	6
Yatton Keynell	1	10	0

WORCESTERSHIRE.

Atch Lench, &c.	11	6	3
Dudley	2	16	0
Do., for *W & O*	0	15	0
Do., for *N P*	0	17	2
Kidderminster	23	0	0
Do., for *W & O*	2	0	0
Do., for *Congo*	5	0	0
Pershore	17	0	10
Redditch	0	2	0
Do., for *W & O*	0	1	0
Shipston-on-Stour	0	15	9
Stourbridge	6	2	9
Upton-on-Severn	3	16	3
Worcester	0	8	4

YORKSHIRE.

Bradford, Y.M.B.M.S., for *support of Congo missionary*	120	0	0
Do., Westgate	109	2	10
Do., Sion	30	11	6
Do., Girlington	25	7	0
Do., Leeds-road	6	5	6
Do., Halifield	17	6	11
Do., Trinity Ch.	36	18	6
Do., do., for *N P*	1	17	8
Do., Y.M.C.A.	1	9	4
Bramley, Zion	24	2	0
Do., do., for *W & O*	0	10	0
Cowling Hill, for *W & O*	0	10	0
Do., for *N P*	0	10	0

East Riding Auxiliary—

Beverley	29	2	3
Do., for *W & O*	2	16	3
Do., for *N P*	5	0	0
Bishop Burton	3	10	0
Bridlington	14	8	0
Do., for *China*	1	7	0
Do., for *Rome*	0	5	0
Cottingham	25	0	0
Do., for *W & O*	5	0	0
Driffield and Cranswick	4	7	0
Do., for *W & O*	0	10	6
Do., for *N P*	0	14	6
Hedon	1	9	6
Do., for *N P*	0	5	0
Hull, George-street	19	18	6
Do., South-street	14	8	5
Do., Tabernacle	13	6	0
Amount remitted in excess	3	15	7
Guiseley Sunday-school	2	5	0
Halifax, Trinity-road	18	6	0
Huddersfield	23	8	11

Keighley District—

Barnoldswick	2	5	3
Cononley	2	1	6
Horkingstone	2	0	0
Keighley	17	8	1
Long Preston	11	13	6
Salterforth	2	12	3
Slack Lane	7	0	4
Skipton	11	1	2
	56	2	1
Less previously remitted	43	0	11
	13	1	2
Leeds, Blenheim Ch.	78	12	4
Do., Newton Park	8	8	3
Do., do., for *W & O*	1	13	4
Do., Burley-road	31	10	3
Do., Camp-road	14	6	9
Lindley Oakes	12	14	2
Lockwood	15	3	0
Milnsbridge	2	2	0
Do., for *Congo*	1	6	6
Rawdon	30	9	7
Salendine Nook	4	1	9
Salterforth	2	0	0
Scarboro', Albemarle Ch.	31	11	6
Do., for *Congo*	2	0	0
Sheffield (balance)	34	1	11
Stanningley	2	2	0
Sutton-in-Craven	49	1	0
Do., for *W & O*	1	15	0
Do., for *N P*	4	0	1
Wakefield, for *support of N P, Oroonaday Ghose, Barisal*	16	0	0
York	10	14	5

Remainder of list of contributions unavoidably left over till next month.

TO SUBSCRIBERS.

It is requested that all remittances of contributions be sent to ALFRED HENRY BAYNES, *Secretary, Mission House,* 19, *Furnival Street, E.C., and payable to his order; also that if any portion of the gifts is designed for a specific object, full particulars of the place and purpose may be given. Cheques should be crossed* MESSRS. BARCLAY, BEVAN, TRITTON, & Co., *and Post-office Orders made payable at the General Post Office.*

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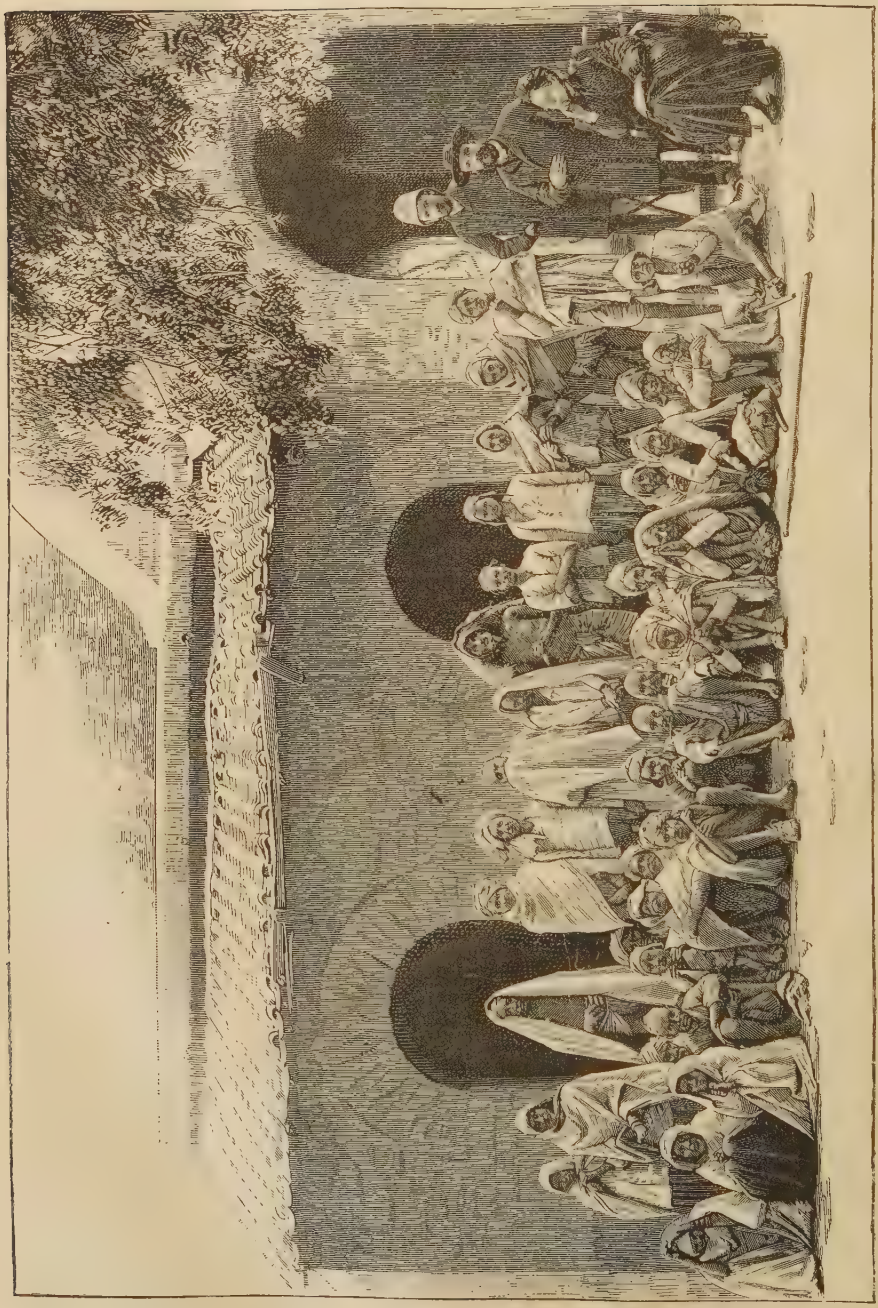


...D, FROM ASYUM WITH REV. DANIEL AND MRS. JONES, AND REV. J. G. POTTER.—(*From a Photograph.*)

THE MISSIONARY HERALD

OF THE

Baptist Missionary Society.

The Agra Leper Asylum.

MRS. DANIEL JONES, of Agra, brought with her from India a photograph of the lepers in the Agra Leper Asylum, which we have had carefully engraved for the Missionary Herald. Mrs. Jones writes:—

"The accompanying picture represents the lepers living in the Leper Asylum in Agra. This Asylum is about three miles from the Mission House, and, for the past two years, Mr. Potter, my husband, and self, have been visiting it as frequently as we could. The photograph was taken in January of this year, when we gave them their Christmas treat of sweatmeats, &c., in which women as well as men shared. It can be easily imagined how terribly painful and sad a sight it is to see these poor creatures. In many cases, the hands and feet are attacked, and, in time, entirely lost. In others, the eyes and nose are destroyed. Immediately on our right in the picture is an old man, named Kulloo, who has been an inmate for seventeen years, and very gradually his whole body has become diseased. The more able-bodied are standing at the back, while of those sitting in front, some are unable to walk or even stand. Our work amongst them is purely evangelistic, and we have no more attentive listeners anywhere than these poor afflicted ones. Heartily do they join in singing the hymns, and gladly listen to the 'old, old story.' Several of the men have publicly declared their faith in Christ, and are fully trusting in Him, and one or two of the women have told us the same glad news.

"Will the readers of the Missionary Herald remember these poor lepers in prayer? The Lord is opening some hearts amongst them, and we long to know that they all are really trusting Him as their Saviour."

The Congo Mission Debt.

DURING the past month we have received the following welcome contributions in liquidation of the Congo Mission Debt, viz. :—

Joshua xxiv. 15	£30	0	0	Mr. G. Shepherd	£5	0	0
Mr. C. A. Deayton	25	0	0	Rev. R. Glover	5	0	0
Rev. F. H. Robarts	10	0	0	A Friend, per Rev. E. Medley, B.A.....	5	0	0
Mr. Thos. White	10	0	0	West Norwood	5	0	0
J. G. N., Edinburgh	10	0	0	Smaller sums.....	16	18	6
A Friend at Barnsley	6	17	6				

We are most grateful for these gifts, and earnestly trust that the remaining balance of Debt, of

£992 12s. 2d.,

will be speedily liquidated. Will friends of the Congo Mission come to our help in this matter, and cheer greatly the hearts of all Congo Mission workers by the prompt liquidation of the balance of debt?

Work in Shansi, North China.

THE Rev. J. J. Turner writes:—

"HSIN-CHEO.

"MY DEAR MR. BAYNES,—It is a long time since I wrote you a letter about the work here, but the fact is things go on so quietly that there is really very little to tell.

"We have been very short-handed here this year. Mr. Hu, who did a large share of the work last year, has (as I told you in a former letter) gone back to his native place, a market town, eighty li from Tai Yuen Fu. He entirely supports himself, and at his own expense has opened a room there, where he preaches and sells tracts. Of course his leaving here was bad for the work in this place, but he wished to go, and I felt that he would possibly do a better work in his own district than he could do as a paid agent here, so I gladly let him go. I trust Shih Tieh, the market town where he is, will soon become one of the permanent out-stations of our Mission; but as it is much nearer to Tai Yuen Fu than to Hsin-Cheo, it will be visited by the brethren there.

"Early in the year Mr. Chao, the evangelist from Shan-tung, was called home because his father was dangerously ill. This left me with only one native helper, who is very old and feeble, and as I had to be away at Tai Yuen Fu a good deal, the village work almost came to a standstill; but I am thankful to say the attendance at the services was well sustained, and the city work went on as usual.

"Chao's father died before he reached home, and I hardly expected Chao would be able to return here, as he is the eldest son, but he decided to do so; and about a month ago, much to my surprise and joy, he arrived here to take up his old post again. So there are three of us here now, Chao,

and the old man (whose name also is Chao) and myself, and we are carrying on the work both in the city and villages.

"We have recently lost two more of our inquirers by death. This is a sad trial, for I hoped they would become members of the church, and do much to advance the cause of Christ here.

"THE INQUIRERS.

"One of them, a Mr. Lien, was a schoolmaster in a village fifteen li from the city. He did not often come to see us as he was too old to walk far; but he had had a New Testament for more than twenty years, and he was very familiar with the facts of the Gospel. He did not seem to realise the bearing of those facts upon himself much, but he was willing to learn, and he was always glad to welcome our evangelists when they visited his village. Just before he died, I am told, he exhorted his friends to give up their opium and to learn Christianity, which, said he, 'is the only true religion.' Notwithstanding his ignorance, he was a man of whom I had great hopes, because he seemed to be so sincere. But he is dead. He came into contact with Christianity, but he did not get far enough to enter the church. Did the New Testament he read for twenty years prove a savour from life unto life to him? Is his name (which we hoped to have upon our church-book here some day) written in the Lamb's Book of Life? Will his dying testimony to the truth of Christianity have any effect upon those he has left behind? Oh, how one could wish that he had come out as a professed Christian, to work for Christ where the labourers are so few!

"A SECOND CASE.

"The other was also an old man over sixty, named Mi. He had been rich in his younger days, and his family are still very well off. From a worldly point of view he had nothing whatever to gain from his connection with us, and he was quite above the suspicion of wanting either money or a situation; but for two years and more he was one of our most regular attendants at the services, and he seemed to have an intelligent grasp of the Gospel and to believe it sincerely. I think he would have been baptized long ago, but he was an opium smoker. In his younger days he used to smoke a great deal, but years ago he gradually reduced the quantity he took, till he only needed a few whiffs a day, and he could not see that he ought to give that little up. He thought it did him no harm, that he had grown so used to it that it was necessary to his health, and that he had so few years of life left, that it was not worth while to run the risk of breaking off the habit. If he had lived, I quite believe he would have come to see with us in the matter, for I think he was a true believer in Christ, and he much wanted to enter the church. If he had been less honest about those few whiffs of opium as I fear many native church members are about forbidden things, he might have entered the church long ago. But he was honest, and I was firm in my determination not to baptize an opium smoker, so he remained an 'inquirer' while I longed to see him a church member; and now he is dead.

"Almost the last time he went out of his house it was to attend a Christian service. A night or two after he woke up feeling ill, and very soon realised that he had come to the end of his course. He had no pain, but he was gradually sinking. There were no Christians by his bedside, and, as far

as I know, he said little about Christ or His Gospel; but I am told that he urged his family to bury him quietly, without fuss and ceremony. 'Just put me in the ground and let me rest,' and soon after that he quietly passed away. Whither?

"Have all the hopes that were centered on that man perished? Have all the prayers offered for his salvation failed? Is he lost? I believe not. Although he was not thought fit to be a church member here upon earth, I believe he is in heaven now, and our work in his case has not been in vain.

"ENCOURAGEMENT.

"Thank God, we have still good earnest inquirers left, who are doing what they can to spread the knowledge of the Gospel. And the one church member left now—Hu has gone away to Shih-tieh—is also working for the Lord. I stopped at a large shop the other evening to speak to the men in it, and they said, 'Oh, yes, we have some of your books, and we know about the doctrine; that man, Hwo, the dyer of yours, is always in here exhorting us and singing hymns.' And I am glad to believe that is not the only shop in the city where Hwo is well known as our man.

"I cannot tell you of a mighty work going on here, and of the whole district turning to the Lord. I wish I could. And I shall never be satisfied till such is the case. But even if the Lord should see fit to withhold the harvest till I am gone, and let some other worker reap it, I shall still feel abundantly rewarded by these smaller signs of blessings. And even though I might fail to prove to some of our critics that the work here is worth the money spent upon it, yet I myself feel that the few results that have already been gathered are quite worth giving up all the joys and comforts of dear old England for; and the joy of helping to win such men as Lien, and Mi, and Hui, and Hwo, and our other many inquirers to Christ, fully compensates for all the trials and pains of a missionary's life, and God only knows how hard they are to bear sometimes.

"Yours very sincerely,

"JOSHUA J. TURNER.

"A. H. Baynes, Esq."

Mission Work in the Agra District.

THE Rev. R. M. McIntosh, of Agra, sends the following account of the last great Bindraban mela:—

"Agra, North-West Provinces,
"India,
"May 24th, 1889.

"MY DEAR MR. BAYNES,—A few remarks upon Bindraban, and the great Krishna mela associated with it, may possibly interest some of the readers of the MISSIONARY HERALD. There are many who have the impression that, as in certain other mission-fields, so also in India, idolatry is dead, and has become a thing of the past. But when we feel its pulse at Bindraban, to say nothing of Muttra and Benares, we find that it is still a living reality. There can be no mistake about this, for its life is manifested to the eye in such a striking manner as to fill the heart with the deepest sorrow.

"BINDRABAN.

"The city of Bindraban is situated on the banks of the Jumna, some six

miles above Muttra, one of our most important and still unoccupied mission centres. Around it the early history of Krishna, the eighth and most celebrated of the ten incarnations of Vishnu, is entwined. To escape the murderous hands of the tyrannical Kans (whom, in fulfilment of a prediction, Krishna came to destroy), he spent his youthful days in and about Bindraban, until he was strong enough to cope with his enemy. Crowds throughout the year are attracted to Bindraban on account of its historical interest. Places are pointed out where the 'black' incarnation (very rightly so called from a moral point of view) tended cattle, slew demons, sported with the milk maids, and bruised the head of the serpent Kali. Even the tree, upon which he climbed with no honourable purpose, is to-day pointed out and worshipped by infatuated multitudes. It is, therefore, no matter of surprise that idol-loving Hindus should flock in such large numbers to so sacred a city. It is the earnest desire of every devout Hindu to make a pilgrimage to Bindraban before he departs hence, the ambition of every wealthy prince and noble to add to its magnificent temples, and thousands of poor widows flock to it from the remotest ends of the country to spend the remaining days of their enforced widowhood in the service of Krishna, so as to ensure their salvation. When I recently visited the mela there, I was particularly struck with the appearance of these unfortunate widows who crowd the streets. Would that their earnest devotion were but turned in the right direction! Their bare and shaven heads, their careworn and sorrowful features, their distinctive garments, to say nothing of the fearful austerity to which they are subjected, are quite enough to convince the most sceptical of the vigour and hideousness of that cruel system of idolatry which is all alive in Bindraban.

"Though renowned for its sanctity, Bindraban is one of the most abominable places this side of hell. We read of the condition of Antioch and Corinth at the commencement of the Christian era, and just what idolatry did there then idolatry is doing to-day in Bindraban. How is it possible that it could be otherwise when the deity worshipped is the very vilest in the Hindu pantheon! The deeds of darkness perpetrated in the name of religion, especially at the time of the great mela, are enough to arouse the righteous indignation of every right-thinking person to the very highest pitch possible.

"THE TEMPLES.

"Though from the earliest period of Hinduism Bindraban has enjoyed high repute as a sacred place of pilgrimage, it was not until the sixteenth century after Christ that some priests from Southern India settled there and built the first shrine. Of the numerous temples only four can be traced back to the time of Queen Elizabeth. The rest are of modern date. Now that its fame has been established throughout India, every year magnicent and artistic temples are added to it. As to its sanctity, the people of these parts affirm that it is the holiest of all the holy places, Benares notwithstanding. The story is related that in 1570, the great Mogul Emperor Akbar was induced to visit the city. When he was being led blindfolded through one of the temples, such a marvellous vision was revealed to him that he never afterwards doubted the sanctity of the place.

"The great temple in the city is

known as the 'Seth's Temple.' It was founded by Seth Govind Das, a very wealthy banker of Muttra, and is to-day maintained by one of his descendants, who is reputed to be as wealthy as Crœsus. The whole of his enormous wealth seems to be consecrated to Krishna, and, but for his efforts, there would be no very great mela in Bindraban yearly. This splendid temple was completed in six years, and cost forty-five lakhs of rupees. Before the idol stands a copper-gilt pillar, 80 feet in height, which alone cost Rs.10,000.

"The mela is held every year about the beginning of April, and generally lasts ten days. On each of these days the idol (which is made of a mixture of silver and gold) is carried in great state from the temple to a beautiful garden some 700 yards distant, where a grand pavilion is erected for its reception. This garden is called 'Bikunt,' and is made to represent heaven. In reality it is a fearful 'hell,' where deeds of darkness are perpetrated. The procession is a very imposing one, and is attended with a great display of torches and music, elephants, camels, and horses with costly trappings also taking part in it. The Rajah of Burthpur regularly sends to the mela a company of his soldiers and his brass band to do honour to the idol. Whenever it is carried out in state these soldiers fire a salute, and in true military style 'present arms,' while the band strikes up 'God save the Queen.' This done they take up their position in the procession in front of the idol. When the garden is reached they again form a 'guard of honour' and 'present arms,' while the band again plays the 'National Anthem.'

"KRISHNA.

"On another great day of the mela Krishna rides in his 'rath,' or war chariot. This is an enormous wooden tower on wheels, built in several stages and adorned with monstrous effigies at the corners, probably representing the demons he slew. Several thick ropes, about thirty feet long, are secured to the car, by which it is drawn. The idol is seated in the centre of the car, and is surrounded by the numerous priests of the temple, all dressed in pure white robes. Each of them has some office to perform. Some burn incense, others flourish trumpets, some fan the idol to keep it cool, others brush away the flies with their 'chauries,' and others, again, throw red and yellow powder upon the multitudes on either side, who are only too glad to have their clothes besmeared with it. In order to prevent people being crushed under the weight of this huge carriage, the sides are protected by a strong body of police, and the car is only allowed to be dragged three or four feet at a time, when it is stopped by means of a great log placed against the wheels. At this rate it takes some hours before it is dragged to the garden. As it advances thousands of heads are bowed before it, and I have witnessed many poor women go down on their knees and kiss the ground over which the wheels have passed.

"The last day of the mela is the grandest and most imposing. Upon a large platform, carried upon the shoulders of men, the idol is placed, fixed upon a large silver horse. Lest it should fall off one of the priests in attendance supports it. The attitude of the idol is that of a warrior with spear in hand, and commemorates the return of Krishna from the slaughter of his enemy Kans, the monster-king of Muttra. This occasion is attended with much pomp. The torchlight

procession is magnificent, the rejoicings of the people are great, and the display of fireworks, grand. On this, the 'crowning day' of the mela at Bindraban, the crowd is so great that with only the utmost difficulty one is able to make way through it.

"Within the last two years a new feature has been introduced to make the mela more popular and attractive. A large fancy fair and industrial exhibition have been established in connection with it, together with cattle, horse, and bird shows. Judging from the popularity of these invocations, let us hope that as in Sonepore and Beteshwar, so also in Bindraban, these will be developed at the expense of the religious element.

"THE MISSIONARY FORCES.

"Until the last two years the Baptist missionaries located at Agra and Muttra were the only missionaries who visited this mela regularly for the purpose of preaching the Gospel. Two years ago the American Episcopal Methodists, in extending their borders, fixed upon Muttra as a very desirable centre for missionary work, and established a mission there. By means of their admirable system of concentration they were able this year to muster about a hundred strong at the mela. For the native brethren an inn was secured on the borders of the city, and the Rajah of Burthpur very kindly allowed his disused office on the banks of the Jumna to be placed at the disposal of the missionaries. Though the situation of the house was very delightful, it had not a single door, and we soon found that we were not its only occupants. It was the very stronghold of monkeys, bats, and mosquitoes. On our return from preaching the first thing we used to do was to run to our rooms to see if our belongings were safe. The monkeys which infest the city took advantage of our absence, and were in the habit of coming in and running away with whatever they could find, even to tooth-brushes and soap. At nights there was little or no sleep to be had. The bats were a constant source of anxiety, and the voracious mosquitoes a constant source of torment.

"Every morning and afternoon we met at the inn where the native brethren were located, and after prayer separated in little companies to occupy different positions in the mela. Almost every fifty yards apart there was preaching going on, which was listened to by crowds of people. Evidently they were surprised to hear the name of Jesus proclaimed so boldly in the midst of their mela.

"MAGIC LANTERN PICTURES.

"At nights until a late hour there were three magic-lantern exhibitions, illustrative of the life of Christ. These attracted hundreds of people who, sitting down, listened well, and seemed to take in what they saw and heard. Some of the women especially manifested great interest, and seemed to enjoy the story of God's infinite love. We noticed some who came every evening regularly. One man standing near me asked another who was next to him, when a new picture was thrown upon the sheet, 'What is that?' 'Why, don't you know?' he replied, 'that is Jesus Christ, the spotless incarnation, raising the son of a poor widow to life," and then followed other particulars. I just mention this to show how very familiar they had become with the pictures.

"My experience has been that magic-lantern preaching is a very

successful method of presenting the Gospel. The people of these parts are mostly uneducated. Like children, they are fond of highly coloured pictures; and these pictures help them to remember incidents in the life of Christ which, apart from them, they could hardly retain in their memories.

"On the last day we had a Christian procession through the streets of the city, in which we all took part. It was a good idea, I think, and certainly did impress the people.

"Throughout the mela we met with very little opposition. The 'Arya Samaj,' who were among our bitterest enemies last year, were engaged in daily discussions with Pundits of standing on the subject of idolatry. In the presence of large assemblies the Aryas opposed and the Pundits defended idol-worship. What the issue of the whole was I have not heard. At any rate the Aryas were helping us to overthrow idolatry.

"As the result of the work at the mela, three persons were baptized by Dr. Scott, of the American Methodist Mission, immediately after. I do not know exactly what has become of them, but earnestly hope they have gone to their friends only to recommend the Gospel of Christ to them.

"I remain, dear Mr. Baynes,
"Yours sincerely,
"R. M. McINTOSH.

"A. H. Baynes, Esq."

Famine Relief in North China.

MRS. WHITEWRIGHT, of Tsing Chu Fu, Shantung, sends the following record of famine relief work:—

"Liu Chia-Chi,
"April 16th, 1889.

"DEAR MR. BAYNES,—I have thought perhaps some extracts from our notes of famine work in this district may be of interest.

"Mr. Whitewright left Tsing Cheu Fu the end of February to come and select a district to work in. After some time he decided to stay here, and make this the centre of our work. After he had been here a fortnight I came out to help him in this work.

"I had a very cold journey. After being on the road one day it became bitterly cold, and a snow storm came on which obliged me to stay in an inn. It took five days to do this journey, which should only have taken us two. Rather slow travelling, five days to go sixty-five miles. This place, Lin Chia Chi, is north of Tsing Cheu Fu city.

"I met sometimes on the road people who had all they possessed with them—some with barrows, and others just carrying all their worldly goods. These people had left their homes and were going from place to place begging food. They all looked so wretched and poor. Women and children trudging along so starved-looking. The farther north we came the people looked more and more wretched.

"I arrived here March 11th. The next day Mr. Whitewright and I went out to enroll a village. The enrolling is usually done in the following manner. We ask to see the elders of the village, and tell them to take us round to the homes where the poorest people are. We go from house to house and see the people, ask how many there are in the family, and see them all. We pick out how many we think need our help, and tell them how many we will assist.

"ENROLLING.

"In that village which is a small one, called Lü-Chia, we enrolled one hundred and thirty-nine persons. The people were terribly poor, and as I went from house to house I felt so very thankful to be able to help in giving these poor starving people money to buy food. The food they are eating is horrible—grass roots, weeds, chaff, and the bark of trees. The great wonder is to me how they can manage to eat it at all. One family, the worst I saw in that village, was a family of seven; their faces were perfectly yellow, and, oh, so thin! They knelt on the ground, and knocked their heads, saying, 'You have come to save us; you have come to save us; we have been longing for you to come.' I was very tired when we had finished. Going from house to house is very tiring, but worse than all are the poor, thin, worn, weary, haggard faces one sees.

"Next day we went to a village called Ngau-tzu-Chang, a rather large village. It took us from early morning until after one o'clock to enroll it. In a few houses they tried to deceive us, by saying there were more in the family than there really were, but the poor people could not cheat cleverly, and were often found out. I have been struck with the way they received the number we told them we would put on in the family for relief. Some of them beg to have another name put on, but nearly always they seem quite grateful and satisfied. They are deeply thankful for ever so little help.

"At another village, called Ho-Wang-Chuang, just a few li from here, there were some very wretchedly poor people. One woman, with several little children, was living in a little hole of a room, without any door. The door had been sold to buy food. She looked as if she was just nearly mad with sorrow and trouble; she cried pitifully, and begged us to help her. We put on as many names as we could, but she begged hard for more. She hardly looked like a human being; her hair hanging over her poor, thin, worn face.

"DESTITUTION.

"The next trip was to five distant villages. The distress in these villages was worse than any I had seen up to this time. In one of the villages there were scarcely any houses left. The people had pulled them down, sold all they could of them, and then left when there was no more, to go to distant places to beg. It was a very sad sight; the few people that were left were so miserable-looking and poor. The place looked quite forsaken; one could scarcely believe that it had been the home of so many people. They told us a good many had also died of starvation there. Sometimes on approaching the villages, the elders, old grey-headed men, will come out, kneel down, and beg us to help them. It makes us feel so badly to see them do this; a great many of them often looked half starved.

"Our next village was Yeu-to. Here I saw the worst poverty I have seen. The old men that came out to take us round were crying as they went from house to house. They said, 'It does not look like our own village, so many have gone away to beg, and every day some one is buried who has died of starvation; they are just carried out and buried, and we do not know who has died until we go and inquire for them, and find they are dead." They said they had no proper harvest for five years. A good deal of the ground was lying under water,

and so very many houses had either been pulled down to sell, all that could be sold, to buy food, or had been washed down by the heavy rains. One poor woman, in a little room, was so feeble from want of food she was unable to stand. Two poor, pinched little children, with scarcely any clothes, were with her; they looked as if they had not long to live. Her husband had died a few days before from starvation. She was unable to crawl out to dig up roots and weeds for the children to eat, and they were too little to go. The poor woman was in a sad state. The men that took us round just cried as they stood and looked at her. I was glad to come away from her; my heart felt it would break. Another house, just a few yards off, a poor woman told me a little before there had been four in the family, and now there were only two. Her husband and one of her sons had died of starvation. The poor little boy that was left was so thin and worn; they both looked starved themselves. We put on both their names, and the poor woman was so grateful. She said, 'We shall live now.'

"Coming home we were stopped several times by old men, who knelt down and begged us to go to their villages and take food to the dying.

"I could go on writing you very many stories like the above, but I think this will be enough to show you what it is like; it is the same thing over and over again—men, women, and children dying for want of food.

"GOOD CHEER.

"On our arrival home we received a letter from Mr. Jones, telling us of the money sent from the Society. We were so thankful to hear of this, and to know we were able to go on and relieve more of these starving people. I think I have written enough to show you that the money so freely given has saved many people from hunger and death by starvation. We feel very thankful, and would like to thank all the good subscribers at home who have given the money to enable so much good to be done. There is so much sorrow in China one feels so glad to be able to help these poor people. I often wonder how some of these poor people manage to live at all.

"We are now relieving nearly 30,000 people daily. At the north of us we have Mr. Jones and Dr. Watson, who are also relieving a great number. Mr. Bruce to the south-west, and Mr. Laughlin, of the American Presbyterian Mission, to the north-east, and other missionaries are also relieving in adjoining counties, so that we have all been able to nearly join all round.

"On going out we constantly meet people who come up and thank us for having, as they say, saved their lives. A few evenings ago I met a woman digging up roots to eat. I talked with her a while, and she said, 'Before you came my children were all lying on the bed so feeble from hunger they could not even crawl.' With tears in her eyes she told me this, and then said, 'But now all is well; they have food to eat and are well, and able to run about now.' She seemed so thankful, and insisted on kneeling down and knocking her head on the ground to me.

"The next evening we met a man who stopped us, and thanked us very much indeed for having helped him; he was carrying a bag on his back, which he opened, and joyfully showed us. It contained a little grain, which he said he had just bought at the fair with the money we had given him. He seemed so delighted at the thought

of being able to give his family a little good food to eat. It did us good to feel we had been able to make him so happy. We have met several people who have thanked us; it's always the same, they cannot thank us enough for, as they say, 'Saving them.' We have been asked several times, 'What can we do to show you we are thankful to you?'

"Our enrolling is finished now. Some of the students have given efficient help in this work. As the funds came in more largely the great bulk of the enrolling had to be done by the students under foreign direction.

"We are now sending them out to preach; they are distributing a great number of books, tracts, &c. The people are very willing indeed to listen to them, and we hope there will be much good result from this famine work. I have done some visiting in this village where we are living, and now we have more time I hope to do more. We have worship here, and some outsiders are coming in. I have invited any women who wish to come, and I will talk with them, and tell them why we came to China. There are no Christians here for many miles round, but we trust there will be soon as the result of God's blessing on this work.

"I am, yours sincerely,

"A. WHITEWRIGHT.

"A. H. Baynes, Esq."

Mr. John Templeton, F.R.G.S.

AT the last Quarterly Meeting of the Mission Committee the Secretary reported the decease, at Romford, on Sunday morning, July 7th, of Mr. John Templeton, aged sixty-three, one of the Honorary Members of the Committee of the Baptist Missionary Society, and that he had attended Mr. Templeton's funeral at Abney Park Cemetery, on Thursday, July 11th.

Resolved—"That the Committee have received the tidings of the sudden decease of their beloved colleague and friend, Mr. Templeton, with feelings of the deepest sorrow. They recall with thankfulness and gratitude the many and valuable services rendered to the Mission by their esteemed brother during a long term of years, and the great value of his counsel and support. They tender to the bereaved widow and the sorrow-stricken relatives a very sincere and respectful expression of their sympathy, and assure them of their earnest prayers for their support and comfort. The Committee feel that by this sad event they have lost a valued friend and helper, and the Society a most sympathetic and wise adviser."

The following is from the pen of Mrs. Bailhache, widow of the late Rev. Clement Bailhache:—

"I shall be very grateful if you will allow me to bear witness to the greatness and goodness of the late Mr. Templeton, as I have seen it displayed in his character during a friendship which has extended over a quarter of a century.

"This friendship began in 1864, when my husband came to Cross Street, Islington, since which time the intimacy has been close and unbroken. In troublous church life, in after troublous committee life, no words can tell the

worth of this friend—gentle as a woman, firm as a rock. Bold, when occasion demanded, as a lion, his sympathy was real, his presence a power; he was a man on which one could rely, one whose life would equally bear the microscope of home life and keen public criticism. 'By pureness, by knowledge, by long uffering, by the Holy Ghost, by love unfeigned, by the word of truth,' he ved a life to be copied, a life to enrich all other lives with whom he came in contact. I know men in good business positions who owe their success to his willing heart, and many widows and orphans whose impoverished lives he touched on all sides and met on every hand in a way that rendered his sympathy unique.

"I am not giving a solitary opinion. One who knew Mr. Templeton well writes:—'I thank God that such a life was ever lived. Our friend reached the highest standard of Christian character I have ever known. There was an unusual completeness about his whole nature—he possessed a keen sense of the humorous, very clear judgment, and a rare gift of discernment, together with intense purity and refinement of mind. From his hands coarseness, hypocrisy, meanness, chicanery of all kinds, met with no quarter. At the same time his devotion to those he loved was beyond all expression.' I seem to have said so little, but what can I say more than that this friend, to whom I owe so much, was in the truest and best acceptance of the terms a Christian and a gentleman? I felt, as I stood by the open grave yesterday, that his pastor spoke only words of truth and soberness when he said, 'A prince and a great man is fallen this day in Israel.'"

The Bahamas Mission.

"THE PEOPLE HAD A MIND TO WORK."

THE Rev. Daniel Wilshere, of Nassau, sends us the following:—

"Nassau, June 20th, 1889.

"MY DEAR MR. BAYNES,—I hope the readers of the HERALD may find some satisfaction in the account of the opening of our new chapel at Adelaide, of which I now give you an account.

"This station is about fifty years old, but as it is distant from Nassau fifteen miles, very few persons visit it. In 1886 the friends there were reduced to the verge of starvation; the old chapel became nearly a ruin. Early last year a better prospect opened for them, and it was resolved to rebuild the chapel as a proof of gratitude to God. There are thirty-four members and forty children attached to the Mission.

"Across the pine barriers is another station called Gambier, six miles from Adelaide. The members there came to help Adelaide, and so a few weeks since we opened the new chapel.

"Mrs. Wilshere and I rode over in the early morning and found the friends waiting. After we had seen to our horses, we formed a procession and marched to the sea. Here a baptism was held, seven candidates professing Jesus on that day. Marching back to the class-room we had a cup of coffee while the friends had their breakfast, after which we looked over the new chapel. It is built of stone, nicely boarded floor, a little

platform for the preacher and benches for the hearers. It was decorated with flowers. It can seat 120 persons comfortably.

"Our native pastor, Rahming, from Fox Hill, and the brother in charge of Adelaide and Gambier, Damon Bethel, took part in the opening services at eleven o'clock. Then came the reading of the work done, and I think it will interest you to know how this is divided, as all the cash earned by our people in Adelaide is not £120 *in a year*.

	Working Days.
The male members showed a total of	739
,, female ,, ,, ,,	314
,, boys of the settlement ,,	107
,, girls ,, ,, ,,	46
,, Gambier friends ,,	23

In this way the timber was cut, the lime burned, the stones and sand carried, and finally the chapel built and thatched with the Palmetto palm. The building is worth £100 to erect.

"Of course there was the floor and doors, the wood of which had to be bought. Towards this (and other expenses) about £10 of money was given, as well as all this labour!

"After the opening service we had the Lord's Supper, when the new members were received into the church. It was a very happy day. We had kept some little presents, sent through Miss Brandard by the dear friends at Cross Street, Islington, which Mrs. Wilshere gave to the children on this day. They, as well as the older people, were made glad, and when the sun was drawing to the west our horses were saddled, and the fifteen miles home seemed only a little way as we talked of the devotion of the people.

"In a similar way twenty-five chapels have been built in the Bahamas. Dear friends, do not be weary of helping our dear people. The Lord bless you all!

"I am, faithfully yours,

"D. WILSHERE.

"A. H. Baynes, Esq."

The Aboriginal Peoples of India.

THE Rev. T. H. Barnett, of Dacca, East Bengal, sends the following:—

"Frome, June 6th, 1889.

"MY DEAR MR. BAYNES,—In an article which appeared some time ago in the MISSIONARY HERALD, I quoted figures which showed that in Bengal alone, from 1872 to 1881, the number of Hindus had increased by upwards of 2,000,000; and I think I stated that the Government statistician supposed that this increase was to be attributed to an ingathering of aboriginals. It is generally believed that the Hindus have been increasing their numbers in this way for centuries past, and that they will continue so to do till all the aboriginal tribes have been folded. It is a well-known fact that the absorption of uncivilised tribes by the Hindus is the outcome, not of an aggressive proselytism on the part of the latter, but of a process of evolution which is going on among the former. We find illustrations of this process among the aboriginals, low-castes, and semi-Hinduised aborigines of Eastern Bengal.

"Let us take, first, the inhabitants of the Garrow Hills. They are unquestionably an aboriginal race. They

fall, at present, into two well-defined classes—(1) those who live on the hills; and (2) those who live in the plains. The former live in their primitive state; the latter have reached a higher stage of development; they show that they have come into contact with the more civilised life of their Hindu neighbours. For instance, while the women and their old men wear, as a rule, their primitive Garrow cloth, their male adults wear the ordinary Bengali *dhuti*. They no longer live in huts raised on piles. Their method of cultivation represents a stage half way between that of the Hill Garrows and that of the Hindus. They speak a Garrow-Bengali language. They give both Garrow and Hindu names to their children. Their religion is a mixture of demonolatry and fetichism. Their fetich is sometimes a *single* bamboo or cane, and sometimes it is made of *three*, as if they had imbibed the Hindu notion of a triad. They have been seen, in company with semi-Hinduised tribes, to worship, and offer gifts to, a stone, daubed with red paint, and placed under a large banyan tree. Indeed, it would seem that these Garrows of the plains have turned their backs upon their kinsmen on the hills, and that in a few generations they will be knocking at the door of Hinduism for admittance.

"Take, next, the Dalus. These people are a stage in advance of the Plain-Garrows. It is said that they originally formed a clan of the Hill-Garrows, and that about a century ago they emigrated to the plains. Both men and women have laid aside their primitive dress and adopted the Hindu costume. They have almost forgotten their native dialect. They disown all relationship with the Hill-men. Vestiges of primitive customs, however, are still found among them. For instance, the succession is in the female line, and this shows that they were at one time akin to the Hill-Garrows. In fact, the Dalus practise several Garrow customs, but at the same time they are evidently creeping up toward Hinduism, and rapidly adopting Hindu castes and customs.

"Then there are the Hajongs, of whom there are two sections, the one still retaining some of their old non-Hindu customs, and having no priests to minister to them, the other having Brahmin *purohits* to officiate at their domestic ceremonies; and, assuming the airs of clean Sudras, have renounced all taste for pork and fowl. They now call themselves thorough Vaistnabs. The fact that a Brahmin officiates at their domestic ceremonies shows that they have attained to Brahminism.

"It would be an easy and an agreeable task to illustrate other stages in the march of aboriginal tribes towards Hinduism, but I forbear, afraid lest I should occupy more space in the MISSIONARY HERALD than the subject of this paper would justify. It would seem that there are three distinct stages through which the aborigine must pass before he can be said to have risen to the dignity of a distinct Hindu caste: (1) an adoption of some of the manners and customs of Hindus; (2) the ability to secure a Brahmin priest to officiate at domestic ceremonies; (3) conformity to all, or nearly all, the social rules, and the laws of custom as well as of conduct, of the pure Hindus.

"If we question the correctness of the figures quoted at the beginning of this paper (and there is no reason, I believe, for questioning them), we may still learn how fast Hinduism is absorbing the Hill tribes from the testimony of Dr. W. W. Hunter, who

says: 'I have no sympathy with those who would minimise the results of Christian missionary enterprise in India. But the Indian census, in spite of obscurities of classification, proves that Hinduism is a religion which has not, as yet, exhausted its mandate. For the hundreds which it loses to Christianity or to Islam, or to the new theistic sects, thousands of the lower races crowd into its fold.'

"Will not the readers of the HERALD pray that all the aboriginal tribes of India may be folded by the Great Shepherd? And will they not try to answer their own prayers by contributing to the support of foreign missions?

"I am, my dear Mr. Baynes, yours affectionately,

"T. H. BARNETT

"A. H. Baynes, Esq."

Cheering News from Barisaul.

THE Rev. J. H. Anderson writes by a recent mail:—

"Barisaul,

"29th May, 1889.

"MY DEAR BROTHER,—I have been very much pleased by the good news I have received from one of our stations. Three or four years ago two brethren, Kangali and Rajinshaim, came into Barisaul to inquire about the Gospel. They were men of an elevated spirit, and during the two or three days they stayed in my compound their hearts were open to receive the Gospel message. They went back and told it to their neighbours and friends and several joined them. Thus commenced the church of Rajibar. Since that time, Kangali, who is by trade a sawyer, has devoted a great deal of his time to making known the truth he has come to believe and to rejoice in. He is often confused in his remarks; but he keeps on notwithstanding, and the poor amongst whom he is endeavouring to make known Christ can always understand in the main what he is desirous of telling them, and they listen to him with pleasure. The fault we have had to find with him has been this, that in order to be able to go about preaching, and in order to converse with the many who visit him, he has at times neglected the duties he owes to his family in relation to their support. His eldest son has the spirit of the father. He, too, is bent upon making known the Gospel. He is more intelligent than his father and has some education. He is a school teacher, but would rather be engaged altogether in preaching. Quite recently he came to me to tell me that two large family groups in the village of Rajibar, their relations, had joined them. These groups included twenty-three persons. The leader among them is a man whom, along with others, I have most earnestly sought to lead to Christ, and Kangali has laboured much on their behalf. Twice I visited the village with the hope of receiving him and his family, containing seven sons, into the Christian community. On the last occasion he had written to me, or had got a letter to be written, asking me to come for that purpose. But when I arrived a relative had just died, so he put off making the good confession. I went away saddened, the journey had been fatiguing, and either on that occasion, or the previous one, I remember I had to lie down on the ground, there being no resting place on the way to get

relief from the pain which the walking had caused, and the accommodation at Rajibar was very poor, only a native hut. But now I am as glad as I was before disappointed, and I am sure that many who want to see the coming of our Lord will rejoice with me and will pray for these new converts. We are hopeful that there will be further accessions shortly.

"The Zemindars have been persecuting some of the new Christians, but the effect seems to be the opposite of what they desired; it would seem to have evoked sympathy, and to have made their neighbours increasingly desirous to cast in their lot with them.

"Thirty-first, at Khoolnea. This morning I had the pleasure of seeing dear Gogon, and am glad that he also has had encouragement in his work.

"Yours affectionately,

"J. H. ANDERSON.

"A. H. Baynes, Esq."

Sonepore Mela.

THE following account of the last Sonepore mela is written by the Rev. Arthur Birt West, of Barisal:—

"Sonepore is situated at the junction of the Ganges and the Gandak. It is only a wretched little village, and consequently is not marked on ordinary maps. Patna is the largest neighbouring town. It is now an easy matter to reach Sonepore either from Bengal or the North-West Provinces—from Calcutta it is a journey of about eighteen hours.

"This junction, like all junctions of rivers in India, is held sacred by the Hindus, and has become a place of pilgrimage. There is also a legend connected with the spot which gives it additional sanctity. The legend is, that an elephant was once crossing the river here when a crocodile seized one of its feet. The animal in its danger called on God for help, and Huri descended to its rescue. In commemoration of this deliverance, a temple was built in honour of the god on the banks of the river. At this temple the pilgrims do puja, each worshipper bringing up a vessel of water from the river and pouring it over the shrine.

"THE MONTH KARTTIK.

"The mela is held for a few days before and after the full moon of the month Karttik. Karttik begins in the latter part of our October and ends in November. It is believed that great merit is derived from bathing at Sonepore just at this full moon, and thousands of people, some from great distances, travel there at this time in order to bathe. It is impossible to give an accurate estimate of the number of people who flock to this mela; but, as the bathing day draws near, it must reach about a quarter of a million.

"Mr. Jordan and I reached Sonepore on Tuesday, November 13th, four days before the moon reached the full. For the first two days after our arrival it seemed as though the mela were going to be much smaller than in former years; but, on the Friday and Saturday, people began to pour in by thousands; and not only was the ground occupied by the mela covered, but the opposite bank of the Gandak was also densely crowded for a distance of nearly two miles.

"THE MISSIONARY CAMP.

"The missionary camp was pitched as usual on the right-hand bank of the

PREACHING AT THE SONEPORE MELA.—(*From a Photograph.*)

Gandak. We had three tents besides those for the native assistants. One of the tents, Mr. Broadway's, was large, and served as a mess-room. A temporary road ran in front of our tents, and there was also between us and the river a row of native shops, from some of which came the odour of boiling ghi, and added some zest to our evening meal. The accompanying photograph, taken by a lady of Patna, shows the Shâmiânâ that was put up in front of our tents, just on the edge of the road, to give shelter from the sun to those who were preaching. To the left can be seen the covering to one of the native shops spoken of above. The photograph was taken when one of the native preachers, Matthew, was speaking. In the front of the crowd there are three Chankidârs, native policemen, in the official dress and belt.

"Sonepore Surroundings.

"Sonepore mela is well worth a visit from others as well as missionaries; and although there is a good deal that is disagreeable entailed by camping right among the natives as we did, the sight one gets thereby of native life and customs is well worth it all. Looking out from our tent, on the one side there was the constant stream of noisy natives passing and repassing; beyond them I could see the River Gandak flowing quietly along; further still, the opposite bank crowded with people waiting for the appointed time to bathe; and beyond them again, green fields, trees, and a few straggling houses. Then, turning in the opposite direction I could see numbers of elephants, with their drivers perched behind their ears, passing up and down under the mango trees, or standing in the shade quietly feeding. Camels also were standing or lying under the trees; and on every side natives were moving here and there, or lying down asleep.

"The Sadhus.

"We had a company of Sadhus (often, though incorrectly, called Fakirs by Europeans) on either side of us. The Mahunt of one of these companies is an old man with grey hair and beard. Through camping year after year near the missionaries' tents he has become well acquainted with Mr. Broadway. On exchanging greetings this year, the Mahunt told Mr. Broadway he was glad to see him, and added, 'Your teaching is good.' 'If my teaching is good,' said Mr. Broadway, 'why do you not receive my King?' And the Sadhu responded, 'It is coming to that, it is coming to that.' There were fewer missionaries at the mela this year. Our dear old friend, Mr. Greiff, of Gya, had been taken from us since the last mela. His loss was much felt, but he has entered on higher service. We also missed the Rev. B. Evans, of Monghyr, with his geniality and hearty co-operation; he had been obliged to go to the hills for a short rest and change. Only four working European missionaries were present—Rev. Messrs. Broadway, of Patna; Stubbs, of Bankipore; Mitchell, of Dinapore; and C. Jordan, of Calcutta. But although the men were fewer, the preaching and booking-selling were kept up with vigour; and for the last two or three days, preaching at the camp continued without cessation from dawn to dusk.

"Encouragements.

"There has been much that is encouraging this year. The people have listened more attentively, and there has been less opposition than at former melas. In fact, in some instances, a man in the crowd,

though a Hindu, has taken up the cudgels for us and answered the objector. The day before we left Sonepore a Sadhu came to Mr. Broadway, and said he had heard the preaching, and wished to join us. The man seemed to be in earnest.

"The sale of books was very satisfactory. One day the sales amounted to about twenty-five rupees. The people showed a greater desire for Gospels than for tracts. On several afternoons a party crossed over the Gandak to Hajeepoor, on the Tirhoot side, and preached to large and attentive audiences. The people here also were quieter and more disposed to listen than in former years. Hajeepoor is not an inviting place, and the people seem to be of a low class. Mr. Broadway and Mr. Mitchell have made short visits here as they were able; but the people have very few opportunities of hearing the Gospel.

"THE ARYA SAMAJ.

"The Arya Samaj made an effort to propagate its views at the mela, but with little success. A man of this school was preaching near the temple one morning when some of our party passed. He was standing with a book in his hand, and as the missionaries drew near, he exclaimed, "The padre sahibs are biassed against our religion." But no one paid any attention to what he said, and he seemed unable to draw an audience. It does not look as though Hinduism is to be resuscitated by the Arya Samaj.

"The Mohammedans also had a mission here; but they were not popular. We see the opponents to our religion adopting our methods of reaching the people and winning them for Christ. They preach, they write tracts in the vernacular, and distribute them, as we do. That they do this is one of the best proofs that our methods are successful; but *they* have no Gospel to preach.

"A great number of Sadhus were at the mela this year. There were two men among them who were performing "tharai-sri," that is, they had taken vows to stand for twelve years. One of these men had (so he said) completed nine years of his vow; the other had still seven years of penance before him. The latter showed us his feet, and pointed out that they were swelling in consequence of the continued standing. Twice after this I went past the place where he was standing the first day, but he was not to be seen; only the sling was there on which he used to rest the weight of his body. This man was a Brahmin and a Sanskrit scholar. In another Sadhu camp there was a wooden bed, covered with brass spikes two or three inches long, on which one of the fraternity was said to lie. When we passed the first time the devotee was not to be seen, and in answer to Mr. Jordan's inquiry we were told that he had gone to bathe. We passed this place several times afterwards, but the couch was always vacant. Some of the Sadhus made the people stare by the number of positions into which they could twist their bodies. One boy said he could put his body into eighty-six different positions. One morning we saw a man performing on a couple of slings hanging from the branch of a tree. He suspended his body in several different positions, and while he rested told his beads.

"COW PROTECTING.

"The association against the killing

of cows had a booth at the mela. Over the entrance was a red placard with a representation of a cow in the centre, and over it these words written in English: 'Long live our Empress Victoria, Defender of our Faith.'

"Lectures were delivered, and boxes placed by the roadside for contributions. Handbills also were being circulated, written in English and Hindi, as follows:—

"'Come! hear an account of cow too a little.

"'Our countrymen, the various natives of Mother India, well-know the losses caused by cow killing. It is this very cow killing, the great calamity, which has brought all this poverty, ignorance, and weakness to India. These are all the results of the great crime of cow killing only. Alas! curse is to those inhumane Hindus or Aryans who sell their mother cow to the butchers; they shall have no rest in this world, and no mercy in the next, according to our Scriptures. What a pity it is that you being yourself a Hindu, are cutting the root of your own religion. Do something to get rid of this sin! You may have come to know by this time what work this Cow Protection Committee has done by visiting various places in order to put a stop to this great calamity as far as possible. In the first year it went to the great fair of *Harihar Chatra*. The Committee will regularly, during the days of the fair, deliver lectures from six in the morning to eight at night on the cow protections. The Committee, therefore, prays that people who dislike this abominable practice will kindly come over to the place, and be supporters in the good cause.

"'GOSEWAK JAGATARAYAN,

"'Secretary, B.G.M.'

"NO SYMPATHY.

"On Monday morning a man was found dead on his bed within a few yards of our tent. He had died of cholera. He passed away unnoticed and uncared for. The event created little interest; some dozen people gathered round, his body was carried to the river side and thrown into the water. Such is the sympathy and thought for others that is born of Hinduism. This was by no means the only death at the mela. At former melas there had been no provision made for medical attendance, but this year a hospital was organised. It looked a forlorn place, but was a step in the right direction. No deaths occurred there, and we heard of no serious cases being treated.

"There were numbers of lepers moving about among the crowd. Some of these poor creatures were terribly diseased, and their leprosy was of the most distressing kind. Not only was this sight painful, but there was considerable danger of taking the disease by contact with them.

"The moon was at the full on Sunday, and the time allowed for bathing was from four to six o'clock in the morning. The time for bathing being passed, the people began to disperse; but not till Tuesday was there a sensible diminution of their numbers. After Tuesday it was impossible for us to remain, as the police were removed, and the sanitary regulations no longer enforced.

"REFLECTIONS.

"There is much that is interesting in a visit to one of the larger Indian melas, but most of all is it interesting to come into such close contact with Hinduism. One sees men who are considered to be the most holy and devout living more like beasts than

nem; with no respect for God, their fellows, or themselves; in their worship—if such it may be called—behaving like demons, and yelling like fiends. When the Sadhus in the neighbouring camp were performing their evening worship we could scarcely hear ourselves speak. Men dress as women, and call themselves the companions of God—what sort of a god must theirs be? Others cover themselves with mud and ashes, and sit choking themselves with the fumes from a smouldering log of wood, while they tell their beads. And this they think pleasing to God! No wonder that mercy and love are such strangers among Hindus! A devotee will sit in his filth day after day telling his beads; his fellow dies at his elbow—what does he care? He tosses the dead body into the river and thinks no more of him; the water which closes over the dead man's head is not colder than his heart. A man sits in ashes, and, though called holy, is often a thief, murderer, and adulterer. And why not? Is a man to be better than his god, purer than his creed? But these people are becoming more and more willing to listen to the Gospel of Christ, and many say, with the old Mahunt, that the time is coming when Christ will be their King.

"ARTHUR BIRT WEST."

The Congo Mission.

LETTERS FROM SAN SALVADOR AND NGOMBE.

THE Revs. Thos. Lewis and F. R. Oram send the following cheering letters:—

"Wathen Station (Ngombe),
"April 29th, 1889.

"MY DEAR MR. BAYNES,—A year has very nearly slipped away since I was accepted for work on the Congo, and what a number of changes I have seen! My letters to you have been few, and principally of a business nature; but, perhaps, that is not a fault on the wrong side, for new men are apt to rush at strange conclusions when first arriving in a land so strange as Africa.

"ENCOURAGEMENTS.

"Sorry, indeed, we were to read such unhappy sentiments as Mr. Caine's in the papers, knowing how liable such hasty words are to weaken the trust and confidence of those at home. As for the Congo section of the work of the Baptist Missionary Society, I believe all here feel that there is very much to call for deep gratitude to God. In a land like Congo, so deeply sunk in ignorance and superstition, we might well expect to labour on for years without any startling results. God has, however, caused the seed to spring up and bear fruit in many directions. A neighbouring chief takes a great interest in the services held in his town, and in all that is said; he told me the other day he did not believe we should come so far, and take so much trouble to tell him what is not true. A lame man in his town listens quite eagerly, and then tells the people again all that has been said, adding, 'And it is all quite true, I am sure it is!'

Young children in the towns are as a rule very frightened of a white face, just as small children at home would

be of a black man; but when we get to know some of the little boys and girls, they run out to meet us, and form quite an interesting portion of the congregation. On the second Sunday after my arrival at Wathen I went with an interpreter and a few boys to the Mbanza Ngombe, now deserted, and had a congregation of children only; but a very attentive and interesting little audience they were. After telling them about heaven, a little boy (who I found was the brother of Percy Comber's boy now in England) spoke up and said, in answer to a question, 'Ah, yes, I know, if I pray to God and love Him, and don't do bad things, He will take me to heaven, Mr. Percy says so!' I was rather surprised and very glad to find a little lad who had grasped so much of the truth.

"OUR SCHOOL.

"Our school at Wathen numbers twenty now, and a very interesting portion of our work it is; for, although you may be sure they are often a pain and a trouble to us because of their deeply rooted 'weaknesses,' yet it is a pleasure to have them around one, and a real treat to teach them. One of my personal boys, Nilamvo, is supported by the kind friends at the Acton Baptist Sunday-school. The secretary tells me that they hope soon to be supporting two. Mbala, the other boy, is with me until Mr. Philip Davies returns.

"As for the language, I am glad to say it is not a big trouble to me, and I am now doing my best to push on with it while I am with Mr. Bentley, for I may soon be shifted away to another station. The ordinary talk with the natives, school work, and addresses and prayers I can manage in Congo without the aid of an interpreter.

"I am, my dear Mr. Baynes,
"Yours ever faithfully,
"FREDERICK R. ORAM.
"H. A. Baynes, Esq."

"San Salvador du Congo.
"April 29th, 1889.

"MY DEAR MR. BAYNES,—A month or two ago I promised to write to you about the work which is being done by the native church in this neighbourhood. At that time I little thought of having such good and cheering accounts to send you. We missionaries, who are compelled to look at the dark as well as the bright side of things, are apt to think that the 'Gospel of peace and goodwill' must take a long time in the accomplishment of its mission, and to forget that God brings about results in His own good time, which is not *always* in the distant future. The work of the native Christians here has been very richly blessed, and harvest time has unexpectedly dawned upon us.

"THE PLAN OF WORK.

"The plan adopted by the workers enables each one to 'work up' his own district. He goes there every Sunday morning and sometimes pays a visit to them during the week. You will understand that I am not speaking of the work of the native evangelist, but of the weekly visitation of the towns near us by our members.

"I wish to write now more particularly of the work at Mbanza Mputu, the principal town in the district visited by Nlekai. I have made a short stay there twice during the last four weeks, and have been greatly cheered by what I saw there. All the

people, young and old, take great delight in listening to the Gospel story and singing the hymns which Nlekai has taught them. Several of them profess to have found Jesus as their Saviour, and as to the genuine conversion of five of them I have not the least doubt. I was very much struck with their intelligent answers and their Christ-like spirit. The chief, Mbumba, is one of the five, and the evidence of his conversion is, I think, indisputable. He used to be a very cruel man, the terror of his people and the neighbouring chiefs. His cruel deeds of murder have reduced his town of several hundred people to about eighty or ninety souls. Slight offences against him were punished with death. I am told that his town was constantly the scene of horrible sights. No doubt the presence of white men at San Salvador and the occasional visits of our missionaries to his town have had their influence on him, and now the change is so great that everybody can see it. Poor man, he has a wonderful and sad life to look back upon, and this gives him much trouble. I do not think that I have ever before seen such deep conviction of sin in Africa. 'What about the sins of the past?' 'Will God pardon the wicked things I have been guilty of?' Such were his queries to me one day, and there was the deep undertone of one in great anxiety about his soul. I feel certain that he has experienced the free forgiveness of his sins, and he is now very active in persuading others to seek the same blessing. The people in his town naturally rejoice at the change, and now there is not a single person in the town who possesses a fetish. Indeed, there is nothing for a fetish to do there, as the chief can settle all his 'palavers' much more satisfactorily without.

"EFFECTS OF THE GOSPEL.

"They have built what they call 'Nzo a Nzambi' (House of God), where they meet on Sundays to listen to Nlekai; in fact, they hold a service—reading, singing, praying, and preaching—much as it is done in England, after which they generally ask various questions. They do no work on Sundays.

"The attitude of the chief towards witch palavers, &c., is very decided, and may be best explained by an incident which took place about a fortnight ago. A woman—a mother of four little children—supposed to be a 'witch,' in a town four or five miles further inland, was condemned by the witch doctor, and the day for the horrible ordeal of poisoning was fixed upon. He and his people went there to try and stop them in their evil deeds, but to no purpose. He then sent begging me to come and use my influence and to save the woman if possible. I at once made ready for the journey, and Mbamba and I arrived at the place just in time, and our mission proved successful. The woman's life was saved.

"The people in that town were very much impressed by our visit, and begged me hard to come again and tell them 'these wonderful things about God,' which I shall not fail to do.

"Thus the man who used to rejoice in a witch palaver and be always ready to shed the blood of the innocent, is now doing all he can to protect the weak and helpless.

"NATIVE WORK.

"I cannot tell you how these things have cheered me, more so because they are so distinctly the result of native labour. The leaven of the Gospel of Christ is working and its

power is felt. O for more real earnest native Christian workers! They will come, I feel confident, and we shall soon see great things. Only last week the chief of Kimpexi—not far from Mbanza Mputu—where Matoko is doing good work, called all his people together and told them that he was going to give up all the fetishes and hoped they would do the same. He said that the chief of Mbanza Mputu had given all these things up and was much happier without. God's palaver was very much better than the fetishes, and he referred them to the change it had wrought at Mbanza and he wanted his town to be the same. No doubt his estimation of the blessings of what he calls 'God's palaver' is very earthly; but, nevertheless, it shows that the leaven is at work, and that they begin to think less of their superstitions and more about God. Kimpexi is not far from here and is often visited by some of us.

"I hope to go over to these two towns with my wife in a week or two and spend a few days with them, hoping in this way to instruct them further in the way of eternal life. It is very likely that I shall baptise the five converts at Mbanza Mputu at that time, when I hope some of our members here will go over with us.

"I have no time to write any more now. Mr. Moolenaar has just left on an itineration journey on the new Wathen road.

"You will be glad to know that our health continues excellent.

"Yours very faithfully,

"THOMAS LEWIS.

"A. H. Baynes, Esq."

Scenes in Peking.

MRS. TIMOTHY RICHARD sends the following interesting letter:—

"Peking, January 27th, 1889.

"DEAR MR. BAYNES,—Having now been some time in Peking, I think it may interest some of the readers of the MISSIONARY HERALD to hear of some of the things that have most interested me here.

"The first I shall describe is:—

"A VISIT TO A BUDDHIST NUNNERY.

"The wife of one of the Peking censors who had been attending my Sunday-class for some months, told me one day that she and some lady friends were going to pay a visit to a Buddhist nunnery, and asked me if I would like to go with her. I was only too glad of the opportunity. So at the time appointed, I and my two little girls—Florrie, six years old, and Maggie, four and a half—went in a 'bumpy' Chinese cart, as our girls call it.

"We found quite a large company of ladies and children, all beautifully dressed, awaiting our arrival. The contrast between these and the plainly dressed bald-headed nuns (for the nuns all shave their heads just as the Buddhist priests do) was very striking. Among the nuns, however, there were some very interesting faces. The ages of the nuns vary from twenty odd to seventy years.

"While waiting for the meal that was being prepared, tea and talk

occupied us. Some of the ladies I had seen before, but several were introduced to me for the first time by my talkative friend Mrs. Fang, so that the ordinary polite questions about name, age, place of abode, &c., had to be asked and answered. I was in Chinese, but my girls were in English dress, so *that* had to be criticised. Then, did I never wear earrings? Did no foreign ladies wear earrings? Did I not smoke? And similar questions were asked and answered. When in answer to 'How many sons have you?' I have to confess that I have none, a look of real pity passes over their faces. I then cheerfully tell them that what God sends must be best; that girls are as precious in God's sight, and, that, if spared, they may do as much good in the world, though in a different way from men. Then I tell them about the school in far-off England where my other girls are, of what they are learning there, and of the nice letters they are already able to write to me. This astonishes them very much—girls of eight and nine years of age able to write letters, why it seems incredible! But some of the ladies have seen these and heard me translate sentences out of them, so it must be true.

"Then the question, 'Why do you leave your dear girls, and come to this far-off land, over the great sea?' gives me a good opportunity to tell them the good news we bring of *Eternal Life* through Jesus Christ the God-man, who lived, suffered, died, and lives again, almighty to save from sin and suffering.

"But now dinner is announced, and we sit down after a little confusion as to places, everyone wishing to sit in the lowest place and force her friend into the higher. Then I tell them that before eating we thanked God. The nuns say they do so too, and reverently put their hands together while I and my girls repeat the thanksgiving for food out of Mr. Richard's Chinese Catechism.

"The food has been specially prepared for the visitors, and is very good indeed, quite different from the ordinary plain food of the nuns, for Buddhists, as you may know, are vegetarians.

After dinner we go to the verandah, and, in doing so, have to pass through the room where the great images of Buddha and the Goddess of Mercy are. They all agree that these images made by the hand of man cannot help and save them, but that the beings they represent can. They are much interested to find that I know the history of both Buddha and Kwan Yin, the Goddess of Mercy. This gives a good opportunity for showing the vast superiority of Christianity over Buddhism. Tears are in the eyes of several as I speak of the rest and peace from heaven that fills even now the souls of all who trust in Christ, and the joy that awaits those who faithfully serve Him *immediately* after death, instead of having to go through almost endless transmigrations, as the Buddhists believe they have to do.

"They ask about our worship. 'Have we no image before us?' 'How do we worship?' 'How do we pray and praise?' In answer to the last, I and my girls sing some Christian hymns, and I explain the meaning to them.

Now our time to go has come. The nuns crowd round and urge our longer stay. The oldest among them takes my hand, strokes it affectionately, and says she 'grudges my going so soon.' I promise to visit them

again, and invited them and the visitors to come and see me, telling them they will be welcome any afternoon, but especially on Sunday, when they could attend my women's class.

"On going out our Florrie remarked, 'They know about God now, don't they mother? I'm *so* glad.' Doubtless many who read this will say the same.

"You will be glad to know that one of the most intelligent of the nun has called here, and has had further conversation about religion with Mr. Richard as well as myself.

"Pray, dear friends, for those nuns who have inherited ages of superstition, that some of them may yet be brought into the light and liberty of the Gospel of God our Saviour.

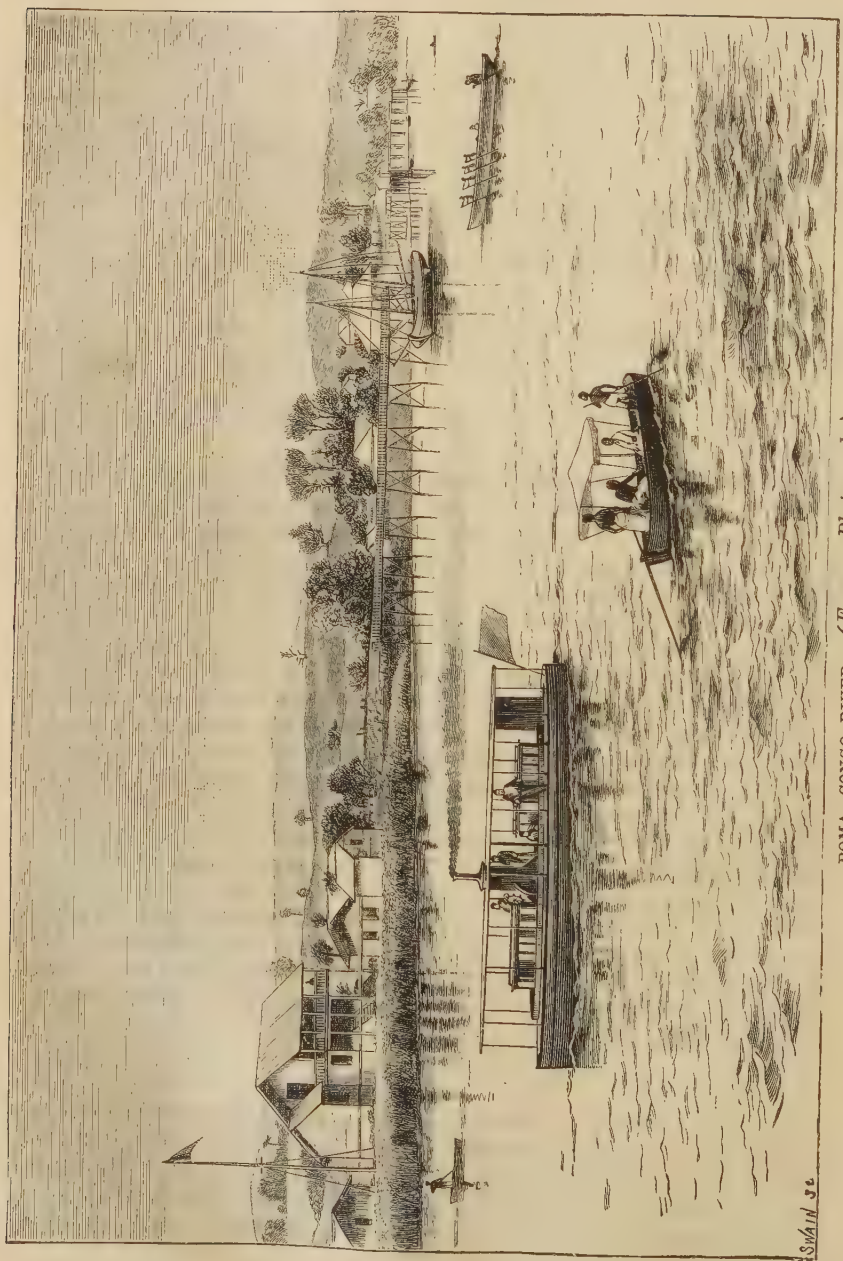
"MARY RICHARD."

The Lord Loveth a Cheerful Giver.

THE Committee gratefully acknowledge the receipt of a gold ring from Miss Rachel Daniell, of Penner, Newbridge; a silver chain, per Mr. Joseph Corpe, of Ealing, who writes:—"I am sending by this post a little box containing a silver chain given for the China Mission by an elderly lady in very humble circumstances indeed. She earns her living by her needle and receives a little help from the church at Ealing Dean, but for many years has been contributing to your Society in an indirect way. She now tells me this is the last piece of jewellery she has, and she feels she must give it to the Lord"; eleven shillings from "Congo," Edinburgh, who writes:—"Please accept enclosed amount, eleven shillings, the result of a scheme I began six months ago. The young ladies in our establishment each give me one penny per month *for the Congo Mission*. If you would kindly let it be known through the HERALD, perhaps other sisters might adopt the plan, and so help our brethren on the Congo to go 'forward' without in any way interfering with other Christian work"; an old silver coin from a blind sailor for the Congo Mission; a silver fruit knife from a little girl for the China Famine Fund; and the following most welcome and much-needed contributions:—Mr. John Marnham, J.P., for *support of Congo Missionary*, £75; Readers of *The Christian*, for *support of Indian Missionary under the new plan*, £50; J. S., Edinburgh, £20; T. T. R., £20; "For Christ's sake," £10; K., £10; Mrs. Betts, £10.

A Microscope for Sale.

Mr. Joseph L. Bolton, of Highweek, Devon, has very generously placed at the disposal of the Committee a Ross No. 1 binocular microscope, stand, graduated rotating stage, rotating sub-stage, fine adjustment, and two A eye pieces, with all needful accessories, costing in all £137 8s.; and the Committee will be very thankful to receive an offer for purchase. Further and full details can be procured on application to the Secretary at the Mission House.



BOMA, CONGO RIVER.—*(From a Photograph.)*

Boma, Congo River.

THIS is the seat of government of L'Etat Indépendant du Congo, and great business centre. The illustration gives us a view of the houses situated close to the river bank only, but many larger and better houses are built a little further inland, such as the Sanatorium, the Governor's house, and the various residences of Government officials. Some of the large ocean steamers ascend the river as far as this, but, owing to the many shifting sandbanks, the navigation is considered very risky. There is a French Roman Catholic Mission at this place, but the native villages are far inland.

In travelling from Banana to Underhill it is usual to spend one night at Boma, in which case we generally stay at the Dutch house.

PERCY COMBER.

Acknowledgments.

THE Committee gratefully acknowledge the receipt of the following useful gifts:—A Bible and magazines from Mr. A. T. Bowser, of Clapton, for Rev. G. Grenfell, of Stanley Pool; books from Mrs. Spurgeon, Norwood, for Rev. A. E. Scrivener, Congo River; a very large number of articles of clothing and toys, from the teachers and scholars of the Hercules Road Branch Mission School, Upper Holloway Chapel, per Miss Chamberlain, for San Salvador Station, Congo River; parcels of clothing from the ladies of the Brunswick Road Missionary Society, Gloucester, for the Congo; from Miss Hervey, of Bowden, for Miss Thorne, Delhi; and from the Bristo Place Missionary Working Party, for Mrs. Jones, of Agra. The Committee also join with Mr. Comber in his desire to acknowledge with grateful thanks a case of seeds, from Mr. Bell, of Durham County; and three bales of blankets, from Mr. Doble, of Beckenham, both for Wathen Station.

Recent Intelligence.

WE are glad to report the arrival in England of the Rev. D. J. and Mrs. East, of Calabar College, Kingston, Jamaica, and the arrival in Kingston of the Rev. Thomas Martin, late of Barisal, who has kindly undertaken the duties of Acting Principal of Calabar College during the absence of Mr. East.

THE Rev. James and Mrs. Wall, and Miss Yates, of Rome, are expected in England early this month for a brief season of rest and change, rendered absolutely necessary by strain and overwork.

WE are anxious to remind our readers of the approaching autumnal missionary services to be held in the royal city of Birmingham on Tuesday and Friday, October 8th and 11th. We hope to publish a full statement of the meetings in

our next issue. In the meantime we trust our readers will make arrangements to be present.

AT the last quarterly meeting of the Committee, the following brethren were accepted for missionary work, viz :—

For the Congo Mission.—Mr. Robert Glennie, of Bristol College, and Mr. W. F. Wilkinson, of Harley House, Bow.

For the Italian Mission.—Mr. J. Campbell Wall, of Rome, and Regent's Park College.

For the Indian Mission, in association with the Rev. W. R. James, of Serampore.—Mr. T. W. Norledge, of Regent's Park College ; Mr. W. Davies and Mr. G. W. Bevan, both of Haverfordwest and Aberystwith Colleges.

THE Committee received, with feelings of deep grief, the sad tidings of the sudden decease at Raneegunge, on June 22nd, of Mr. Robert Williamson, of Calcutta. Mr. Williamson was a devout Christian and an ever active worker. He was greatly beloved by the native Christian community, for whose benefit he cheerfully devoted time and money, while his perfect knowledge of the Bengali language enabled him in a very special degree to cultivate close intercourse with them and thoroughly understand them.

The Committee deeply sympathise with the sorrow-stricken widow (daughter of the Rev. J. Hunt Cooke) and the bereaved family, and earnestly pray that they may be abundantly sustained and solaced by the special presence and grace of the compassionate Saviour.

WE are glad to report the safe arrival on the Congo of Brethren Percy Comber, George Cameron, A. E. Scrivener, H. White, and W. L. Forfeitt.

Mr. Scrivener, writing from Underhill Station, Congo River, under date of May 31st, says :—

"DEAR MR. BAYNES,—I am very glad to be able to write you again from Underhill. By God's blessing our voyage was a very happy one, and unusually short. We reached Banana last Sunday evening, and started again for Underhill on Tuesday morning, which we reached on Wednesday evening. I was agreeably surprised at the improvement in the appearance of Underhill Station. Trees and shrubs had grown, buildings had been finished, and various improvements, begun two years ago, completed or very near completion. Everything seemed flourishing, and our depôt may now be considered second to no establishment on the lower river.

"It has been settled that I go forward. I hope to start next week for up-river. I can hardly say how pleased I am that the way has been thus opened—not that I was dissatisfied with my work here, but I suppose I share the desire possessed by so many, and am anxious to push on to the upper river. do trust that the work there will prosper, and that our highest hopes and expectations will be more than realised. God grant they may !"

MR. WHITE writes :—"You will be glad to hear that I am enjoying Africa at present, and I know my friend, Mr. Forfeitt, is also. At every turn the pet creations of our imagination have been dispelled by a grander reality. The Congo is

just a little finer than the MISSIONARY HERALD engravings would lead one to expect.

"Mr. and Mrs. Lewis and Mr. Moolenaar, wishing to be relieved, it has been arranged that I shall accompany Mr. Percy Comber to San Salvador. After about a month there we together make for Wathen. Although I should have been glad to get on to the upper river at once, for some reasons I feel it will be a valuable experience to see the working of San Salvador Station. It will not be lost time, as I shall be able to considerably enlarge my Kongo Vocabulary. By the way, Mr. Cameron has been very kindly directing Mr. Forfeitt and myself in our commencing the language on board the *Cabo Verde*.

"And now, my dear Mr. Baynes, let me say how thankful I am that God has allowed me to come here, bringing me here with so many indications of blessing to come. For the voyage, all the way, has shown His goodness; and we all take that as an assurance of His presence in the days to come."

MR. FORFEITT reports:—"I have often tried to imagine what Underhill was like, but my best hopes have been more than realised. You have heard, I believe, that our voyage was an exceptionally favourable one, and we are all very grateful for the deep interest we have had in your prayers.

"Our stay at Madeira was very refreshing, and was very beneficial after the rush of packing and getting off. Mr. and Mrs. Smart were exceedingly kind to us, and I am sure we shall all have very pleasant memories of the time spent there.

"We are all very busy preparing our caravan for up country, and we hope to leave here on Tuesday next—that is, Messrs. Cameron, Scrivener, and myself. Mr. Comber and Mr. White go to San Salvador. I am feeling wonderfully well and quite ready for the journey. Our Father in His mercy has brought us in safety to the land of our adoption, and we now look to Him in faith for His guidance and blessing in all our endeavours.

"We long to be very useful here and to serve our Master well. May we have much wisdom and discretion at all times! One has strange feelings in entering Africa—the landscape pleases, but the heart is filled with pity for the people. To be permitted to have a share, however small, in the work of winning Africa for Christ is to me daily an ever-increasing joy."

Contributions

From March 13th to end of Financial Year, 1888-9.

When contributions are given for special objects, they are denoted as follows:—The letter *T* is placed before the sum when it is intended for *Translations*; *N P*, for *Native Preachers*; *W & O*, for *Widows and Orphans*.

NORTH WALES.

ANGLESEA.

Ainon	2	12	6
Amlwch	22	0	0
Beaumaris	2	6	10
Belan	3	0	9
Bodedern	5	12	2
Brynsiencyn	3	1	7
Caergeiliog, Sïoh	5	7	2
Capelgwyn	2	13	4
Cemaes, Bethlehem	4	15	0
Do., for *N P*	0	5	0
Gaerwen	1	16	0
Garregfawr	1	7	6
Holyhead, Bethel	23	0	0
Do., for *N P*	2	10	0
Do., New Park-street	3	18	3
Do., Siloh	1	19	6
Do., Hebron	1	18	6
Do., for *N P*	1	1	10
Llanwrchymedd	0	11	0
Llandegfan	3	1	0
Llanelian	2	1	4
Llanfachraeth	3	18	5
Llangefni	15	18	6
Do., for *N P*	1	1	6
Llanddeusant, Horeb	2	1	6
Llangoed	3	0	0
Llanfairmath, Sion	1	3	0
Llanfaethlu, Soar	13	5	0
Menai Bridge	8	2	0

Pencarneddi	6	18	3
Penysarn	1	17	0
Pontrhydybont	8	19	2
Rhosybol	4	12	9
Rhydwyn	9	9	6
Sardis	3	16	6
Traethcoch	1	18	10
Valley	4	1	0
	185	2	2
Less Home Missions and Expenses	53	0	0
	132	2	2

CARNARVONSHIRE.

Ainon	1	2	0
Bangor, Eng. Ch.	7	16	2
Do., Penuel	18	6	0
Bethesda, Tabernacle	12	1	0
Capel y Beirdd	4	6	0
Carnarvon	23	14	8
Clynnog	1	7	9
Conway	2	6	10
Dinorwic, Sardis	2	7	6
Galbraeth	0	7	0
Garn	5	2	2
Groeslon Llandwrog	0	10	6
Llanaelhaiarn	1	11	4
Llandudno, Eng. Ch.	12	3	7
Do., Welsh Ch.	16	7	3
Llanfairfechan	9	0	0
Llanllyfni	4	10	0
Llithfaen, Tabor	0	16	0
Nevin, Sion	2	5	0
Pontllyfni	1	7	9
Portmadoc, Zion	9	18	1
Do., Berea Sc. Ch.	1	6	0
Pwllheli	12	7	6
Rhoshirwain	1	14	3
Talysarn, Salem	1	0	3
Tyddynsion	2	9	6

DENBIGHSHIRE.

Abergele	2	10	0
Bodfari	1	12	0
Bontnewydd	1	10	0
Cefn Bychan	7	1	0
Code	1	10	0
Dolywern	2	13	8
Do., for *N P*	0	3	4
Gefailrhyd	1	18	1
Glynceiriog, Sion	5	8	0
Llandyrnog	0	12	1
Llancfydd, Bryn Sc. Ch.	1	6	0
Do., Pentre	2	15	0
Llanfair, D.C.	0	12	6
Llangernyw	1	0	0
Llangollen, Eng. Ch.	3	4	9
Do., Welsh Ch.	3	6	0
Llanrhaidr	2	8	4
Llanrwst	5	9	0
Llansanan	2	0	0
Llansilim, Salem	0	16	11
Moelfre	3	0	3
Do., for *N P*	0	8	11
Noddfa Garth and Carmel Fron	1	17	0
Do., for *N P*	1	1	1
Ruthin	4	15	8
Wrexham	4	18	7

FLINTSHIRE.

Bagillt	0	4	0
Halkyn	2	0	0
Holywell	5	0	7
Llanelwy	1	14	0
Lixwm	2	4	6
Do., for *N P*	0	6	4
Milwr	1	0	6
Penygelli	0	3	2
Rhuddlan	2	10	0
Rhyl, Welsh Ch.	4	0	0

MERIONETHSHIRE.

Barmouth	3	5	1
Cefncymerau, Salem	1	0	0
Dolgelly	11	6	0
Corwen Cynwyd and Tre r' ddol	4	5	0
Festiniog, Zion	3	0	0
Llansantffraid	2	7	0
Penrhyndeudraeth	2	5	10
Llanuwchllyn	1	15	0
Pandyrcapel and Llanelidan	8	10	0
Towyn	1	19	11
Trawsfynydd, for *N P*	1	3	0

MONTGOMERYSHIRE.

Beulah, near Llandiloes	0	12	6
Cwmbellan	2	8	10
Llanfair, Caerainon	2	6	4
Do., for *N P*	1	8	10
Do., for *Congo*	1	8	6
Do., for *Brittany*	1	3	0
Llanidloes	10	8	4
Llanfyllin, Pontlogel and Bethel	9	16	0
New Chapel	4	1	6
Newtown	16	5	11
Do., for *W & O*	4	4	11
Do., Kerry	0	10	0
Sarn	2	4	2
Staylittle	5	0	0
Do., for *N P*	1	1	6
Do., for *Italy*	0	10	0
Talywern	4	6	2
Do., for *N P*	1	5	5

SOUTH WALES.

BRECKNOCKSHIRE.

Brecon, Kensington	11	9	7
Do., Watergate	4	4	0
Brynmawr, Calvary	8	17	1
Do., for *W & Q*	0	10	0
Brynmawr, Tabor	5	2	7
Do., Zion	1	8	2
Builth, for *N P*	0	15	3
Crickhowell	7	10	5
Erwood, Hephzibah and Ramah	0	16	6
Glasbury	5	12	0
Do., Penyrheol	1	13	0
Hay	0	11	6
Llangynidr	9	10	6
Do., for *W & O*	2	8	7
Llanwenarth	10	9	4
Llanwrtyd, Wells	0	10	0
Maesyberllan	1	13	2
Do., for *N P*	4	18	10
Pantycelyn	1	0	0
Pisgah	0	12	0
Pontestyl	0	8	3
Talgarth	3	18	6
Trevil	2	4	9
Ynysfelin, Bethel	0	10	4

CARDIGANSHIRE.

Aberystwith, Bethel	13	3	9
Do., Moriah	0	19	9
Blaenwenen	2	14	5
Cardigan, Bethany	28	11	8
Do., for *N P*	1	19	6
Do., Zion, for *N P*	2	10	0
Penrhyncoch	0	14	3
Do., for *N P*	1	1	9
Penyparc	5	19	5
Do., for *N P*	0	15	9
Talybont	2	5	10
Verwick	3	17	1
Do., for *N P*	1	8	0

CARMARTHENSHIRE.

Aberduar	4	11	6
Ammanford, Ebenezer	2	10	9
Do., for *N P*	1	0	0
Bwlchgwynt	3	12	0
Bwlchnewydd	4	2	10
Caio, Bethel	1	14	7
Do., Salem	3	4	1
Carmarthen, Eng. Ch.	6	16	6
Do., Penuel	19	18	0
Do., do., for *N P*	1	3	11
Do., Tabernacle	26	18	6
Do., Bethany Talog	0	18	5
Cwmdu	4	19	0
Cwmfelin, Ramoth	14	7	3
Cwmifor	3	10	7
Cwmsarnddu	0	8	0
Elim Park	0	15	0
Felinfoel, Adulam	11	5	9
Do., for *N P*	2	18	2
Felingwm, Sittim	2	11	0
Ferryside	3	3	11
Fynonhenry	1	6	0
Glanamman	2	1	0
Kidwelly, Siloam	1	14	0
Llandebie, Saron	2	4	7
Llandilo, Ebenezer	0	10	6
Do., for *N P*	2	11	6
Llandovery	2	0	9
Do., for *Congo*	0	11	0
Llandyssul, Ebenezer	0	13	0
Do., for *N P*	0	6	3
Do., Rehoboth	1	5	0
Do., Penybont	1	1	8
Do., do., for *N P*	0	5	4
Llanedi, Sardis	1	5	3
Llanelly, Bethany	7	18	5
Do., Bethel	18	2	2
Do., Bethlehem Pool	2	9	6
Do., do., for *N P*	1	1	5
Do., Calvary	11	19	0
Do., Horeb	1	11	4
Do., Moriah	57	5	0
Do., Zion	25	2	4
Do., do., for *N P*	1	16	9
Llanfynydd, Ainon	1	0	2
Llangennech	6	11	11
Llangunnog, Ebenezer	6	14	7
Llannon, Hermon	1	5	9
Llanstephan	2	17	10
Llwynhendy	7	14	0
Do., Soar	15	18	6
Login, Calvary	15	15	5
Maescanner	3	12	6
Mydrim, Salem	11	13	6
Noddfa, Fochwan	0	8	6
Pembrey, Tabernacle	6	3	0
Do., do., for *N P*	1	5	0
Ponthenry, Bethesda	1	11	6
Porthyrhyd	1	8	2
Do., for *N P*	1	11	0
Rhandirmwyn, Sion, for *Congo*	1	0	0
Rhydfelin	4	11	1
Rhydwilym	13	3	5
Do., for *N P*	3	19	8
Whitland, Nazareth	12	9	1

GLAMORGANSHIRE.

Abercanaid, Sion	3	1	9
Aberavon, Ebenezer	9	10	9
Aberdare	1	0	0
Do., for *Italy*	1	0	0
Aberdare, Calvary	33	14	1
Do., Carmel	16	16	9
Do., Mill-street	19	0	0

Aberdare, Gwawr	7	3	0
Do., Cwmbach, Bethany	12	14	9
Do., Pontbrenllwyd	4	12	3
Do., Nebo	5	14	1
Do., Llwydcoed	3	13	0
Do., Gadlys	14	10	0
Do., Mountain Ash, Rhos	28	0	0
Do., Nazareth	13	16	6
Berthlwyd	2	1	1
Birchgrove, Ainon	11	7	6
Blaengarw, Bethany	0	16	0
Blaenllechan, Nazareth	3	11	8
Blaenrhondda	0	12	0
Blaenycwm	11	14	6
Do., for *N P*	1	13	7
Bridgend, Hope Ch	10	13	4
Do., for *W & O*	0	5	0
Do., for *N P*	2	9	3
Do., Ruhamah	2	8	10
Briton Ferry, Rehoboth	6	4	2
Brynamman, Siloam	1	0	0
Do., for *N P*	6	10	6
Caerphilly, Eng. Ch.	0	13	0
Caersalem, Newydd	13	9	6
Do., for *N P*	6	10	6
Cardiff, Bethany	100	4	0
Do., do., for *W & O*	3	0	0
Do., Bethel Mount, Stuart-square	15	11	8
Do., for *N P*	2	3	9
Do., Salem	26	6	11
Do., Tredegarville	72	5	4
Do., Sunday-school, for *N P, Farrakraggur*	20	0	0
Do., Woodville-road	20	18	1
Do., do., for *W & O*	0	18	8
Do., Cadoxton Sunday-school	1	4	8
Do., Canton, Hope Ch.	17	3	10
Do., do., for *China*	1	12	6
Do., do., for *N P*	16	7	10
Do., Llandaff-road	1	9	4
Clydach, Calvary	1	11	3
Coedpenmaen	1	11	0
Corntown	1	11	0
Cowbridge, Ramoth	5	11	3
Croesyparc	1	17	1
Do., for *N P*	2	3	8
Cwmavon, Penuel	3	6	6
Cwmbwrla, Libanus	9	6	10
Cwmgarw, Noddfa	6	8	0
Do., Tylagwyn	4	3	7
Cwmrhydycewri	1	1	3
Deri, Tabernacle	7	15	0
Dinas, Landore	7	7	4
Dinas, Zoar	15	14	7
Do., for *N P*	3	2	6
Do., for *Italy*	0	15	0
Dowlais, Beulah	12	14	5
Do., for *W & O*	0	12	5
Do., Caersalem	4	1	8
Do., Hebron	2	18	6
Do., Moriah	5	9	4
Gilfachgoch	0	5	0
Glyn Neath, Bethel	2	6	10
Hengoed	7	8	0
Do., for *N P*	2	5	0
Hirwain, Ramoth	3	7	0
Do., for *N P*	3	18	4
Llansamlet, Adulam	4	10	0
Llantrissant, Tabor	4	7	6
Llantwit Vardre, Salem	1	11	3
Llwynypia, Jerusalem	30	0	0
Maesteg, Bethany	3	7	6
Do., Caersalem	1	13	8
Mardy	5	17	7
Merthyr	0	5	0
Do., Ebenezer	2	16	8
Do., Tabernacle	15	14	5
Do., Calvary Sun.-sch.	1	0	0
Do., do., for *N P*	1	0	0
Morriston	1	4	0
Do., Calvary	1	17	0
Do., Zion	3	10	6
Nantyffin	0	9	8
Nantymoel	5	13	0
Neath, Bethany	14	0	0
Do., Orchard-place	26	14	2
Do., Herbert-road Sunday-school	0	17	0
Paran, Blackmill	2	3	1
Do., for *N P*	2	4	9
Penarth, Penuel	1	2	7
Do., Tabernacle	12	11	7
Do., Stanwell-road	47	17	2
Penclawdd, Trinity Ch.	1	18	0
Pengam	9	3	10
Do., for *N P*	1	15	9
Penhow	0	15	0
Penrhiwceiber, Bethesda	3	10	0
Do., Jerusalem	3	10	0
Pentre, Moriah	2	10	4
Pentyrch	3	16	7
Penyvai	2	7	9
Pontliw	0	14	5
Pontlottyn, Zoar	9	2	1
Pontrhydyceiff, Ainon	0	16	0
Pontygwaith, Welsh Ch.	6	13	3
Pontypridd, Carmel	0	14	3
Do., do., for *N P*	3	10	7
Do., Tabernacle	12	0	1
Porth, Salem	14	12	6
Do., for *China*	0	7	6
Rhondda Ystrad	11	19	9
Swansea, Bethesda	24	8	0
Do., Mount Pleasant	15	17	2
Do., do., for *San Salvador Sch*	54	7	7
Do., Belle Vue	13	5	2
Do., Memorial Ch	12	0	0
Do., Philadelphia	3	14	6
Do., Foxhole, Salem	0	8	6
Do., West Cross, Bethany Sun.-sch.	0	12	0
Do., York-place	7	12	0
Tafarnaubach, Siloam, for *N P*	1	17	2
Tondu, Carey Ch	5	15	2
Do., Welsh Ch.	1	7	6
Tongwynlas, Ainon	1	0	0
Do., Salem	1	7	5
Ton Pentre, Hebron	19	7	0
Tonyrefail, Ainon, and Penrhiwfer, Sion	3	4	3
Treforest, Libanus	2	0	0
Treherbert, Libanus	47	8	6
Do., for *Italy*	0	18	6
Treorky, Horeb Sunday-school	1	1	9
Do., Noddfa	25	14	8
Do., for *Brittany*	0	8	2
Troedyrhiw, Carmel and Smyrna	6	5	7
Tylangwyn	0	5	0
Waunarlwydd	2	12	0
Do., English Ch.	0	5	0
Wauntrodau, Ararat	3	9	1
Ynyshir, Ainon	2	13	11
Ynysybwl	1	4	0
Ystalyfera, Caersalem	1	6	7
Do., Soar	7	10	7
Ystradgynlais, Ainon	2	12	0
Ystrad Rhondda, Nebo	8	15	6

MONMOUTHSHIRE.

Abercarn, English Ch.	15	13	0
Do., Welsh Ch.	12	8	0
Abergavenny, Bethany	0	10	6
Abertillery, King-street	7	10	8
Do., Blaenau Gwent	18	0	0
Argoed	39	13	0
Bargoed	15	15	4
Do., for *N P*	2	7	8
Bassaleg, Bethel	10	15	1
Bedwas	5	13	0
Blackwood, Mount Pleasant	4	11	6
Do., Welsh Ch.	3	8	8
Blaenavon, Broad-street Sunday-school	3	2	0
Do., King-street	2	17	3
Blaenavon, Ebenezer	6	0	9
Do., Horeb	12	15	4
Blaina, Salem	22	13	2
Caerleon	4	4	0
Caerwent	2	2	0
Castletown	33	2	9
Chepstow	13	14	4
Do., for *W & O*	1	4	0
Do., for *N P*	2	15	1
Clydach, Bethlehem	3	8	7
Cross Keys, Hope Ch.	9	17	0
Daranfelen	2	0	7
Do., for *N P*	1	9	10
Ebbw Vale, Brynhyfryd	3	13	3
Do., do., for *N P*	1	9	2
Do., Nebo	6	8	0
Do., do., for *N P*	0	8	5
Do., Zion	9	13	0
Goytre	2	12	6
Do., for *N P*	3	5	0
Griffiths Town	1	5	0
Llanfihangel, Ysterne	3	3	0
Llanmartin	1	4	0
Do., for *W & O*	0	8	6
Llanthewy Rythurch	4	4	0
Machen, Siloam	3	14	2
Maesycwmmer	2	6	6
Michaelstone-y-vedw, Tirzah	8	14	0
Monmouth	11	12	0
Nantyglo, Bethel	2	0	0
Do., Hermon	5	7	6
Do., do., for *N P*	2	1	1
Newbridge, Beulah	14	12	3
Do., English Ch.	27	9	9
Do., do., for *Congo*	6	7	3
Newport and Maindee Auxiliary Meetings	11	9	3
Newport, Commercial-street	86	3	3
Do., Commercial-road	43	2	2
Do., Charles-street	7	17	8
Do., Alma-street	22	9	0
Do., Stow Hill	24	0	9
Do., Alexandra-road	1	7	0
Do., Duckpool-road	3	10	0
Do., Temple	3	13	6
Do., Summerhill, Maindee Sun.-sch.	13	1	0
New Tredegar, Saron	9	6	6
Do., for *N P*	3	11	6
Penhow	0	15	0
Pontrhydyrun	8	0	0
Pontypool College	0	12	6
Pontypool, Crane-street	18	8	3
Do., for *W & O*	1	0	0
Do., Upper Trosnant	2	0	1
Rhymney, Beulah	2	19	5
Do., Penuel	32	0	0
Do., do., for *N P*	2	2	6
Risca, Bethany	8	13	0
Do., Moriah	3	14	6
St. Bride's	2	3	0
St. Mellon's	5	1	3
Sirhowy, Carmel	1	13	6
Tafarnaubach, Siloam	1	0	0
Do., for *N P*	0	17	2
Talywain, Pisgah	8	6	6
Tredegar, Church-st.	3	4	4
Do., Siloh	11	0	0
Twyngwyn	2	10	6
Do., for *Brittany*	0	9	6
Tydee, Bethesda	9	10	0

PEMBROKESHIRE.

Bethabara	9	3	6
Beulah	3	5	2

Blaenconin	32	6	10
Blaenffos	16	18	6
Do., Ebenezer	10	10	4
Blaenllyn	9	4	0
Do., for *N P*	2	3	2
Blaenywaun	18	9	9
Do., for *N P*	1	1	7
Caersalem	6	2	4
Do., for *N P*	1	9	4
Cemaes, Penuel	6	3	0
Cilgerran, Penuel	8	9	1
Clarbeston, Carmel	3	5	10
Cold Inn	1	8	0
Croesgoch and Trevine	17	1	0
Dinas Cross, Tabor	7	3	0
Do., for *N P*	0	15	3
Fishguard, Hermon	8	5	4
Do., for *N P*	0	12	6
Do., for *Congo*	2	19	6
Gelly	13	10	4
Do., for *N P*	8	11	11
Do., for *Rome*	1	1	6
Gerasim	8	11	11
Glanrhyd	8	10	3
Goedwig	1	1	9
Harmony	6	3	0
Haverfordwest College	3	8	0
Do., Bethesda	23	2	10
Do., Bethlehem	5	5	3
Do., Hill Park	17	10	6
Jabez	5	13	10
Do., for *W & O*	0	10	0
Langum, Galilee	2	6	6
Do., for *Congo*	0	10	0
Letterston	9	13	3
Do., for *N P*	2	1	4
Llanfyrnach, Hermon	35	19	5
Do., for *N P*	1	16	7
Llangloffan	13	6	6
Marloes	3	3	7
Middlemill	13	13	9
Do., for *N P*	1	4	0
Molleston	1	0	0
Mynachlogddu, Bethel	9	6	6
Do., for *N P*	1	4	10
Narberth, Bethesda	20	4	11
Newport, Bethlehem	21	16	6
Newton	3	2	10
Do., for *N P*	2	7	7
Neyland	3	9	6
Pembroke	12	8	3
Pennar	5	0	6
Pope Hill	0	4	8
St. David's, Zion	7	0	0
Sandy Hill	4	0	0
Saundersfoot	1	0	0
Star	4	13	0
Sutton	0	5	1

RADNORSHIRE.

Bwlchysarnau	5	11	0
Cascob	1	10	5
Dolan, Llanvihangel	1	17	5
Do., Nantmel	6	1	0
Elan Vale, Bethany	3	6	6
Evenjobb	0	15	5
Gladestry	1	14	2
Gravel	1	8	7
Howey	0	10	0
Knighton	3	5	7
Llandrindod	1	0	0
Maesyhelen	6	0	0
Nantgwyn	4	11	2
Newbridge-on-Wye	5	2	5
Painscastle	3	1	3
Presteign	1	12	0
Do., Stansbatch	1	14	7
Rhayader	1	14	0
Rock	3	1	0

SCOTLAND.

Aberchirder	5	0	0
Aberdeen, Crown-terrace	41	13	6
Do., for *Congo*	3	7	0
Do., for *China*	1	0	0
Do., for *India*	1	0	0
Do., Academy-street, for *Congo*	1	0	0
Do., do., Sunday-sch., for *China*	0	10	0
Do., George-street, for *Africa*	1	14	0
Alloa, for *Congo*	2	14	6
Anstruther	18	10	6
Arbroath	0	10	4
Auchinloch, for *N P*	1	3	1
Ayr, Sunday-school	0	11	0
Do., for *Congo*	0	7	6
Broughty Ferry	4	12	0
Do., for *N P*	1	12	6
Cambuslang	3	2	8
Do., for *N P*	2	7	3
Cupar	3	10	0
Dundee	1	0	0
Do., Long Wynd	27	5	8
Do., Rattray-street	3	0	0
Do., Old St. Enochs	5	11	7
Do., do., for *Congo*	1	12	0
Dunfermline	80	3	4
Do., for *Congo*	0	5	0
Edinburgh, Dublin-st.	344	1	11
Do., Charlotte Ch.	11	6	6
Do., do., for *W & O*	2	2	6
Do., do., for *N P*	1	14	3
Do., Marshall-street	14	6	8
Elgin, for *India*	4	8	6
Do., for *Congo*	4	8	6
Galashiels, Stirling-st. Sun.-sch., for *Congo*	0	10	0
Glasgow, for *Italy*	30	0	0
Glasgow, Adelaide-pl.	145	17	10
Do., do., for *W & O*	10	0	0
Do., John Knox-street	10	10	6
Do., do., for *Italy*	2	0	0
Do., do., for *N P, Congo*	2	0	0
Do., do., for *support of native Congo boy*	6	0	0
Do., Queen's Park	32	15	10
Do., Bridgeton	6	16	0
Do., John-street	7	10	0
Do., Cambridge-street Sun.-sch., for *N P*	0	6	4
Do., Hillhead	436	13	0
Do., do., for *China*	1	0	0
Do., do., for *Congo*	1	17	0

Glasgow Auxiliary.

Annual Meetings	5	17	6
Frederick-street	36	1	9
Do., for *N P*	6	0	4
Southside	19	7	7
Govan	4	12	6
Do., for *W & O*	1	5	1
Do., for *China*	3	3	6
Do., for *Congo*	3	3	6
Cambridge-street	2	0	0
Bridgeton	11	10	0
Falkirk	30	10	4
Grantown, for *Congo*	1	12	0
Do., for *N P*	1	3	0
Greenock, Orangefield	24	11	9
Do., for *W & O*	4	0	0
Do., for *Congo*	1	2	0
Hamilton	4	8	0
Hawick	1	2	0
Do., for *W & O*	0	10	9
Do., for *N P*	1	9	6
Do., for *Congo*	5	13	0
Helensburgh	16	14	6
Kenmay	3	14	6
Kilmarnock	2	6	8
Kirkcaldy	5	8	8
Do., for *Palestine*	1	0	0
Do., for *support of Congo boy*	1	5	0
Do., for *Genoa*	8	16	0
Do., for *Japan*	4	8	0
Do., for *support and education of Indian evangelist*	15	0	0
Leith	0	5	0
Leslie	2	3	4
Lower Largo	4	4	6
Paisley, Storie-street	17	16	0
Do., Victoria-place	18	16	9
Do., do., for *support of Kironoday Ghose, Barisal*	20	0	0
Perth	38	0	0
Peterhead	4	10	1
Do., for *W & O*	0	11	0
Do., for *N P*	1	3	2
Pitlochrie	9	3	6
Rothesay	8	1	8
Do., for *Congo*	0	10	0
Selkirk	3	0	0
Stirling	12	7	6
Do., for *China*	0	10	0
Wick	2	0	0
Wishaw	2	12	3
Do., for *W & O*	1	0	0

IRELAND.

Athlone	1	13	0
Do., for *Mr. and Mrs. Graham's Congo work*	0	10	0
Ballingarry	12	2	0
Ballymena	2	18	10
Belfast, Great Victoria-street	11	13	0
Brannoxtown	1	6	0
Coleraine	21	0	6
Donaghmore	2	10	0
Do., for *Palestine*	1	0	0
Tandragee	4	10	6
Do., for *N P*	4	9	6
Waterford	17	13	9

FOREIGN.

AUSTRALIA.

Melbourne, Mr. F. Price	10	0	0
Victoria, Lilydale Sunday-school, for *Congo*	3	10	0

EUROPE.

Italy, Rome Sunday-school, for *support of Congo boy*	3	18	6

WEST INDIES.

Jamaica, Kingston, Rev. J. M. Denniston, M.A.	2	10	0

BAHAMAS.

Nassau, Zion, for *W & O*	0	14	10
Do., for *Congo*	8	9	6
Do., Sunday-school	5	18	8
Do., do., for *Congo boy*	3	0	0
Fox Hill	3	17	0
San Salvador	1	9	2
Ragged Island	1	0	0
Native Congos	0	8	3
Newark, U.S.A.	0	4	2
	25	1	7

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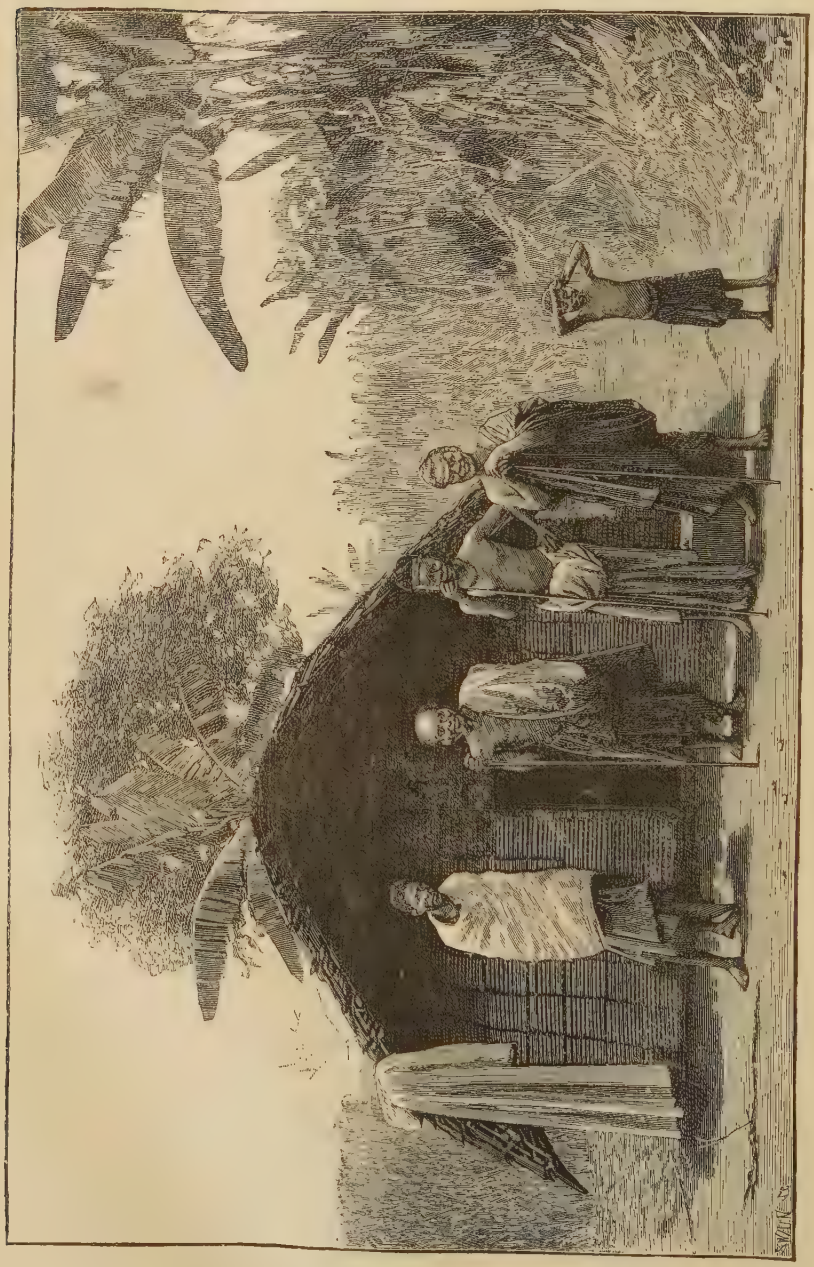


CHIEF OF KINDINGA (KIULA), AT DOOR OF HIS HUT WITH NATIVES.—(*From a Photograph.*)

THE MISSIONARY HERALD

OF THE

Baptist Missionary Society.

1889.

AUTUMNAL MISSIONARY SERVICES.

THE arrangements are now complete for the Autumnal Missionary Services, which are to be held at Birmingham next month. In announcing particulars, we earnestly request the prayers of our friends for a very special realisation of the Divine presence and blessing.

BIRMINGHAM,

Tuesday, October 8th, 1889.

EARLY MORNING SERVICES,

AT 7 O'CLOCK.

The Rev. T. VINCENT TYMMS, of Clapton, London, will preach at Oxford Road, Moseley.

The Rev. F. B. MEYER, B.A., of Regent's Park, London, will preach at the Church of the Redeemer, Hagley Road.

The Rev. T. GRAHAM TARN, of Cambridge, will preach at Christchurch, Aston.

AT 10.30 O'CLOCK A.M.,

IN

GRAHAM STREET CHAPEL,

A PUBLIC VALEDICTORY & DESIGNATION SERVICE.

Chairman: THOMAS ADAMS, Esq., of Birmingham.

The Missionaries will be introduced by one of the Secretaries.

SHORT ADDRESSES

BY

The Revs. E. S. SUMMERS, B.A., A. JEWSON, W. R. JAMES, and R. SPURGEON, returning to India; the Rev. P. DAVIES, B.A., returning to the Congo; the Rev. W. WILLIAMS, to Trinidad; Messrs. W. L. FORFEITT and R. GLENNIE, designate to the Congo; and Messrs. T. W. NORLEDGE, G. W. BEVAN, and W. DAVIES, designate to India.

VALEDICTORY MISSIONARY ADDRESS

BY THE

Rev. JOHN ALDIS, of Bradford-on-Avon.

The Rev. JAMES CULROSS, D.D., President of Bristol College, will commend the departing Missionaries in special prayer.

AT 3 O'CLOCK IN THE AFTERNOON

The Rev. A. M. FAIRBAIRN, LL.D., D.D.

(Principal of Mansfield College, Oxford), will preach

THE AUTUMNAL MISSIONARY SERMON,

IN

CARR'S LANE CHAPEL.

AT 7 O'CLOCK IN THE EVENING

THE PUBLIC MISSIONARY MEETING

WILL BE HELD IN

THE TOWN HALL.

Chairman: Sir WILLIAM WILSON HUNTER, LL.D., C.I.E., &c.

Speakers: The Revs. R. SPURGEON, of India; H. ROSS PHILLIPS, of the Congo; J. J. FULLER, of the West Coast, Africa; D. J. EAST, Principal of the Calabar College, Jamaica; and JAMES WALL, of Rome.

Also, on the same Evening, at

7.30, TUESDAY, OCTOBER 8TH,

the following local meetings will be held:—

COSELEY, PROVIDENCE CHAPEL. *Speakers:* Revs. T. H. BARNETT, of India, and W. L. FORFEITT, Missionary-elect for Congo.

WEDNESBURY. *Speakers:* Revs. E. S. SUMMERS, B.A., of India, and W. WILLIAMS, of Trinidad.

WEST BROMWICH. *Speakers*: Revs. H. R. C. GRAHAM, of the Congo, and J. ELLISON, of India.

KIDDERMINSTER. *Speakers:* Revs. W. R. JAMES, of India, and P. DAVIES, B.A., of the Congo.

LEAMINGTON, CLARENDON CHAPEL. Sermon by the Rev. E. MEDLEY, B.A, of Nottingham.

ON THURSDAY, THE 10TH.

WOLVERHAMPTON. *Speakers:* Revs. J. J. FULLER, of Africa, and C. S. MEDHURST, of China.

THURSDAY AFTERNOON, AT 3 O'CLOCK,

ZENANA MEETING

IN

THE CENTRAL HALL,

Chairman: The Rev. J. JENKYN BROWN, of Birmingham.

Speakers: Mrs. DANIEL JONES, of Agra; Miss DAWSON, of Madras; and others. Farewell will be taken of Miss GANGE and Miss EWEN, entering upon Zenana mission work in India.

FRIDAY EVENING, AT 7 O'CLOCK,

YOUNG PEOPLE'S MISSIONARY MEETING

IN THE

TOWN HALL.

Chairman: WILLIAM RICHARD RICKETT, ESQ., of London.
(Treasurer Baptist Missionary Society.)

Speakers: Revs. C. SPURGEON MEDHURST, of China; J. JACKSON FULLER, of West Africa; ROBERT SPURGEON, of Madaripore, E. Bengal, and R. D. DARBY, of the Congo.

Kiula, Chief of Kindinga.

KIULA, the middle one of the five, is one of the chiefs at Kindinga, a town about twenty minutes' walk from Wathen (Ngombe) Station. From its nearness to the station, and from the general readiness of the people to listen, the Gospel has been preached there as often as anywhere in the neighbourhood of Ngombe, with how much effect it is not easy to say, as Kiula (on the score of friendship to us) one day, when some of our workpeople had been robbed, offered to assist us and them in robbing someone else, so as to set matters straight—the usual Congo justice.

Kiula, like many others in the same district, has long professed great friendship to us, and to believe all that we teach. We feel that, in the case of many about us at Ngombe, their need is the enlightenment of God's Holy Spirit rather than more preaching from us; and for this we wait and pray.

PHILIP DAVIES.

A Tour in the Jalpaiguri District.

By the Rev. D. Robinson.

ON the 4th of December last I started with my native preacher on an evangelistic tour in the Jalpaiguri district.

We took a westerly direction towards Titalya (or, properly speaking, Tetoollya, from *tetool*, a tamarind tree), a large village situated by what was once the main road of traffic leading from Caragola to Siliguri, *en route* to Darjeeling. This road is now very little used, the railway having absorbed the traffic of those parts. Owing to the railway, roads which were formerly well tended and much frequented, are now unused, and thriving villages like Titalya have sunk into comparative insignificance and neglect. Leaving Jalpaiguri, we passed slowly along a flat, open country, to the creaking music of our bullock carts, until we reached one of the many hill streams which, flowing through the dismal shades of the Terai, yet issue forth clear and fresh at this season of the year.

In full sight of the Himalayas, the dark blue range of the Siliguri hills, and behind them tier after tier of cloud-girt peaks, finally capped by the snowy heights of Kinchinjungha and Dewalagiri, with a hint of Everest shimmering through the mists, we could feel all the exhilarating natural influences which make an Indian cold season so delightful.

A young Polia.

The next day we reached Johiri hât, where a large number of Polias, mostly Mohammedans, were gathered together. We made free use of what is called Mussulmani-Bengali, and spoke of the common ground which exists between Mohammedanism and Christianity, endeavouring by brief comparative sketches to show that the character of our Lord is to that of Mohammed and all other "Gurus" and "Mahatmas" as light is to darkness. There was but one infallible Guide, the Lord Jesus Christ, who is "far above all principalities and powers, and every name that is named." While speaking thus, I overheard a young Polia say to his companion: "Jesus Christ? I have heard that name before." It struck me that this young fellow might be a follower of the Prem Chand I wrote about some time ago, and upon whose history Mr. McKenna has thrown much interesting light in his recent paper entitled "Prem Chand." So I turned to the young Polia and said: "Yes, no doubt you have heard the name before; you regard it as a potent charm or mantra (magical incantation) to be muttered as you tell your rosary." The start of surprise and the eager look which my words produced confirmed my suspicions that this young fellow had either heard of Prem Chand, or was one of his secret disciples; for there are many of his followers in these districts, and they, according to Prem Chand's method of teaching, regard the *name* Yésú Krishta as possessing, when repeated as a "mantra," or charm, a mystic virtue which becomes salvation to the man who utters it. I pointed out to the young Polia the mistake of imagining that the idle repetition of a name could bring any healing virtue to the soul, so long as there was no vital contact with the Divine Person of whom the name was

but a sign. He remained talking with me for some time after the rest were gone, and I left him with a feeling of regret that I was unable to penetrate the reserve with which he met my attempts to discover his relations with Prem Chand.

The next morning a number of villagers, attracted by the sounds of Indra Mohan's violin, came shyly up one by one and formed a circle around us. One of them, a pán-seller from Jalpaiguri, regarding himself doubtless as a cut above the rest, in virtue of his larger experience of the world, acted as spokesman. I went through a tract with them, reading and explaining the story of the Fall and of Redemption through Jesus Christ. It was like taking a class of school children. I happened at one time to say, "Satan is very strong," at which the pán-seller jumped up and, extending his arms, exclaimed: "Yes, Satan is a very big Satan!" We found these people so ignorant that it was useless attempting to sell any of our books. After distributing a few simple tracts we resumed our journey, and the same evening reached Bhojunpore, a small village on the banks of one of the numerous hill streams which water this part of the country. Early next morning we passed through a tract of dense jungle, where tigers and leopards abound. At about twelve o'clock in the day we reached Titalya, and pitched our "wandering tent" on the banks of the Mohananda.

Bazar Preaching.

On Saturday, the 8th, we began our work in Titalya by preaching in the bazar, where we met with a Babu who showed us much friendliness and courtesy, helping us in the sale of books, and publicly recommending our words to the people assembled. The next day a number of students from the school assembled outside our tent, evidently with a view to "tempt" us, by presenting to our unsophisticated minds as many knotty theological problems as they could think of. "You say that all our past sins are forgiven through faith in Christ. Let us sin, then, that 'grace may abound,'" said a young Mohammedan sophist; and so, for nearly an hour, we discussed question after question, put with all the rapidity and acuteness of the native mind, and we were thankful that the Apostle Paul had already anticipated so many of the objections raised by our young Polia philosophers. Human nature is the same in all ages, and there is nothing new under the sun. Who would image our meeting with such subtlety of reasoning in an out-of-the-way Bengali village, where education has scarcely penetrated and the greater number of people cannot spell their own names. My conversation with these young men strengthened a conviction which has been growing upon me, that there is in the native mind a power of theological perception which might almost justify the dream of an "Asiatic Christianity," which is to leaven our western ideas with the glowing imagination of the East.

In the evening a little boy came to us with a message from an influential Mohammedan of the place, to the effect that he would like to hear us preach. We called at his house, thinking that he would invite us in, but here we received another message, begging us to proceed to the bazar, where he would shortly follow us, after saying his prayers. Some time after he made his appearance during the preaching and listened for awhile, but he made no further attempt to communicate with us. The next morning the Babu,

who had helped in selling books the day before, called at our tent and informed us that a large company had assembled in the centre of the village to hear us. He then led us through a number of winding paths to a cool, shady space, where, to our surprise, we found some sixty people squatting in groups, all awaiting our arrival. Chairs were placed for us in the centre, and soon, according to an infallible law, the people formed a sort of half-moon in front, among whom I noticed our theological friend of the day before. After preaching we sang some popular hymns, in which Christian ideas and sentiments have been set to Vaishnab tunes. These hymns, commonly called "Shangkirtans," form one of the most ready means of touching the popular imagination with the story of our Lord's life and death and victories. The Vaishnab music is seldom or never used among the upper classes of Bengali society, but when rendered by wandering mendicants and devotees, to the accompaniment of the violin, drum, and cymbals, it has a most fascinating influence upon the rude masses, leading them on through successive emotional stages to a climax of almost uncontrollable excitement. Divorce this music from its idolatrous associations and it becomes the most popular and attractive of all our methods for the spread of Christian sentiment among the common people.

A NATIVE GENTLEMAN.

On the evening of the 12th we were visited by a native gentleman of the place, whom we found to be an orthodox Hindu. Our conversation turned upon the various systems of Hindoo philosophy, and for some time we listened in silence to an eloquent defence of the "Yoga" system of Patanjali, our friends citing instances of devotees who, by the power of "Yoga," had been able to defy death itself for an incredible space of time, besides accomplishing feats of adeptship compared with which the tricks of modern science were as nothing. Our modern adept, when he wishes to rise in the air, makes a balloon—the whole thing is mechanical; but the ancient "Rishi," to achieve the same end, carefully sets to work making himself into a balloon—a far more scientific way of defying the force of gravity. "Ah," sighed our friend, "the Golden age is passed, and now we have entered the Iron age, in which men have neither time nor opportunity for cultivating their noblest powers. By breaking Nature's laws we have come to be what we are—a degenerate race—and the glory has departed from us!"

The next morning we left Titalya, and, leaving the main road to our left, struck off across country into the Purneah district, along a road nothing better than a couple of cart ruts. In the afternoon we reached Sonarpore hât, where a vast multitude of Mohammedans were assembled. The people were so eager for books that they gave us no peace until near dark, when the hât broke up. After the crowd had departed and the space was cleared, I noticed some five or six people groping about with torches made up of the jute sticks with which the ground was strewn. On inquiry I found that they were poor people looking for pice and other articles accidentally dropped by their owners in the crowd. It was a solitary place, and we spent the night in some anxiety, as those parts are not free from dacoits (robbers), and we were warned on that score by a suspicious-looking individual, whose repeated

affectionate inquiries after our welfare in course of the night somehow failed to reassure us. Late that night a considerable party of men, professional jugglers by day and reputed to be professional dacoits by night, held solemn conclave for a long time under a wide-spreading tree within a stone's-throw of our encampment. For a while it seemed likely that they meditated paying us an untimely visit, and several of our party were kept awake by the disquieting prospect; but evidently there was one wise head among the conspirators, whom experience had taught to differentiate between a plethoric Babu returning with the spoils of his zemindari, and a missionary whose only strong box was his box of books and tracts. The result was that we were left unmolested, and my cart-men, as soon as they took in the "situation," lay down and slept the sleep of the just.

The next morning we continued our journey along an execrable road as far as Kaliargunge, a large village on the banks of the Mohananda, and we spent the evening in preaching to the village folk. We then made a push for it and returned to Titalya.

INTERVIEW WITH A BABU.

On the morning after our arrival my native preacher visited a Hindu gentleman, living not far from where our tent was. In the course of conversation this Babu related the following incident, which I give almost in his own words:—"On the morning of the day on which the Sahib left for Kaliargunge I was reading one of your tracts—'The healing of Blind Bartimæus'—and was much impressed by the story. 'Can it be true that Christ wrought such a wonderful cure?' I thought to myself, and I was much exercised in my mind about it. That very evening a boil on my leg, which had given me no trouble before, became large and painful. The pain drove my thoughts to the subject of religion and the tract I had been reading, so that when bed-time came I could not sleep for the pain of the boil, and my thoughts were continually running on the subject of Christianity. At last I dropped off to sleep, and I dreamt that I heard a voice which said: 'What you are doubting about is true!' At that moment I awoke feeling strangely peaceful. The pain of the boil had instantly ceased! Thus, dreaming and awaking, dreaming and awaking, I spent the night thinking abou' Christ, and when I awoke in the morning I was not only free from pain, but filled with a strange peac of mind which continues to this time. I related my experience to one of my friends, who said: 'Oh, it's nothing at at all'; but I feel that a new faith has come to me, and when I heard that you had returned to Titalya, I thought I would tell you about it."

This is, to my mind, a valuable confession as coming from an orthodox Hindu, who had shown no interest whatever in our work before the occurrence of the event just related. Neither had he any selfish interest to serve in telling us what he did, for he expressed no desire to become a Christian openly; indeed, his change of mind had been so sudden that we did not feel it right to press him upon the subject. I believe that there are in the Hindu community hundreds and even thousands of men like him, whose minds have been touched by the Spirit of Christ—a fact which must convey a strong rebuke to the commercial spirit of those whose only

estimate of missionary success or failure is based on statistical returns.

The day after this conversation with my native preacher, I invited this man to spend the evening at my tent, that I might hear the story from his own lips. "I also," said he, "have received some mercy from Jesus Christ," and he went on to relate his experience in a perfectly sensible and modest manner. I was much pleased to note the absorbed interest with which he listened to the story of the Crucifixion, which I related to him from beginning to end; and, from what I saw of him, I have reason to believe that he is "not far from the Kingdom of God."

The next day, when we were leaving Titalya, he bought a number of books from me, and, finding that my stock of New Testaments was exhausted, his last words to me were to beg me to send him a copy. On the 21st we reached Jalpaiguri, and thus closed a most interesting tour, during which we were not without assurances of God's help and blessing.

We hope that of the seed scattered some "fell upon good ground."

Two Congo Faces.

IT is thought by some that there is not much individuality expressed in a Congo face. "They are all alike, flat noses, thick lips, black skins, woolly hair," and that is all. And I daresay the people of Congo have

thought the same of us white folk, and with as much reason. But there are different types of physique among the Congos, and in almost as marked a degree as among Europeans.

Two illustrations are here given, and the engravings, being taken from photographs, are very accurate. Perhaps it would be too much to say that the face of the Congo man is the key to his character; but in studying the

two faces here represented, we should not be far wrong in attributing a certain degree of pride and self-contained power to the well-dressed girl, the reverse of which seems portrayed in the face of the man.

A Congo Fetish.

THE charms and fetishes of the Congo people are as varied as they are foolish. The accompanying illustration represents one of those great fetishes which may be seen in front of a native house, and sheltered by the overhanging roof, in most of the Congo towns. We must remember that

these fetishes are not worshipped as are the gods of Eastern lands, although they may be carved to represent the human form; they are rather supposed to exercise a certain protecting power over those who come under their influence. A fetish like that in the engraving is supposed to exercise an influence for good over the whole town; but certain laws have to be observed, the transgression of which places the transgressor without the sphere of the influence of the said fetish.

The strange heterogeneous mixture of which some of the fetishes are composed excite our wonder. Strips of grass, lizards' heads, snakes' heads,

birds' claws, red and white chalk, nut shells, antelopes' horns, are all used in the manufacture of Congo fetishes; and the Nganga (or native doctor), trading upon the superstition of his fellows, makes a good thing out of his business. Nearly every house has its fetish hanging over the portal to keep off disease and other evils. Nearly every Nsafu tree has a fetish which its owner places round the trunk of the tree to prevent its fruit being stolen. But many of our Congo friends have begun to see through these deceptions, and are awaking to a sense of the realities of an unfailing and ever-blessed *Truth*.

Cheering Tidings from Patna.

THE following encouraging letter has been received from our missionary, the Rev. W. S. Mitchell, of Patna:—

"MY DEAR MR. BAYNES.—According to promise I now send you an account of my work in Patna. Unfortunately, however, I have not been able to get the photographs of those recently baptized, as there is no photographer in the city. In the cold season, when my friend Col. Constable returns from Simla, I will ask him to photograph a few of our preaching places, the temple of Patu Devi, and the new converts.

"It would be a great boon to our Patna mission if some of our respected friends in England would kindly send us a photographic apparatus, from want of which we are not in a position to send you many interesting pictures of places and people in this district. So much by way of observation, now to the subject.

"I begin by informing you of the bazar preaching. Here we are, right in the midst of the population, and wherever we go great crowds assemble to hear the Gospel. As a general rule all classes of the community listen with rapt attention to what is preached, but occasionally a Pundit or a Moulvie asks us a few questions regarding the 'birth,' 'Sonship,' and 'Godhead' of Christ. Most of these public arguments terminate in a friendly way, but I generally try to avoid debates in the streets, for sometimes they engender ill-feeling. Those who want to discuss any doctrinal subject are requested to come to our house for that purpose. Several gentlemen from both parties, who availed themselves of the invitation, seemed to be favourably impressed with the truths of Christianity before they left us.

"MOHAMMEDAN HEARERS.

"It is very encouraging to see many of the same Mohammedans in the congregation every afternoon, listening most earnestly to the words which proceed from the preacher's lips. If it were not for the fear of their companions they would, I have no doubt, tell us why they come so often to listen to the Gospel. No one in England has any idea of the difficulties and dangers that stand in the way of a Mohammedan or Hindoo becoming a Christian.

"Patna is one of the most wicked Mohammedan cities in India, and at present they seem to be doing all they can to prevent any of their number embracing Christianity. About three weeks ago a few educated Moulvies

and others called a meeting to consider the best means of keeping their poor and unlettered brethren from being led into error. To illustrate their zeal and opposition to the religion of Jesus Christ, let me give you an incident which happened a short time since. An aged Mohammedan, who for some time has been anxious to become a Christian, sent a message requesting me to send his children to some Christian school. I called upon him and his family, and made all arrangements to send his two daughters to our Delhi Institution. When the Mohammedans heard this they threatened to kill the old man, and carried off the elder girl, who is about twelve years of age. She is supposed to be in a village on the opposite side of the river, but no one will give us any information regarding her whereabouts. The father of the girl is in such a bewildered state of mind that he does not know what to do.

"Notwithstanding all the opposition from the Mohammedans, the Lord has not left us without visible tokens of His presence and approval of the work amongst the people. Several inquirers come to us daily for instruction. Amongst these are two Pundits, of whom I have great hopes, and trust they will shortly come forward for baptism. It will cost them a great struggle to submit to the rite of baptism, for it means an entire surrender of all that is near and dear to them. Their families will cast them off and deprive them of all their property. May God give them both courage to come out and acknowledge Christ as their Saviour before all their friends and companions!

"BAPTISM IN THE GANGES,

"On the 5th inst., I baptized a Hill-man in the River Ganges, in the presence of a large number of Europeans and natives. Imam Mashi delivered a short, but impressive, address to those who stood on the bank, and Mr. Broadway prayed. I had great pleasure in baptizing Mohit, for I believe he is a very earnest and true-hearted Christian. His master and mistress speak in the highest terms of his character and service.

"I have opened a school and established a native church in the compound. Sometimes fifteen native Christians sit down with us at the communion table. One of the members of the church, lately reclaimed from Mohammedanism, is our colporteur at this end of the city. He is a splendid bookseller and a fairly good bazar preacher.

"Since we came to live here, there have been so many cases of sickness amongst the poor all around us that our house sometimes has had the appearance of an hospital. God has blessed our efforts in curing some spleen cases and saving four persons from snake poisoning.

"The expenses incurred in maintaining the teacher, colporteur, and paying the medicine bills are not nearly met by the local funds. In fact, we are not able to get half the amount from the people, and even that is not to be depended upon. Therefore, I shall esteem it a great favour if you would kindly secure some help for the above objects. For want of funds I have not been able to extend the work as I should otherwise have done.

"The English congregations, both in Bankipore and Gulzarbagh, are very encouraging. At the latter place nearly all the residents attend the meetings. I have never had so much pleasure in preaching to an English

audience as I have had within the last two or three months. The people seem to appreciate the meetings, and many profess to have received good to their souls.

"Mrs. Mitchell and myself are quite well and very happy together, although we are not near any Europeans. With our united Christian regards, and trusting you are quite well,

"Yours very sincerely,

"W. S. MITCHELL."

Chinese Superstitions.

THE following letter from the Rev. G. B. Farthing, of Tai Yuen Fu, Shansi, will be read with sad interest:—

"Tai Yüan Fu, Shanshi.

"MY DEAR MR. BAYNES,—There have been grave apprehensions until just lately that Shansi was to be again fated to pass through the horrors of a famine. There has been very little rain this year, and had it not been for two or three days' steady downpour some three weeks ago, the crops throughout this whole district must have utterly perished. Reports have come in that in Mongolia, bordering us on the north, and Chih Li on the east, there has been no rain, unless within the last few weeks, when it would be of no use, as the fields have not been sown during the present year. Shansi is far from being as bad as that, although it is said that the yield this year will only be one-third of that of an ordinary good harvest. However, agriculturists all the world over appear to look at the dark side, and possibly it may eventually prove to be a trifle better than predicted. Still, that things are far from being good is very evident. The Barbadoes millet, which should have large full heads, stands in the fields, dwarfed, dried up, and empty. The yellow millet is also poor. These two kinds of grain—not common, I believe, in England—form the staple food of the people of Shansi. So things are serious, for much as the recent rain may do to fill out the heads of the yellow millet, the Barbadoes millet is too sapless and dead to profit by it.

"WHY HEAVEN IS DISPLEASED.

"The threatened calamity of a year of barrenness is sufficient, as might be supposed, to stir up the people. Many have been the attempts to explain why Heaven has of late been so displeased with China. That Heaven has been displeased is manifest by the many evil things that have befallen, such as the Yellow River inundation last year, which swept away several millions of people. Some are asking whether it is not owing to the Emperor having too small a portion of happiness for an Emperor, and whether he ought not to see that it is so and to abdicate. According to the Chinese, every man has a certain portion of happiness assigned to him at birth. When that is exhausted, there is no more joy in store for him, and let him do what he will he cannot prosper. Thus a Chinaman is very chary of being *too* happy, lest drawing too much upon his capital he should suddenly find himself a bankrupt. This he might easily do, seeing that he does not know how much there happens to be to his credit at the bank. So, beneath their breath, I hear that some people are asking whether the Emperor had not a very limited stock to begin with, and whether he has not already exhausted it.

"However, the near prospect of a famine roused to action. Supplication was made to heaven. With boughs and twigs twisted into caps upon their

heads, and with bare feet, all the villagers of this neighbourhood a while ago made their way up to a temple amid the mountains. The company from each village was headed by a grey-bearded elder; and those in procession were grouped according to their ages, from the old and venerable to the child of four or five summers. All the paraphernalia of rank and dignity, of course, were not wanting. The red umbrellas and the bannerets, the wooden scimitars, covered with gold and silver paper, such as children in England have for toys, with the tablets containing some sententious saying, or having the name of some illustrious individual inscribed upon them, were all duly borne along. So, too, were trays of the inevitable squibs and crackers so necessary to Chinese religious ceremonies.

"When all had assembled at the temple, what with frequent prostrations before the idols, and beating of drums and clanging of cymbals, burning of incense and letting off of fireworks, the worship began to assume a rather boisterous character. The hubbub and din must be imagined—it is impossible to describe it. The awe and solemnity which characterise English religious services were entirely wanting. Loud and confused cries, and a pell-mell disorder and bustle, seemed to be the order of the day. This was continued for three days, during which time the suppliants were under vows neither to eat flesh nor to taste wine.

"At such times as this—when a fixed period is devoted to special prayer for some special object—it is usual to make a somewhat Jacoblike promise of what shall be done for heaven if heaven will only deign to hear their supplications, either that they will subscribe for a theatrical representation, or sacrifice certain animals, or present definitely specified offerings. What is promised is really carried out. On this occasion it was that they would honour heaven with

"A GRAND DAY OF THANKSGIVING.

"Well, it had rained, and was even as they had asked, so a Sabbath or two ago the people of thirteen outlying villages marched in procession through the main streets of this city. Such a motley crew; such a dense crowd. There were Buddhist priests with their scowling faces and shaven heads, Taoist priests with their long hair and peculiar robes, old men and young men, strong and weak, and troops of boys, all grand in hideous, bright-red, cone-shaped hats. All the usual insignia of grandeur—such things as none but infants delight in at home—were again gravely paraded.

"But, above all, there were four holy (?) men who had been drawn from their seclusion among the mountains to honour the occasion. They were stripped to the waist, and bore huge spiked iron collars around their necks, and carried their arms stretched out before them with knives run through the flesh. Then the terrific noise which was made! All their discordant instruments were strained to the utmost. Deafening, maddening, was the uproar.

"At such a time of apprehension as the last few weeks have been, one hears a great deal about the famous places where prayer always prevails. One such noted place is Han-tau, the district city of Kuang-ping-fu, in the south of Chih Li. It is celebrated for several things, but most of all for

"A MARVELLOUS WELL,

at which prayer for rain is always answered. The story connected with it runs something like this:—There was formerly an official over the

Han-tau Hsien, who was a true 'father and mother' to the people, and ever made their sorrows his own. Once, during a season of drought, when the heavens had set themselves as brass, though the people prayed earnestly for rain, their prayers did not avail to bring it down. As the days passed away, the soul of the official became more and more grieved. At length he went forth and threw himself prostrate at the brink of a well, and cried out to heaven in an agony of entreaty, saying: 'If rain does not come I will jump into the well.' When he had thus said, he arose and instantly fulfilled his vow by leaping into it. No sooner had he done so than the skies became overcast, and it rained for several days so abundantly that all fears for the harvest were removed.

"Another official, moved by the piety of the man who had thus given himself for the people, fully reported the matter to the Emperor. The Emperor marvelled and said: 'This man, by the sincerity of his heart, influenced heaven.' He accordingly ordered that a tablet of gold, having this man's name and meritorious deed recorded upon it, should be cast. This tablet was placed as a memorial within a shrine, built around the well; and from that time to this, it matters not in whatever place there happens to be signs of drought, if the people of such district only visit this well, prostrate themselves before the tablet and pray, it proves efficacious. How greatly so is indeed shown by the thankofferings of the people. Those who have been benefited, in order to testify their gratitude, have had tablets cast in iron and presented them to the well, until they have became so numerous that the original one is quite concealed by them. Fortunately, this appears to be altogether immaterial, since to whichever tablet intercession is made, similar virtue is manifested.

"Perhaps it is the constant dread of famine which has quickened the Chinese into such earnest believers in the ability of man to live without eating, if he could but find out the way. Not long ago I met a pilgrim who was doing his best to heap up sufficient merit to be found worthy of having this gift bestowed upon him. For him, evidently, some one or other of the gods possessed the power to grant it to men. The view of the people generally would seem to differ somewhat from this. They believe it can be done, but do not profess to know how. This, of course, makes them easily gullible.

"A DEXTEROUS GOVERNOR.

"Thus, during the former famine, when Tsêng Kuo Ch'üan was governor of this province, it is said that he took advantage of this belief in order to gain time to strengthen his own position, when it was feared that the madness of hunger would goad the people on to rebellion. The emergency demanded some instant measure. The governor met it quite cheerfully with a proclamation which he caused to be posted throughout the district. This proclamation said that, by availing themselves of the potent yet simple plan which he was about to explain to them, the people might so eke out the little food they had as to make the failure of the crops an affair of very trivial importance.

"They must put their beans into a cotton bag and let it down into a well until within three or four inches of the water, though it must by no means touch the water. Left a while thus suspended the beans will become thoroughly penetrated by the moist

air within the well, and so charged with mysterious power. Indeed, in a subtle way the beans will accumulate the sustaining essences that if sown in the fields it would have taken a full year's growth to multiply. When a man has eaten ten or twenty beans that have been thus exposed, let him lie down upon his bed and carefully remain in one position and he will not again need food for ten days.

"Report says that many tried the plan, but alas!—in what was it that they failed to fulfil the conditions?—it answered not.

"These things will, perhaps, help to reveal something of the superstition and ignorance with which we are surrounded, and with which we have to cope in our work here. What need there is for prayer that the work of God's servants may tell more, and that the efforts to lead these darkened ones to recognise a Personal God to whom they may pray as to a Father, and to know that the bread of life for which they hunger is the Son of God, the Saviour of the world, may be blessed supremely.—I am, very sincerely yours,

"GEO. B. FARTHING.

"A. H. Baynes, Esq."

A Preaching Tour from Serampore.

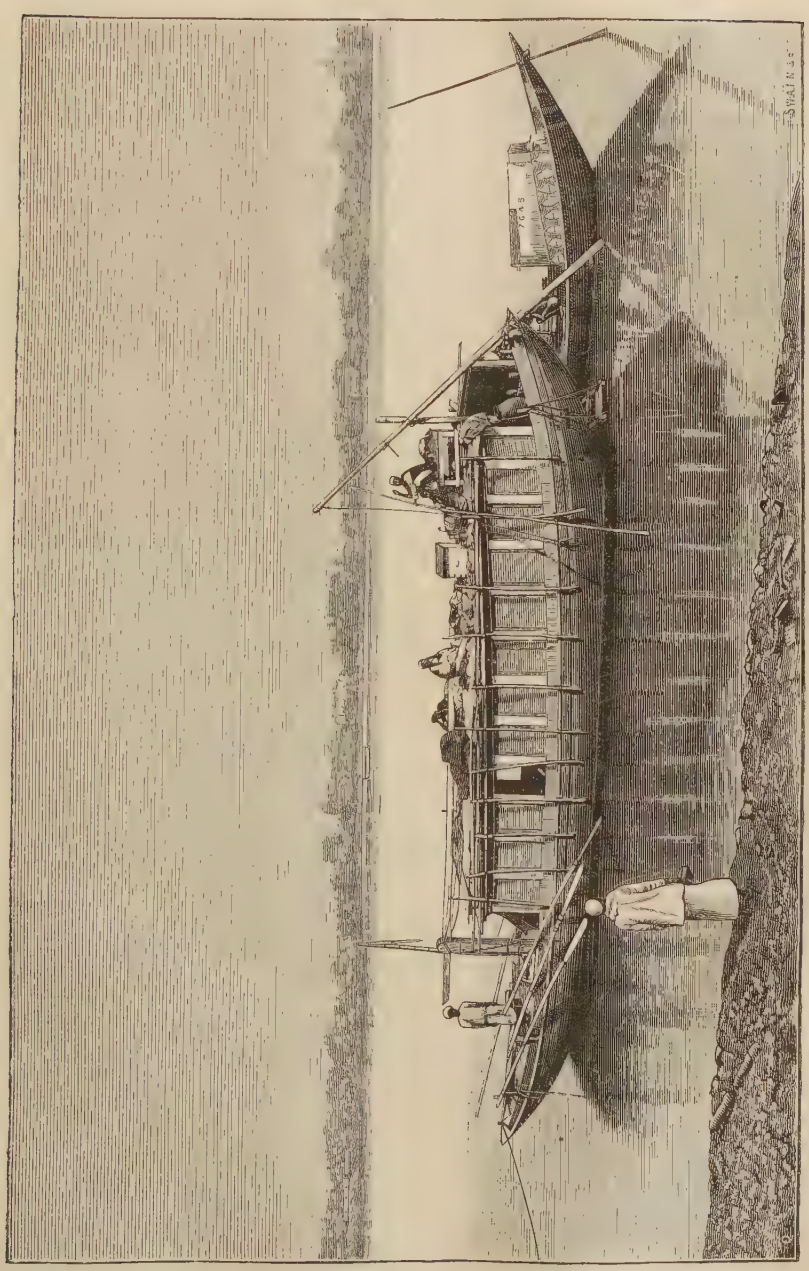
ON the 5th of December, 1888, we started on the above tour. It is one we have often taken before, as it affords splendid opportunities of preaching the Gospel in a number of large towns. The Hooghly up to Culna is lined with a succession of towns and villages, and all of them, except two, have no missionary or native preacher. The journey was made by boat, which is at once the most effective and convenient mode of travelling. We had three boats—one used by Mrs. Edwards, baby, and myself, another used for cooking our food, and a third for four of the students who accompanied us. We took with us a good supply of Bibles, gospels, and tracts; also provisions for the journey. The weather at that season of the year was delightful, and the only discomfort we experienced was the cold chilly air creeping into the boat at night. We kept good health, except that one of the students got a severe attack of fever, which obliged him to return home, and we ourselves suffered from colds. Still, we esteem it a great privilege thus to go forth bearing the precious seed of the Gospel, and more especially as our work during the greater part of the year at the College is sedentary. We were out in the boat from December 5th to the 27th of that month. Accompanying this account I send a picture of the boat we travelled in. It will be seen that it was large and comfortable. On a similar tour we took twelve months previously we were not so fortunate, but had to take a small dirty boat which literally swarmed with cockroaches. This boat was engaged at Calcutta; it was hired by the day, and had a Mohammedan crew. The boatmen often help us by carrying the books to the bazaar, and also take part in selling them.

There is little quiet in the boat, as the crew make much noise overhead by walking to and fro and shouting to one another. On the journey the boat goes by sail or oars, and if both wind and tide are unfavourable, it is towed along from the shore. We made the start under somewhat exciting circumstances. A kind Scotch gentleman, in whose house we hold a fortnightly service, placed at our disposal his steam-launch (a vessel similar to the *Peace*) to tow us up the river. We left Serampore at full speed, cheered by the smiles and good wishes of all who turned out to witness our departure. The steamer (by name *Deanston*) towed us past Bhodreshor, Chandernagore, and Chinsurah, and dropped us at Hooghly, where we had decided to commence our work. We were thus able to perform a journey of twelve miles in a few hours, which otherwise would have taken us a full day.

Hooghly is at present the chief town in the extensive district called by that name. It is here the courts of justice for the district are held, and is therefore much frequented from all sides. It is, moreover, of note, on account of its having near two fine buildings—the one is the Bandel Church, built by the Portuguese in the year 1599, and is the oldest Christian church in Bengal; the other is a large Mohammedan structure of great magnificence. Another attraction of the place is a fine iron bridge recently built across the river.

Hooghly owes its fame to the fact that it was one of the chief settlements of the Portuguese, who took up their abode here about the year 1537. In their hands it soon rose to great opulence and magnificence. So strong had it become that, in 1631, it took the whole Mogul army of Bengal no less than three and a half months to capture it. A thousand Portuguese fell in the siege, and four thousand were made prisoners, while 300 vessels anchored in the river, of which sixty-four were large ships, were seized. After this the town beame the Royal Bengal Port of the Mogul Empire. The place, however, derives more lustre from the fact that it was here the first Bengali book was ever printed—a Bengali grammar. It was the work of Sir Charles Wilkins, who has been called the "Caxton of India." He cut out punches for the type with his own hands, and the native to whom he taught the art afterwards rendered great service to Dr. Carey in printing the Scriptures at Serampore.

On the evening of our arrival at Hooghly we went forth, bearing the precious seed of the Word. A large crowd collected to hear us, and listened to our words with attention. Towards the close, however, some school-boys, who ought to have known better, endeavoured to interrupt by making a noise. Several copies of the gospels and one English New



THE REV. T. R. EDWARDS'S BOAT.—(*From a Photograph.*)

Testament were sold. On our visit to this place twelve months ago, we made the acquaintance of a student called S. Palit, who came to see us in the boat, and had much conversation with us on religious subjects, and during the year we had some correspondence. This year again he came to the boat, and we had a profitable conversation. One question he asked was, "What is the true aim of life?" He said he had been thinking much about it, but could arrive at no satisfactory conclusion. It appeared to him that the chief end of life was to live as long as possible. I showed him that if each individual considered this the highest good in life, it would make men monsters of selfishness. The true end of life was to glorify God by loving and serving Him. Another question he asked was, "Whether it would not be sufficient for a man to lead a moral life, and, if so, what need have we to concern ourselves about God?" I told him that morality apart from Christianity was an impossibility, because in no nation uninfluenced by Christianity do we find any true morality. And supposing that it were possible to live moral lives without reference to God, we have duties and obligations to God to worship and love Him which nothing can release us from. These and similar questions were asked by him. After prayer with him he took his leave. He seems to be a sincere inquirer after the truth. May God lead him into the truth as it is in Christ! The following is a letter I received from him some months previously:—

"MY DEAR SIR,—Though months have elapsed since we last met, I hope you have not forgotten me. The counsels you imparted to me during your last visit have made a deep impression on my mind. My spirit indeed chafes within me to think that so many of my countrymen should be immersed in the chaos of gross superstition. Rev. Mr. Carey, of Howrah, writes me now and then. He is very kind, and never hesitates to discuss religious questions with me. I am, however, not the less bound to you for your valuable advices. I hope to see you some day, when I may talk with you on our favourite theme of religion. I shall be very glad to hear from you now and then. Your precepts will be most thankfully accepted. Please tender my best compliments to Mrs. Edwards and Rev. Mr. James.—I remain, yours faithfully, "S. PALIT."

Our next stay was made at Treebeni. This, like Hooghly, is a celebrated place in history, but for a different reason. It has ever been considered a holy place of pilgrimage to the Hindus, and derives its sanctity from the fact that it is situated at the confluence of the three rivers, Bhagèrothèe, or Hooghly, the Shoroshotee, and the Jomuna. It was mentioned as a place of much importance by both Pliny and Ptolemy, and since then it acquired

fame as one of the seats of Sanskrit learning. There are various festivals held at this place during the year, when large crowds resort here to bathe. It is also used largely as a favourite place of cremation. Numbers of bodies are carried from the interior to be burnt, and so constant is the supply that two or three pyres are kept continually burning. It called up before our mind the picture of Jehenna, where the fire was not quenched. It was a ghastly sight to see these fires with almost nude figures standing round, adding fuel or stirring them up. While at Treebeni we saw several corpses tied in a mat on a bamboo and swung on two men's shoulders, being carried to the burning ghât.

The inhabitants of this place we found hardened, and it was with difficulty that we collected a crowd to hear us. No books were sold. The people seem too much interested in keeping up idolatry to have a disposition to receive the truth. As often as we have preached here this has been our sad experience.

Leaving Treebeni we preached at Jirat, Bolaghor Kaligunge, and so came to Shanteepore. This is a large town in the Krishnaghar district, and is, like Treebeni, famed as a seat of Sanskrit learning. On all our visits to the town the inhabitants have belied the name by which it is called. Shanteepore means peaceful city; but little peace have we received in the preaching. On one occasion brickbats were thrown at us, and on every occasion we have been interrupted with shouts of "Hurree bol." What makes this opposition trying to bear is that it is done out of sheer wickedness. If the people were induced by a sincere regard for their own religion to do this we could respect them; but it shows a deeper moral degradation to oppose out of sheer mischief. I am sorry to say that the students and school boys take the lead. The purely secular education which they now receive, without the least moral or religious instruction whatsoever, is having a bad effect upon them. Their faith in their own religion is destroyed, and they grow up scoffers at Christianity. Some of the most bitter opponents I have ever met have been educated men. Still, it is but fair, on the other hand, to say that we do occasionally meet with students who are respectful in demeanour, and are sincere seekers after the truth. S. Palit, above mentioned, is an example of this class.

Taking our stand on some steps, we quickly gathered a large crowd in front of us, who for a while listened attentively to the preaching, and then commenced to make a noise. A few of the more mischievous young men pushed forward a drunken man, and applauded with shouts of laughter his besotted sayings. This would have effectually stopped us, had not a

respectable native stepped forward and, driving the fellow away, told the perpetrators of the deed that they ought to be ashamed of themselves. The crowd did not long remain quiet after this rebuke, but soon showed signs of a fresh outbreak, and as the night was coming, we judged it better to leave than cause a disturbance. Passing through the crowd we were hustled about roughly. However, no further attempt was made to molest us.

From Shanteepore we proceeded to Culna. This was the farthest point we reached on our journey up the river. The town is adorned with a palace of the Rajah of Burdwan, who occasionally resorted hither for ablutions in the river. Standing in the palace enclosure there are many temples; one is composed of 112 smaller temples, built in two circles, one within the other. In the outer circle there are seventy-four, and in the inner there are thirty-eight. The objects of worship in them are the ordinary stone symbols of Shiv.

We had a pleasant time in our preaching at this place, and sold several copies of the gospels. The Free Church Mission of Scotland has a school here in which English instruction is given. The native Christian teachers in charge of it are much respected by the inhabitants. We could not but connect the respectful demeanour and gentlemanly conduct of several educated men we met in the bazaar with the fact that they had been to a mission school and not to a Government school. If most of the natives who attend mission schools do not become Christians, they yet get moral principles instilled into them which regulate their lives afterwards, and this is something.

From Culna we returned to Serampore, where we spent a few hours, and then continued our journey down the Hooghly past Calcutta. It was a grand sight to see the broad flights of steps belonging to the various ghauts on both sides of the river, stretching down to the water's edge, hundreds of people at each ghaut performing their ablutions; crowds of country boats of strange shapes; and, more than all, the sea-going steamers and ships in the river at Calcutta. The view from the river at Calcutta is one never to be forgotten. But we were not allowed to enjoy the scene in quiet, for ever and anon some monster of the deep (steamers) would glide past us, making our poor boat rock as if we were out at sea. Once or twice we had to hold on to the nearest thing for safety. We continued our journey down the river till we came to Uluberiah, where we entered the Midnapore Canal, which took us across the Damodor to the beautiful Rupnarayau. Up this river we proceeded to Ghatal, calling at various towns and markets on the way. Ghatal is a town of moderate size, does a considerable trade in grain, and has a silk-spinning factory

It is seldom visited by the Christian missionary, being so far from Calcutta. We remained here two whole days, and collected immense crowds to hear the preaching and singing; also the number of books sold was greater than at any other place on the tour. When our arrival became known schoolboys kept coming continually to our boat to buy books. On a former visit to this town we met the leading native gentlemen in the Public Library, and had long and interesting talks with them about Christianity. We were also invited to address the school on religion, and to give a lecture to educated Hindus. Both of these meetings passed off well. It is very pleasing to work at a place where we are appreciated. However, the missionary gets used to all manner of treatment. At some places he is received with open hostility; at other places he is laughed to scorn. Here the people seek to involve him in a harassing discussion, and there they pay to him the most servile respect. Yet we are glad to say that occasionally he gets to a place where his message is received with attention, and he himself is treated with kindness and goodwill.

T. R. EDWARDS.

Mission Work in North China.

MR. H. DIXON, of Tai Yuen Fu, Shansi, sends us the following:—

"T'ai Yuan Fu,
"Shansi, North China,
"1st May, 1889.

"MY DEAR MR. BAYNES,—The other Sunday, on my way home from Chinese service, I called at Mr. Turner's, and found he had just received the following letter from Chi Tsun Chen, the out-station that we have recently opened fifteen miles N.W. of Hsin Chou, and so about sixty-five miles to the north of this.

"A CHINESE LETTER.

"I, of course, send a translation, and that a literal one, of the letter:—

"'This is to respectfully inform Pastor,

"'That the Chi Tsun cause greatly suffers persecution. Chou Chin Chuan, because he would not go up to the graves to worship his ancestors, his younger brother used a knife to kill him. He has just fled into Hsin Chou city. Since, at our house in Chi Tsun, bad men go daily cursing and even using weapons at the door to hinder men from going in to worship, using weapons to beat men. We have borne with them for some time, but they daily grow worse. As the heads of the town have done nothing in the matter they are set on destroying the cause, or on not allowing the preaching of the Gospel at Chi Tsun. I myself don't know what to do, but beg Pastor to hasten back to Hsin Chou to manage this affair, for fear further patience result in loss of life.

"'This is to inform of this,
"'Younger Brother in the Church,
"'CHAO HSIA YUN salutes.
"'3rd month, 6th day.'

"Now Chinese language is so beautifully indefinite that we were quite uncertain as to the real urgency of the case, but as delay 'might mean loss

of life', Mr. Turner decided on going up at once, and asked me to join him. We were off first thing Monday morning, and reached Hsin Chou city in good time on Tuesday. The writer of the letter was there, and we gathered fuller details from him; we also talked it over with one or two of the workers who had been at Chi Tsun. They most of them urged taking the matter to the officials and asking for an official proclamation to be posted in the district. Our own conclusion was to go and see for ourselves.

"PATIENCE.

"The following morning, after prayers, we held an informal conference with the native brethren, and recommended patience as being the better course, as it would give opportunity to win the discontents, and place before the people an example of practising what we preach. Mr. Tung, Mr. Turner's teacher, was asked his opinion, and spoke very earnestly for patience and forbearance, his sincerity being proved by his readiness to go himself and put it into practice. So the thing was settled; we would get to Chi Tsun as soon as possible, and be prepared to spend some time there to make the acquaintance of the people.

"But the counsel stands, 'Be wise as serpents' as well as 'harmless as doves,' so we packed up all our available medicines, intending to dispense material as well as spiritual blessings; for we argued that while the roughs might dare to hinder inquirers, as such, from coming, they would find more than their match in the stalwart farmers who would doubtless accompany many of the patients. Besides the people believe in the foreign doctor, and would probably think twice before allowing him to be driven away by a few ne'er-do-wells. Nor were we far out in our calculations.

"We got into the town at dusk, and were soon surrounded by a curious crowd of several hundreds; for all had heard of our troubles and all were alert to see what our coming in such force portended. It evidently did not mean retreat. We assured them that we had come to make a stay, and invited them to quietly disperse, as we were tired and hungry, and should be delighted to see them all on the morrow. We had brought a few medicines, and if they had any sick friends we would do our best for them.

"OUR QUARTERS.

"Our quarters were very close, consisting of a small shop on one side of a gateway, together with a small room behind. We attempted to secure a larger place for the time being, but failed to find one. So we made the best of it. Possessing only half the courtyard we had no control of the gate, and the people could come close up to our windows, which, being covered with thin paper, a lick with the tongue sufficed to remove all obstacles, and the curious—whose name in China is legion—could watch our every movement without themselves being seen. Now, at any time, this being gazed at on all occasions is hard to bear, but it is especially trying in a climate like this. However, we made the best of it, and finally sought and found peace by blowing our light out.

"We were up betimes the next morning, but not before some curious ones had done their best to force their way into our apartment. We had our work cut out for us, as we knew nearly all the town would soon be along to have a 'gaze' at us, and probably our 'Skeleton Army' would put in an appearance. So to take the edge off people's appetite we turned out into the main streets, and whilst here I got

the first view of our chief troubler, a great, stout bully of a fellow; who, as Mr. Turner finished a short address, began to turn it into ridicule. He had not perceived me, so quietly laying my hand on his shoulder I politely inquired if he were a 'man of letters.' Evidently taken aback, he confessed he was not, and a mild 'I thought as much' completely turned the laugh on him, leaving him without a word to say.

"Determined to kill false rumour by letting people see for themselves we threw open our shop and our inner room to the public gaze. Mr. Turner and myself saw patients or preached as occasion served, whilst Mr. Tung and Mr. Huo (evangelist) preached or conversed with the crowds that gathered. That morning we saw over a hundred patients.

"We had come to storm the place. So after a Chinese dinner (I am sorry it is beyond my powers of description) we walked out to one of the many large villages that stud the plain. On our way we were more than ever convinced of the importance of the place as a centre, for as far as the eye could reach a wide fertile plain stretched northward.

"Our entrance caused no small stir in the village, and thus gave us a good audience in one of the main streets. By degrees some of them gained confidence, and before we left we had gained entrance into three houses to see sick folk. The sun was setting as we reached Chi Tsun, and with thankful hearts we enjoyed our evening meal in a private room that Mr. Turner had secured for our use.

"AT WORK AGAIN.

"Friday was a repetition of Thursday as far as the morning went, except that being market-day our audiences were more varied. An invitation to visit a sick woman some two miles away gave us employment in the afternoon. We found her son waiting our arrival, and the usual curious crowd. Mr. Turner kindly offered to stay outside the gate of the house, and keep the attention of the crowd while I saw the patient. The people of the house provided a chair, and we found this division of labour very profitable to all concerned. Chinese villagers show but little consideration for the sick should a foreigner go to visit them. Three houses were thus visited, and we returned home again at sunset feeling that we had made some advance into their confidence and favour. On our way home we found some scented violets, a rare treat in this remote land!

"Saturday was another busy morning, bringing our total of patients to over three hundred. In the afternoon we retreated to Hsin Chou city, as Sunday was market day at Chi Tsun, and we wished to avoid medical work on Sundays. We had good and attentive congregations morning and afternoon at Hsin Chou—but I am forgetting. On our way in to Hsin Chou we had arranged to ride and walk alternately, as we had only one pony, but he being very troublesome I went ahead, leaving Mr. Turner to walk in alone.

"A PILGRIM.

"Having no servant with us I lighted the fires, dusted the rooms, and made a batch of bread ready for my companion, who came in about half-past five, saying that he had passed a man, evidently a wayfarer, who had fallen, fainting, just inside the north gate of the city. We at once took remedies and hastened back. Fortunately he had come to; but a basin of brandy enabled him to get as far as our house, where he gladly rested

over Sunday. We, at first, took him to be a pilgrim on his way to the celebrated Buddhist shrine at Wu Tai Shan; but he said he was trying to get north to a brother, his land in the south having been ruined by floods. One of Mr. Turner's ideas is to arrange an 'hospice' for the pilgrims, who come in large numbers from all parts of the empire to visit Wu Tai Shan. They commonly put up at a temple, but possibly a comfortable room and a basin of rice would tempt them to stay with us. As among them are some of the most earnest of the 'religious' men in the empire, and as we know we have the very thing they are groping after in vain, we surely ought to use every effort to get at them; though we, as a Mission, should reap but little of the fruit of our labour. The Chinese will never do anything for a man who falls in the street as this man did, hence our action was the more marked.

"On Monday I rode over to Chi Tsun, and had another busy morning, the afternoon being spent visiting a village. A good gallop brought me to Hsin Chou, as the gates were being closed at night. Thirty or forty miles on horseback, seeing over a hundred patients, preaching to a crowd, conversing with individuals, and visiting a village, made a good day's work.

"Tuesday morning was given to closing an agreement for a house not far from Mr. Turner's; rather small, perhaps, for the work we are looking forward to, but good enough for a beginning, and the rent is reasonable —£10 a year.

"RETURN HOME.

"I managed to get off about four o'clock in the afternoon, and rode some thirty miles on my way back to T'ai Yuan Fu. I was desirous of visiting a patient in a village off the main road. The case had opened the district to me, and especially the home of a family named Liu. It was to his house that I made my way a little after dark. Chains and bolts had all been fixed for the night, but as soon as they heard my voice they rechained the dogs and gave me a hearty welcome, wondering at my trusting myself out so late. I saw my patient, returned in time for supper, and after a chat with my friend Liu lay down beside him on the brick bed, requesting to be called at daybreak. In my dreams I heard his brother calling me to get up, and telling him to water my horse I sprang up and dressed, friend Liu sleeping calmly through it all. At last I roused him. He persisted it was only midnight. I assured him his brother had called me. His father heard us and urged me to sleep again. I couldn't; hadn't his brother gone to water my horse? So he tied up the dogs and we went out. Alas! I then knew I had been dreaming, for the doors were all locked and the brother fast asleep on his bed. However I made the best of it, and saddling my pony rode off into the darkness, his last words being but poor comfort: 'Take care for the wolves!' I travelled leisurely and reached home about 5.30 a.m., after an absence of ten days—ten of the happiest days I have spent in Shansi.

"Thus has the devil over-reached himself again; his opposition has advertised us; and all has turned out for the furtherance of the Gospel.

"I am hoping shortly to take up permanent work at Hsin Chou and Chi Tsun, probably also at some point N.E. of Hsin Chou, and shall hope to have more to tell then.

"Yours affectionately,
"HERBERT DIXON.

"A. H. Baynes, Esq."

Madaripore Mission.

MADARIPORE is the most recent and the most isolated of our Mission stations in India. An account of the district, with a map, appeared in the August number of the HERALD for 1886. The object set before us, in commencing this station, was two-fold. It was intended to relieve Barisaul of half its work among the native churches, and take the Gospel to multitudes who could never be reached from the older centre. The former purpose has been speedily realised, and the native Christians are enjoying the privileges and sharing the responsibilities of self-support as they never could before. And now most of the missionary's time and energy will be devoted to the mass of heathenism that meets him on every hand.

Though I left England in October, 1885, it was not till July of the next

MADARIPORE MISSION HOUSE.—(*From a Photograph.*)

year that land was secured. All kinds of opposition had to be overcome, and it seemed almost a hopeless endeavour. Civilians look upon the people as "semi-savages," and the terrible threats hurled at us would not belie the idea. Yet God opened up a way, and in the hour of our greatest discouragement He induced a wild-looking Mohammedan to offer us a site. Though evidently an unprofitable field to himself, we at once saw that if raised a few feet building operations could be easily carried on. It is on the south bank of the Koomar, and nearly a mile from the spot where that river unites itself with the Arial Khan. This mighty stream is annually breaking away immense blocks of the high bank where the town stands, and the people are gradually being driven nearer to the missionary's house. The water seen in front of the Mission-house is not that of the Koomar, but that of a large tank

which had to be dug to supply earth for the purpose of raising the site for building as well as to preserve water for use when the river is too muddy.

The house is a thatched one with fine mat walls neatly put together. It has a verandah front and back; and it is raised four feet from the ground on strong posts. These posts had to be floated from a long distance, and then chipped into shape until nothing but the hard centre, which white

MADARIPORE MISSION HOUSE FROM THE SOUTH.—(*From a Photograph.*)

MADARIPORE MISSION HOUSE FROM THE NORTH.—(*From a Photograph.*)

ants will not touch, was left. The sandy nature of the soil makes it absolutely necessary that such posts be placed to a great depth, and most of these are as far below as above the surface. The twelve centre posts that stand at the corners of the five rooms all rest upon large round millstones, such as the women use to grind the rice. It was supposed that these would lessen the possibility of the posts sinking too far from the weight of

the roof upon them. There is only one row of rooms, opening north and south on to the verandahs, so that every breeze can find a pathway through as well as under the house. A cooler house could hardly be built; and the broad, long verandahs lessen the glare of the sun to a comfortable degree.

Until last year our services were held in the house or on the verandah. Then a chapel was built. A large part of the sum needed was given by the native Christians in the district. The picture of it shows that it is not large. But then this is "the day of small things" with us. It has often been more than crowded, and I trust that a larger one may be needed some day. There are three evangelists living and working at Madaripore with the missionary. Their houses are a little way off, and could not appear in the picture. All around us are heathen homes peeping out from among the trees. There is no dense jungle about us, but the country is open, and cultivated, and healthy. Many of the prejudices that people harboured have died out already, and all the fears that had been roused about us through false reports have been dissipated. We are welcomed everywhere, and sometimes invited to the homes of our neighbours. The "door of opportunity" is wide open. "Pray for us, that the word of the Lord may run and be glorified even as it is with you" in dear old England.

New Illustrated Missionary Lectures.

THESE Lectures, prepared by Mr. C. Holliday, the Secretary of the Young Men's Missionary Association, have our most cordial commendation. They are admirably adapted to educate the young people of our Sunday-schools and congregations in the history and work of the Baptist Missionary Society. We would urge Secretaries of juvenile, and other auxiliaries, to make early application to Mr. Holliday for the ensuing season. Each Lecture is illustrated by over sixty of the finest lime-light dissolving views, specially painted by the best artists, and exhibited by a skilled operator.

INDIA.—Kettering and Dr. CAREY, The First Mission Band, The Baptist Missionary Society's Medical School, and Zenana Work of TO-DAY from Serampore to Simla, The Cities, Streets, and River Scenes, Tombs, Temples, Idols, Mosques, and Processions. Hinduism and Muslimism, Caste, and the Condition of Women, &c.

CHINA.—Its Early Civilisation and Literature, the Worship of Ancestors, Confucianism, Taoism, Buddhism, Boys' Schools, Examinations, The Classics, Opium and the "Opium War," The Taiiping Rebellion, The Great Famine, Queer Notions concerning the "Heathen Chinee," Curiosities of Native Life, Native Poems, Proverbs, and Amusing Stories. Missions—Nestorian, Jesuit, Protestant. Our own Mission—its Work, Worth, and Want.

THE CONGO.—Moffat and Livingstone, Saker and the Cameroons, The Discovery of the Congo by Stanley, The Congo Free State and General Gordon and the King of the Belgians, Our First Expedition, The "Plymouth" and the "PEACE," The Arthington Fire. Scenery—River and Inland, Oddities of Travel, Health, Trade, Home Life, Fetishes and Witchcraft, The Nganga-Ngombo, School Work, the late Rev. T. J. Comber, Our Losses and Repulses, Our Progress and Prospects. The

Views for this Lecture are chiefly from original sketches and photos by Mr. Comber, and by Messrs. Bentley, Grenfell, and H. M. Stanley.

CHINESE PICTURES.—Two sets of these, about twenty-five in each, representing Chinese gods, and painted by native artists, are now ready, and can be hired from the Y.M.M.A. for use at meetings in summer or winter. The Scrolls (about 5 ft. by 3) are sent in a box, with an easel frame for exhibition, and a written description, chiefly from the M.S. of the Rev. H. DIXON, of Tai-yuen-fu. The charge for one evening's hire is 5s. (subscribers to the Y.M.M.A. half-price). The hirer to pay carriage from and to the Mission House.

Mr. Holliday cannot undertake to deliver his Lecture personally beyond London and the suburbs, but he will lend his Manuscript to country churches engaging the Views. Terms to London subscribers to the Y.M.M.A., £1 5s. inclusive. To others, £2 2s. In certain cases, where good reasons are sent, the Lectures will be given at a still lower fee, but as the cost of specially-painted slides and of exhibition is very heavy, the Committee earnestly appeal for fresh subscriptions.

Lanterns are not lent, but the full Manuscript of each Lecture, with the complete set of Views, can be lent to country churches and schools, on their paying carriage both ways and remitting a hiring fee (for one evening) of 10s. 6d. Village churches and others arranging to use them for three or more consecutive evenings can have them at still lower rates.

Early application, giving three or four alternative dates, must be made, addressed, "The Secretary," Y.M.M.A., 19, Furnival Street, Holborn.

Recent Intelligence.

THE Committee are very thankful to have secured the services of Mr. C. A. Dann, of the Pastors' College (a son of the Rev. J. Dann, of Oxford, and brother of our missionary at Allahabad), for the temporary relief of the Rev. D. Wilsher, of the Bahamas, whose serious condition of health necessitates absence for a season from his work. Mr. Dann left for Nassau on the 17th ult., *viâ* New York.

We very cordially give this preliminary notice of the Annual Congo Sale, to take place early in November, at Camden Road Chapel, in connection with the Camden Road Sunday School Missionary Association. Contributions of work, &c., will be gladly received by Mrs. Jonas Smith, of 26, Carleton Road, N.; Mrs. Hawker, 2, Huddleston Road, Tufnell Park, N.; and Miss Emily Pewtress, Hope Cottage, Durham Road, East Finchley, N.

Contributions

To June 30th.

When contributions are given for special objects, they are denoted as follows:—The letter *T* is placed before the sum when it is intended for *Translations*; *N P*, for *Native Preachers*: *W & O*, for *Widows and Orphans*.

ANNUAL COLLECTIONS.

Public Meeting at City Temple	69	5	7
Do., Juvenile do.	31	4	6
Annual Sermon at Bloomsbury Chapel	37	14	10
Soirée at Freemasons' Hall (less expenses)	6	11	3

ANNUAL SUBSCRIPTIONS.

Agombar, Miss M. A.	0	10	0
Archer, Rev. W. E.	1	1	0
Barnes, Mr. T.	1	1	0
Blinkhorn, Mr. R. R.	1	1	0
Carlill, Miss	1	1	0
Charlesworth, Rev. V. J.	0	10	6
Collings, Rev. T.	2	2	0
Cunnington, Mrs.	1	1	0
Danford, Mr. Warren	5	5	0
Dodd, Mrs. G.	1	7	0
Emery, Mr. G.	10	0	0
Franklin, Mr. J. W.	0	10	6
Gale, Misses	2	3	0
Hardiman, Mr. and Mrs.	1	0	0
Hardy, Mr. L. C.	0	10	0
Harper, Mr. W.	2	0	0
Hinkley, Mr. E. E.	5	5	0
Hudson, Mrs. and Miss (Walthamstow)	2	0	0
Hull, Miss A.	1	6	0
Hull, Mr. C.	1	1	0
John, Mr. J. (Llwyndyfa)	0	12	6
Jones, Mr. W. (Southampton)	0	10	6
McLellan, Rev. J.	5	0	0
Mayo, Rev. W.	0	10	0
Moore, Rev. J. H.	0	10	0
Northcott, Mr. S.	0	10	0
Ovens, Mrs. L. W., for *China*	0	10	0
Pontifex, Mr. J. H.	1	1	0
Rickards, Mr. S. D.	5	0	0
Robinson, Mr. and Mrs. Edward	100	0	0
Do., for *China*	100	0	0
Do., for *Africa*	100	0	0
Do., for *Italy*	100	0	0
Sears, Rev. R. E. and Mr. J. W.	0	10	0
Spice, Mr.	0	10	0
Voelcker, Mrs.	2	2	0
Do., for *Congo*	1	1	0
Walker, Mr. W.	15	0	0
West, Mr. (Edmonton)	1	1	6
Weymouth, Dr., for *Congo*	1	1	0
White, Mrs. S.	1	0	0

Wyatt, Mr. Jos.	0	10	6
Under 10s.	0	12	6
Do., for *Congo*	0	5	0

DONATIONS.

A Friend in Ballymena	2	0	0
A Friend, Pinner	0	10	0
A. H., for *Congo*	1	0	0
Anonymous, for *Congo*	4	0	0
Anonymous, per Bankers	50	0	0
A Reader of the HERALD	0	15	0
A Thankoffering for Unnumbered Mercies	1	0	0
A Treherbert Friend	5	0	0
Beardon, Mrs. M. S. (box), for *Congo*	0	10	0
Bird, Mr. J. and Friends (Reading)	0	14	0
Bruton, Mrs. R.	2	2	0
Cameron, Rev. G., by	0	14	0
C. R.	0	10	0
Daniels, Miss (Luton)	2	0	0
"From Scotland," per Rev. C. H. Spurgeon	10	0	0
G. S., for *Congo*	5	0	0
Help in Need Society, per Annie B., for *support of "Elembe," in Mrs. Lewis's Congo School*	5	0	0
Jones, Mr. W. (Pwllmelin)	0	18	11
J. S. (Edinburgh), for *China*	10	0	0
Do., for *Congo*	10	0	0
"Jubilee Thankoffering"	50	0	0
"K."	10	0	0
Macdonald, Mrs., for *Congo*	10	0	0
M. B., for *Miss Silvey*	5	0	0
Mitchell, Miss A., for *Congo*	2	0	0
"More Crumbs," for *Congo*	1	8	0
Morgan, Mr. R. C.	20	0	0
M. E., for Congo	2	10	0
Do., for *China*	2	10	0
Poole, Miss (Highgate)	0	10	0
Potter, J. and M., for *Congo*	0	10	0
Readers of the *Christian*, per Messrs. Morgan & Scott	3	13	6
Do., for *support of missionary to India*	50	0	0
"Reyner Trust Fund"	30	0	0
Robinson, Rev. J. C.	0	10	0
S. B. (Worthing), for *Mrs. Wall's work*	15	15	0
Scrivener, Mr. J. C., for *Congo*	1	10	0
Sims, Mrs. (Cheltenham)	5	0	0
Stones, Miss M. T., for *Congo*	0	13	6
"Thank-offering, from Christian," for *Congo*	1	0	0
Thompson, Mrs. (Bristol)	0	18	0
Upton, Miss, per Miss Tritton, for *Congo*	0	10	0
W. M., for *Congo*	2	10	0
Under 10s.	1	15	0
Do., for *T*	0	1	0
Do., for *Congo*	0	8	0

SPECIAL DONATIONS TOWARDS LIQUIDATION OF DEBT.

A Cheerful Giver	0	10	0
"Acton"	0	10	6
"A Friend"	50	0	0
A Friend (Bridgwater)	1	0	0
A Friend (Leicester)	1	0	0
A Friend (St. Albans)	1	1	0
A Friend (Kirkcaldy)	2	0	0
A Friend, Victoria-road	5	0	0
A Friend, per Mr. Arnold Strenlis	10	0	0
Amicus	15	0	0
Angus, Rev. Dr. & Mrs.	10	0	0
Apthorpe, Miss L.	2	0	0
Atkins, Mrs. S. A.	0	10	0
A Young Man (Frome)	0	10	0
Barker, Mr. A. C. (Aberdeen)	5	0	0
Baynes, Mr. A. H.	50	0	0
Beaumont, Mr. S.	5	0	0
Beaumont, Mrs. (Edinburgh)	0	10	0
Benham, Mr. Percy	1	0	0
Bennett, Mr. Jas.	0	10	0
Benson, Mr. J.	5	0	0
Brock, Mr. G. E.	10	0	0
Brooke, Mr. Jos., J.P. (Huddersfield)	25	0	0
Brown, Rev. J. Jenkyn	5	5	0
Butcher, Mrs., coll. by	2	10	0
Butterworth, Miss, M.A.	2	0	0
Buxton, Rev. Barclay J.	5	5	0
Cattell, Rev. J.	2	2	0
Chapman, Mr. Jno.	5	5	0
Clapham, Mr. M. N.	1	0	0
Clarke, Mr. D.	10	10	0
Cleaver, Mr. R.	10	0	0
Cole, Mr. W.	0	10	0
Colman, Rev. R.	2	2	0
Cooper, Mr. J. J.	1	1	0
Cowell, Mr. and Mrs.	1	0	0
C. T. (Brentford)	1	0	0
Davies, Miss E.	2	2	0
Dowson, Mr. J.	1	1	0
Drayton, Mr. C. A.	25	0	0
Ebenezer, L. D.	2	0	0
"E. G., Hertfordshire"	3	0	0
Elmslie, Rev. W. G., D.D.	2	2	0
Foster, Mr. C. F. (Cambridge)	100	0	0
Foster, Mr. J. (Derby)	1	0	0
Freeman, Mr. G. D.	5	0	0
Glover, Mr. J. H.	5	0	0
Goddard, Miss E. A.	10	0	0
Goodman, Mr. R.	2	2	0
Griffiths, Mr. A.	1	0	0
Grose, Mr. W. M.	10	0	0
Gurney, Mrs. H.	1	0	0
Hadfield, Miss	5	0	0
Hamilton, Mr. Jno. (Glasgow)	5	0	0
Hamlin, Mr. J.	0	10	0
Harkins, Mr. A.	1	0	0
Hawkes, Mr. W. (Devonport)	10	0	0
"Hope"	0	10	0
Hoskins, Mrs.	1	0	0
Houghton, Mr. W. C.	25	0	0
Howgate, Mr. J.	5	0	0
Hubbard, Mr. S.	5	0	0
"In memory of one who died in Africa"	10	0	0
Jenkins, Mr. J. (Argoed)	5	0	0
Joplin, Mr. C. E.	1	0	0
J. S.	9	0	0
Kemp, Mrs	10	0	0
Kemp, Miss	5	0	0
Kitts, Mrs.	0	10	0
Knight, Miss M. A.	1	0	0
Lane, Mrs. R.	1	0	0
Ledsham, Mr. W.	1	1	0
Lyon, Mr. P. S. (Birkenhead)	5	0	0
McCay, Mr. A.	0	10	0
McLaren, Miss J. R.	2	2	0
McMaster, Mr. J. S.	25	0	0
Marnham, Mr. H.	5	5	0
Masters, Mr. Jno.	15	0	0
Mead, Mr. J. B.	105	0	0
Meg	5	0	0
Mounsey, Mr. E.	20	0	0
Musto, Mr. H. A.	0	10	0
Renshaw, Mrs.	1	1	0
Neale, Mr. B. (Leicester)	1	0	0
Nutter, Mr. Jos.	25	0	0
Olney, Mr. W.	10	10	0
"One who loves the Mission"	2	0	0
Owen, Rev. Jas.	2	0	0
Overbury, Mrs. E.	0	10	0
Page, Miss C. Selfe	5	0	0
Parkinson, Mr. W. C.	100	0	0
Phillips, Mrs. (Acton)	1	0	0
Pontifex, Mr. J. H.	5	0	0
Poole, Miss	1	0	0
Priestley, Mr. Jas. V.	5	5	0
Purvis, Mr. Gilbert, per Mr. J. S. McMaster	5	5	0
Rawlings, Mr. E.	100	0	0
Readers of the *Christian*, per Messrs. Morgan & Scott	19	3	6
Rooke, Rev. T. G., LL.B.	10	0	0
R. S.	1	0	0
Satchell, Mr. G. F.	5	0	0
Scholefield, Mr. J. W.	5	0	0
Schummacher, Mr. W.	1	0	0
Shaw, Mr. T. (Huddersfield)	1	0	0
Shawyer, Mr. J. T.	0	10	5
Shepherd, Mr. G.	5	0	0
Smith, Mr. Jno. Jas.	50	0	0
Smith, Mr. F. (Chiswick)	20	0	0
Smith, Mr. Frank (Highbury)	5	0	0
Smith, Mrs. J. F.	5	0	0
Stephens, Rev. J. M., B.A.	5	0	0
"Sympathy" (Edinburgh)	5	0	0
Tarn, Rev. T. G.	5	0	0
Taylor, Mr. and Mrs. E. L.	5	0	0
Templeton, Mr. John (the late)	2	2	0
"The Friend of Missions"	10	0	0
Toone, Mrs. E. F.	2	10	0
Tresidder, Mr. J. E.	5	5	0
Tuckwell, Rev. John	5	0	0
Walsham, Mr. W.	1	0	0
Waters, Mrs. T. (Worcester)	5	0	0
Watkins, Mr. B.	2	2	0
Westley, Mr. J.	1	0	0
Williams, Mr. J. E. (Bradford)	10	0	0
Windmill, Mrs. H.	1	0	0
Young, Rev. S. R.	1	1	0
Young, Mr.	0	10	0
Under 10s.	6	12	0

LEGACIES.

Rawson, the late Miss Elizabeth, of Clifton, by Rev. R. Dawson	300	0	0
Sutcliff, the late Miss Mary, of Halifax, by Messrs. Williamson & Co.	59	13	3
Thomas, the late Rev. Nathaniel, of Cardiff	100	0	0

LONDON AND MIDDLESEX.

Acton	5	13	0
Alperton	5	5	0

Battersea, York-road ..	3	12	1
Battersea Park.....	4	1	3
Do., Sunday-school ..	0	18	10
Bermondsey, Drummond Rd.	4	0	0
Do., Haddon Hall, per Y.M.M.A., for *Barisal school*....	2	0	0
Do., Little George street Sunday-sch.	5	5	0
Do., Carter-street Sunday-school	1	10	0
Bloomsbury Chapel....	27	2	5
Brixton Hill, New Park-road	5	10	7
Do., Sunday-school, for *India*	1	6	8
Do., do., for *Congo* ..	2	13	2
Brixton, Kenyon Ch. ..	7	11	0
Do., Sunday-school ..	2	0	0
Brondesbury	8	4	3
Camberwell, Denmark-place.....	14	11	9
Do., Cottage Green ..	5	0	0
Do., do., Sunday-school, for *Mr. Turner, China*....	7	10	0
Do., do., for *Congo* ..	5	0	0
Do., Mansion House Chapel	0	12	0
Chalk Farm, Berkley-road Ch. Sunday-sch.	1	10	0
Charles-street, Camberwell New-road	1	10	6
Childs Hill	2	0	4
Chiswick, Annandale Rd.	2	0	0
Clapton, Downs Chapel	92	8	1
Do., for *W & O*.....	27	5	6
Do., Sunday-school, for *N P*	3	6	9
Do., for *Debt*.....	100	0	0
Crouch End, Park Ch. Sun.-sch., for *Congo*	0	15	10
Dalston Junction.....	11	16	3
Deptford, Octavius-street	10	5	6
East London Tabernacle.....	25	0	0
Edmonton Sunday-sch.	4	0	0
Do., for *Intally orphanage*.....	6	0	0
Enfield.....	5	7	3
Do., Totteridge-road	3	14	0
Hackney, Mare-street..	27	2	6
Do., for *W & O*	2	17	6
Hammersmith, West End	9	16	0
Do., Avenue-road	5	9	6
Hampstead, Heath-st ..	20	0	0
Do., for *Debt*.....296		3	8
Harlington.....	4	10	1
Harrow	3	0	0
Do., for *N P, India*..	2	5	1
Highbury Hill	9	2	0
Highgate-road Sunday-school, for *support of "Jas. Showers"*	18	0	0
Honor Oak Sunday-school	4	4	0
Hornsey, Campsbourne Ch.....	8	2	4
slington, Cross-street	7	7	4
Do., Salters' Hall Ch. Sunday-school	4	9	0
Do., do., for *Congo* ..	1	1	0
Do., do., for *Central Sch., Backergunge*	5	0	0
James-street Chapel ..	6	8	10
John-street, Bedford-row	6	2	0
Kensington, Hornton-street, for *W & O* ..	1	1	0
Kentish Town, Ragged Sch., for *Debt*	0	8	10
Kilburn, Canterbury-road Sunday-school, for *Congo*	4	4	0
Kingsgate-street	1	10	0
Maze Pond Chapel	5	17	0
Metropolitan Tabernacle.....108		0	0
Do., Sunday-school, for *Mr. Weeks, Congo*	6	5	0
New Southgate	6	3	0
Notting Hill, Ladbroke-grove Ch.....	8	6	7
Peckham, Rye-lane	19	10	0
Do., Park-road Sunday-school, for *support of Ram Chunder Ghose, Khoolnea*	26	0	0
Do., do., for *support of N P, Sulieman, Agra*	12	0	0
Do., Blenheim-grove Sunday-school	1	12	0
Do., Public Hall	1	1	6
Do., Gordon-road	2	5	0
Putney, Union Ch. (moiety)	16	16	2
Do., Werter-road	8	2	9
Regent's Park Ch.	30	0	0
Do., for *Debt*.....	11	2	0
Regent-street, Lambeth	0	17	6
Do., Sunday-sch., per Y.M.M.A., for *Barisal school*	2	0	0
Romney-street, Westminster	4	17	6
Do., for *support of Congo boy*.....	5	0	0
Rotherhithe New-road, per Y.M.M.A., for *Debt*.....	2	2	0
Do., do., for *N P*	0	11	10
Shoreditch, Shap-street Sunday-school, per Y.M.M.A., for *Congo*	1	3	0
South London Tabernacle, Sunday-school	2	11	0
Stafford Rooms, Y.M.C.A.	0	10	6
Stockwell	8	0	0
Stoke Newington, Devonshire-square ..	15	0	2
Do., Sunday-sch., per Y.M.M.A.	2	10	6
Tottenham.....	3	0	4
Upper Holloway	50	8	2
Do., for *Congo*	0	10	0
Do., Sunday-school ..	10	0	0
Do., do., for *N P*, per Y.M.M.A.	0	15	3
Vernon Chapel	18	10	0
Walthamstow, Boundary-road	4	0	0
Walworth-road.....	17	8	11
Do., Sun.-sch., for *N P*	6	6	0
Do., Horsley, Sunday-sch., per Y.M.M.A.	0	6	0
Wandsworth, East Hill	5	0	0
Wandsworth Common, Northcote-road.....	5	0	0
Westbourne-grove	24	10	8
West Green	10	9	0
Willesden, College Park Sunday-school	0	17	10
Wood Green	5	0	10

BEDFORDSHIRE.

Luton, Park-street	12	10	0
Northall	0	10	0
Thurleigh	0	10	0

BERKSHIRE.

Reading, Wycliffe Ch..	18	13	9
Sunningdale	1	4	0
Wallingford	0	10	0
Wantage	29	3	7
Wokingham, for *Debt*	1	2	0

BUCKINGHAMSHIRE.

Long Crendon	3	4	0
Looseley Row	1	17	1
Princes Risboro'	10	14	5

CAMBRIDGESHIRE.

Cambridge (on account), per Mr. E. Foster, Treasurer	61	6	2
Gamlingay	4	12	0
Prickwillow, for *Bahamas*	1	0	8

CHESHIRE.

Birkenhead, Grange-lane Sunday-school	4	5	
Do., Jackson-street..	1	16	3
Chester, Grosvenor Park	4	0	0
Do., Sunday-school ..	2	0	0
Egremont	5	0	0

CUMBERLAND.

Maryport	1	13	9

DEVONSHIRE.

Exeter, South-street ..	2	15	1
Do., Sunday-school ..	3	11	4
Plymouth, George-street	5	0	0
Do., for *Debt*.....	1	0	0

DURHAM.

Consett, for *W & O*	0	10	0
Hartlepool Sunday-sch.	0	12	0
Middleton-in-Teesdale, for *Congo*	0	5	0
Sunderland, Lindsey-road	0	13	4
Waterhouses	3	1	9
Do., for *N P*	0	5	11

ESSEX.

Braintree	10	8	0
Chadwell Heath	2	16	0
Clacton-on-Sea	5	0	0
Leytonstone, for *W & O*	7	17	2
Thorpe-le-Soken	2	2	0
Woodford Union Ch, ..	4	4	0

GLOUCESTERSHIRE.

Chipping Campden, for *Debt*.....	1	10	0
Lydney, for *Debt*.....	0	5	0

HAMPSHIRE.

Bournemouth, Lansdowne Chapel	6	5	0
Do., for *Debt*.....	1	18	9
Do., Westbourne	4	0	0
Do., do., for *China* ..	2	0	0
Do., do., for *Congo* ..	4	0	0
Do., do., for *Japan*..	2	0	0
Romsey Sunday-school	1	10	0
Southsea, Elm-grove, for *Debt*	14	5	6

HERTFORDSHIRE.

Bushey	2	11	6
Hemel Hempstead	0	10	0
Sarratt	1	1	0
St. Albans	10	0	0

KENT.

Belvedere	5	11	0
Beckenham, Elm-road	9	4	5
Bexley Heath, Trinity Chapel	2	6	2
Do., Sunday-school	4	4	6
Birchington, for *N P*	1	0	0
Brockley-road	45	2	3
Bromley	3	0	0
Do., Union Ch.	8	18	6
Do., do., for *N P*	0	13	7
Catford Hill	2	0	0
Do., for *W & O*	2	17	6
Dartford	2	14	0
Forest Hill, Sydenham Chapel	4	0	0
Do., for *W & O*	2	16	0
Greenwich, South-street	12	8	1
Lee	9	9	0
Do., for *Congo*	0	4	6
Do., Sunday-school	1	11	6
Do., per Y.M.M.A., for *China school*	1	10	0
Do., Bromley-road Sunday-school	4	15	0
New Brompton	4	8	0
Pembury (moiety)	8	3	3
Rochester	0	15	0
Sittingbourne	18	11	10
West Malling	0	5	0
Woolwich, Queen-street	3	1	6
Do., do., for *Barisal Sch.*	6	0	0
Do., Parsons Hill	11	8	0

LANCASHIRE.

Accrington	17	14	6
Barrow-in-Furness, for *Debt*	0	5	0
Blackburn, for *W & O*	2	0	0
Bolton, Claremont Ch.	4	0	0
Burnley, for *N P*	0	5	0
Bury, Knowsley-street	7	2	10
Heaton Mersey Y.W.C., for *Miss Silvey*	1	0	0
Liverpool, Myrtle-street	65	0	0
Do., for *Miss Dawbarn, Japan*	15	0	0
Do., Richmond Ch.	12	16	6
Do., Toxteth Tabernacle	15	0	0
Do., Everton Village	1	0	0
Do., do., for *Debt*	1	10	0
Ramsbottom, for *Debt*	0	10	0
Rochdale	11	1	6
Do., for *Debt*	1	0	0
Waterfoot Sunday-sch.	2	9	6

LEICESTERSHIRE.

Leicester, Melbourne Hall Sunday-school, for *Congo*	8	3	10

NORFOLK.

Bacton	0	14	0
Buxton	1	0	0
Lynn, Stepney Chapel	1	0	0
Neatishead	3	1	4
Norwich, Surrey-road, for *W & O*	1	13	6
Stalham	12	18	8
Yarmouth, Park Ch.	22	9	2

NORTHAMPTONSHIRE.

Aldwinkle Sunday-sch.	0	18	0
Burton Latimer, for *W & O*	1	0	0
Earls Barton	1	6	6
Guilsborough	3	16	0
Hackleton	11	1	2
Milton	2	0	0
Moulton and Pitsford	10	13	11
Northampton, College-street	207	10	10
Do., for *Debt*	13	0	0
Ringstead	4	15	0
Roade	2	10	8
Rushden	26	13	0
Thrapston	26	10	8
West Haddon	4	9	0
Woodford	0	16	8
Do., for *W & O*	0	5	0

NOTTINGHAMSHIRE.

Carlton-le-Moreland	1	0	0
Nottingham, Circus-street Sunday-school, for *Debt*	0	5	0

OXFORDSHIRE.

Caversham	0	10	0
Hook Norton	0	14	0

SHROPSHIRE.

Lords-hill Sun.-sch.	0	10	0
Shrewsbury, Claremont Chapel	5	6	4

SOMERSETSHIRE.

Bristol (on account), per Mr. G. H. Leonard, treasurer	816	16	8
Do., for *Palestine*	2	5	0
Do., for *Debt*	2	0	0
Do., United Communion Service at Cotham-grove, for *W & O*	9	1	6
Do., Broadmead, for *W & O*	14	6	0
Do., do., for *Congo boy*	3	4	8
Do., Buckingham Ch., for *Debt*	2	2	0
Do., City-road, for *N P*	0	15	2
Do., do., for *Congo boy*	5	0	0
Do., do., for *Girl, India*	5	0	0
Do., Counterslip, for *Congo*	21	10	2
Do., King-street, for *Mr Herbert Thomas, Delhi*	5	0	0
Do., do., for *Mr Wall, Italy*	0	5	6
Do., Kensington Ch., for *W & O*	2	10	0
Do., Cotham-grove, for *Debt*	6	0	0
Do., Philip-street, for *W & O*	0	15	0
Do., Unity-street, for *Debt*	1	0	0
Fivehead	0	2	0
Keynsham, for *Debt*	0	1	0
Taunton, Silver-street, for *Debt*	21	0	0

SUFFOLK.

Eye	2	6	0
Lowestoft	5	5	0
Stradbroke	9	1	3

SURREY.

Balham, Ramsden-road	6	11	3
Croydon	18	12	7
Dormans Land	1	3	3
Dulwich, Lordship-lane	5	14	8
Do., for *China*	0	13	0
Esher	3	7	10
Do., for *W & O*	0	10	0
Horley	2	14	6
New Malden	3	13	0
Do., for *Congo*	6	3	6
Penge	10	2	9
Do., for *W & O*	6	8	6
Do., Sunday-sch., per Y.M.M.A.	3	4	1
Do., do., for *Congo boy*	1	5	0
Redhill	0	10	0
Streatham	0	14	6
Do., for *Congo*	0	11	0
Sutton	7	5	1
Thornton Heath Sunday-school	1	15	6
Upper Tooting, Trinity-road	29	2	3
Wallington	3	8	0
West Norwood, Chatsworth-road	19	4	2
Do., for "*Wathen*" *Printing Press*	12	0	0

SUSSEX.

Brighton, Queen-square, for *Debt*	1	2	0

WARWICKSHIRE.

Birmingham	1	2	6

WILTSHIRE.

Trowbridge, Back-st., for *Congo*	0	2	6

WORCESTERSHIRE.

Atch Lench	2	5	0
Do., for *W & O*	0	5	0
Redditch	0	2	0
Do., for *N P*	0	4	0

YORKSHIRE.

Harrogate Juv., for *Congo*	4	15	4
Huddersfield	0	11	6
Morley, Sunday-school	0	8	6
Rotherham Sunday-sch.	3	16	9
Salendine, Nook	2	10	0
Sheffield, for *Debt*	3	5	0

NORTH WALES.

ANGLESEA.

Amlwch, for *Debt*	0	2	6

CARNARVONSHIRE.

Llandudno, Eng. Ch., for *Congo*	1	1	0

DENBIGHSHIRE.

Brymbo, Welsh Ch.	3	19	0

SOUTH WALES.

CARDIGANSHIRE.

Aberystwith, for *Debt*	0	5	6

GLAMORGANSHIRE.

Aberdare, Cwmammai, Zion	12	14	0
Cardiff, Ebenezer, Pearl-street	0	10	0
Clydach Vale, Calvary	1	3	8
Dowlais, Hebron	0	19	0
Gowerton, Bethany	1	2	9
Glycorrwg, for *Africa*	0	10	1
Lisvane, for *N P*	2	0	0
Loughor, Penuel	2	2	3
Maesteg, Bethel	1	13	0
Merthyr Tydvil, High-street	4	11	8
Do., do., Sunday-sch.	4	4	0
Do., Morlais Ch. Sunday-school	2	0	0
Do., Enon	1	1	5
Penydarren, Elim	3	7	0
Pontygwaith, Sun.-sch.	0	10	0
Porth, Eng. Ch.	5	16	1
Swansea, Brynhyfryd	3	12	16
Do., do., for *N P*	1	18	5
Ton Pentre	0	3	0
Trealaw, Bethlehem	1	5	0
Treharris, Brynhyfryd	1	2	8
Treorky, Horeb	1	11	3
Tynewydd, Bethlehem	2	11	6
Waunarlwydd, for *Debt*	0	2	6
Ynyslwydd	12	5	8

MONMOUTHSHIRE.

Abergavenny, Priory Sun.-sch., for *Congo*	0	16	9
Abertillery	2	15	4
Ponthir, Sion	7	15	0
Do., for *W & O*	1	0	0
Rhymney, Jerusalem	4	1	3
Do., for *N P*	1	11	3

PEMBROKESHIRE.

Cilfowry and Ramoth	4	6	5
Haverfordwest, Salem	4	5	3
Maenclochogg, Horeb	2	14	0
Do., Smyrna	3	10	6
Tenby, (2 yrs.)	7	1	6

RADNORSHIRE.

Presteign Sunday-sch.	1	9	6
Velindre	2	1	0

SCOTLAND.

Aberdeen, Academy-st.	0	10	0
Do., George-street Sunday-school, for *Congo*	2	0	0
Edinburgh, Bristol-place	52	6	2
Do., for *T*	10	6	11
Do., Charlotte Ch.	0	1	11
Galashiels, Victoria-st.	5	15	3
Do., for *W & O*	0	18	10
Glasgow, Adelaide-place	14	8	0
Do., John-street	9	10	0
Do., Frederick-street	9	11	4
Do., do., Sunday-sch.	2	10	2
Greenock	1	0	0
Hamilton, for *Debt*	0	15	0
Leith, for *W & O*	0	17	6
Lochee	4	0	0
Lochgilphead, for *Congo*	1	0	0
Scarfskerry	1	10	0

IRELAND.

Banbridge	2	9	6
Belfast, Great Victoria-road	8	4	9
Carrickfergus	2	10	0
Tandragee	3	2	0
Tubbermore	3	10	0

FOREIGN.

AMERICA.

CANADA.

Hamilton, Miss Talbot	0	10	6
Quebec, Mrs. Marsh, for *Debt*	2	2	0
Toronto, Mr. Eyre C. Sadleir	10	5	4

AUSTRALIA.

Auckland, N.Z., Mr. Jno. Smith	2	0	0
Tasmania, Launceston, Mr. Davis Kerr, for *Congo*	0	10	0
Do., for *India*	0	10	0
Do., for *China*	0	10	0
Do., for *W & O*	0	9	0

EUROPE.

GERMANY.

Memel, Rev. Otto Koenig, for *Congo*	0	10	0
Wurtemberg, Mr. E. Millard	0	10	6

INDIA.

SERAMPORE.

Rev. T. R. Edwards	10	0	0

WEST INDIES.

TRINIDAD.

Port of Spain, for *Congo*	10	0	0

SPECIAL CONTRIBUTIONS FOR CHINA FAMINE FUND.

A Domestic Servant	0	10	0
A Friend	0	10	0
A Friend	1	0	0
A Friend	2	2	0
A Friend, Derby	10	0	0
A Friend, by Miss Preedy	0	10	0
A Mite	0	10	0
A Poor Woman	1	0	0
Atkinson, Master	0	10	0
Anon	1	10	0
Anon	0	10	0
Apthorpe, Miss L.	2	0	0
A. H.	1	0	0
Austin, Mr. S. A.	1	1	0
Archard, Mr. A.	5	0	0
Anonymous	0	16	0
A True Sympathizer	10	0	0
Binnington, Mr. F. T.	1	1	0
Blake, Miss A. C.	0	10	0
Barden, Mrs.	0	10	0
Barran, Mr. J., M.P.	10	0	0
Barran, Mrs. Jno., Jun.	2	0	0
Ballie, Rev. J. and Mrs.	1	5	0
Batten, Miss M. J.	0	10	0
Birdie	0	10	0
Bright, Mr. and Mrs.	1	12	6
Barker, Miss H.	0	10	0
Billing, Mr. J.	1	0	0
Brock, Rev. W., and Family	2	10	0
Brooke, Mrs.	2	0	0
Claughton, Mr. S.	0	10	0
Cooke, Rev. T. E. C.	1	0	0
Courtier, Mr. C. L.	1	0	0
Cornford, Mr. J. E.	1	0	0
Colman, Rev. R.	1	0	0
Dawbarn, Miss	3	0	0
Dawbarn, Mrs.	2	2	0
Donor	0	10	0
Engall, Mrs.	0	10	0
Evans, Mr. J. L.	10	0	0
E. A. P. B.	0	10	0
E. S.	0	15	0
Ebenezer, L. D.	1	0	0
E. E. C., Reading	2	0	0
Fleming, Miss	0	15	0
F. H. and M. P.	0	12	0
Goodman, B., Esq.	2	2	0
Guy, Miss	5	0	0
Gristwood, Mr. F.	1	1	0
George, Mrs.	0	10	0
Griffiths, Rev. W.	0	10	0
Gray, Misses M. A. & E.	1	0	0
Harper, Mr. W.	1	0	0
His Steward	10	0	0
H. T., Sutton	0	11	0
H. N.	1	0	0
Hodge, Mr. W. B.	5	0	0
Hudson, Mr. A.	0	10	0
"Ignotus"	5	0	0
Jackson, Mr. J. W.	0	10	0
J. A. C.	0	10	0
Johnson, Rev. J.	1	11	6
Jenkins, Mr. J.	5	0	0
Jupp, Miss S. L	0	10	0
J. S., Clifton	0	10	0
Kœnig, Rev. O.	0	15	0
Kitts, Miss H.	0	15	0
Knight, Miss M. A.	2	0	0
L. K. D.	1	0	0
Lawson, Mr. J.	3	10	0
"Lent, but returned"	0	10	0
Leybourne, Mr. S. J.	0	10	0
Lewis, Mr. W.	1	0	0
Lees, E., A. and R.,	1	1	0
Millen, Mr. H. E.	0	10	0
Marnham, Mr. H.	5	5	0
Mayell, Mrs., and Sons	1	2	0
M. H. M., Swansea	2	0	0
Morgan, Mr. T. J.	1	0	0
May, Mr. E. M.	3	0	0
Mottershead, Mr. J.	0	10	0
Mannington, Mr. J.	3	0	0
Marnham, Mr. H.	5	0	0
Mitchell, Miss A.	2	0	0
N. E. W., Newport	1	0	0
Overton, Mr. J.	0	10	0
"One who would spend," &c.	5	0	0
Oxley, Mrs.	1	5	0
Pharmacology	2	0	0
Powell, Miss	1	0	0
P. C. E.	5	0	0
Pike, Misses	4	0	0
P. O. O.	0	10	0
"Peace," Cheddar	0	10	0
Peele, Mrs., and Family	0	10	0
"Q."	2	0	0
Readers of the *Christian World*	8	3	11
R. D. P.	0	10	0
Riley, Mrs.	2	0	0
R. E.	0	10	0
Skinner, Mr. J.	0	10	0
Spurr, Mrs.	2	0	0
Sheasby, Mr. D.	1	1	0
Smith, Mr. J.	5	0	0

S. B.	0	10	0
Spear, Mr. F. W.	2	0	0
Seymour, Mrs.	2	0	0
Sympathy	1	0	0
S. B., Cornwall	0	10	0
Smith, Mrs. H.	0	10	0
T. H. D.	2	10	0
Tucker, Mrs. E.	1	0	0
Taylor, Mr. H.	1	0	0
Thomas, Mr. D.	1	0	0
Tucker, Mrs., & Friend	0	12	0
Thornley, Mrs., Clevedon	2	0	0
Talbot, Mr. G. W.	2	0	0
Three Friends	0	15	0
Williams, Mr. T.	0	12	0
Watkins, Mr. J.	0	10	0
Windmill, Mrs. H.	0	10	0
Williams, Mr. R.	0	10	0
Williams, Mr. J. E.	5	0	0
Under 10s.	15	4	6

LONDON AND VICINITY.

Brixton	2	13	2
Brockley-road Sun.-sch.	5	2	0
Hampstead (addl.)	0	5	6
Highgate-road	4	11	0
Hornsey, Campsbourne-park	0	17	0
Hounslow	0	11	0
Islington, Cross-street	1	18	0
John-street	2	10	0
Kenyon Ch., Brixton	6	7	3
Kingsgate-street	3	5	0
Tottenham (addl.)	0	2	0
Westbourne Park	1	0	0
Woodberry Down	20	4	0
Y.W.C.A., Holloway-rd.	1	5	0

COUNTRY CHURCHES.

Andover	0	15	0
Abercwmboye	0	6	4
Aberystwith, Welsh Ch.	2	0	0
Aberdare	5	0	0
Abergavenny, Frogmore-street	1	8	6
Avening	0	2	0
Amlwch	0	2	6
Bilston	2	1	6
Barton	0	11	0
Bourton-on-Water	0	6	0
Broughton	0	15	0
Brymbo	0	2	0
Birmingham	23	4	6
Birmingham	1	0	0
Birmingham, Graham-street	0	13	0
Birmingham, Small Heath	0	13	0
Burford	2	0	0
Belford	0	5	0
Boxmoor	2	3	6
Brighton, Queen-sq.	0	15	0
Bridlington	0	2	6
Bristol	2	5	0
Bristol, Totterdown	3	0	0
Bristol, Highbury Congregational Church	127	10	3
Boston	0	6	0
Blaenavon	0	4	0
Bradford-on-Avon	0	4	6
Bargued	0	5	0
Bilston	1	0	0
Burton Latimer	2	0	0
Cardiff Tabernacle	3	0	0
Carnarvon, Caersalem	3	10	0
Canton, Cardiff	9	0	10
Clipstone	0	6	0
Colchester	1	0	0
Chepstow	0	7	6
Claycross	2	1	0
Chiswick	0	2	6
Cambuslang	3	0	6
Cheltenham	0	6	0
Chearsley	0	6	0
Caversham	1	0	0
Clipstone	0	5	0
Chipperfield	3	0	3
Cheltenham	1	15	0
Catford Hill	4	12	0
Chester	0	5	0
Dalkeith	2	10	0
Deal	0	10	0
Dowlais	0	6	0
Dowlais, Hebron	0	16	1
Dover	0	5	0
Fleet	0	2	0
Frome, Badcox-lane	1	15	6
Guildford	0	3	0
Guernsey	0	2	6
Galashiels, Stirling-st.	3	17	2
Glasgow, Adelaide-place	7	16	0
Glasgow, Hillhead	1	0	0
Glasgow, Frederick-st.	3	9	3
Great Leighs	1	10	0
Gloucester	2	0	0
Great Leighs	0	11	6
High Wycombe	0	17	0
Hunslet	0	10	0
Hawick	0	6	0
Harefield	1	5	0
Ipswich, Stoke-green	0	10	0
Kings Langley	0	4	3
Kilmington	0	15	0
Keynsham	0	10	6
Kirkcaldy	0	15	0
Lee	2	10	0
Leicester	0	2	6
Leeds	35	7	0
Lymington	1	15	3
Llanvihangel	0	10	0
Llanelly, Greenfield	0	14	7
Leeds, Blenheim Ch.	2	0	0
Liverpool, Toxteth Tabernacle	1	17	0
Llanelly, Calvary	2	2	0
Leeds, South Parade	10	13	10
Leeds, Beeston-hill	1	1	1
Leeds, Woodhouse Carr	6	0	0
Liverpool	0	2	0
Longhope	0	3	0
Maidenhead	1	13	3
Markyate St.	0	5	1
Marcham	0	3	6
Mountain Ash, Rhos	2	0	0
Newport, Stow-hill	2	0	0
Newcastle, Westgate-road	5	14	7
Newbury	2	3	0
Newport, Charles-street Sunday-school	0	7	0
Old Cumnock	1	4	0
Oakham	0	14	0
Penyparc	2	0	0
Pandycapel	1	10	0
Plymouth, George-st.	12	11	3
Pembroke	0	5	0
Peterchurch	1	15	0
Portsea, Kent-street	4	14	7
Plymouth	0	5	0
Romsey	1	5	0
Reading, King's-road	16	11	5
Rhydwyn	0	10	3
Stow-on-the-Wold	10	19	6
Sheffield, Townhead-st.	10	15	0
Sheffield, Attercliffe	0	6	0
Stockton	0	17	0
St. Austell	1	0	7
St. Albans	2	17	6
Sutton-in-Craven	13	13	2
Sittingbourne	0	15	6
Swansea, Mount Pleasant	5	0	0
Shortwood	0	4	6
Salisbury	0	5	0
Stirling	5	0	0
Sunderland	1	5	0
Tyddynshon	0	5	0
Tafarnaubach	0	10	0
Totnes	0	13	6
Talywain	0	3	0
Wellington	0	2	7
Watford (addl.)	0	5	0
Winchcombe	0	15	0
Whitebrook	0	7	3
Westbury, Penknap	0	18	0
Wallington	0	7	6
West Bromwich	0	2	6
Yeovil	6	18	2

FOREIGN.

Copenhagen	0	12	1
Holland, per Rev. H. Z. Kloeckers, Nieuwe Pekela	65	17	4
Memel	0	15	0
India, per Rev. G. Kerry—			
A Friend	1	0	0
A Friend, per Rev. W. Carey	1	0	0
A Friend, per Rev. A. C. Steintz	1	0	0
Anderson, Rev. J. H.	1	0	0
Arnold, Miss	0	10	0
Bion, Rev. R.	1	0	0
Ellison, Rev. J.	1	0	0
Havelock Ch., Agra, for Rev. S. Couling	6	6	0
Jordan, Rev. C.	0	10	0
Kerry, Rev. G.	1	0	0
Pappin, Miss (Calcutta)	1	0	0
Price, Rev. J.	2	10	0
Rome	1	0	0
Serampore	8	6	0

TO SUBSCRIBERS.

It is requested that all remittances of contributions be sent to ALFRED HENRY BAYNES, *Secretary, Mission House,* 19, *Furnival Street, E.C., and payable to his order; also that if any portion of the gifts is designed for a specific object, full particulars of the place and purpose may be given. Cheques should be crossed* MESSRS. BARCLAY, BEVAN, TRITTON, & CO., *and Post-office Orders made payable at the General Post Office.*

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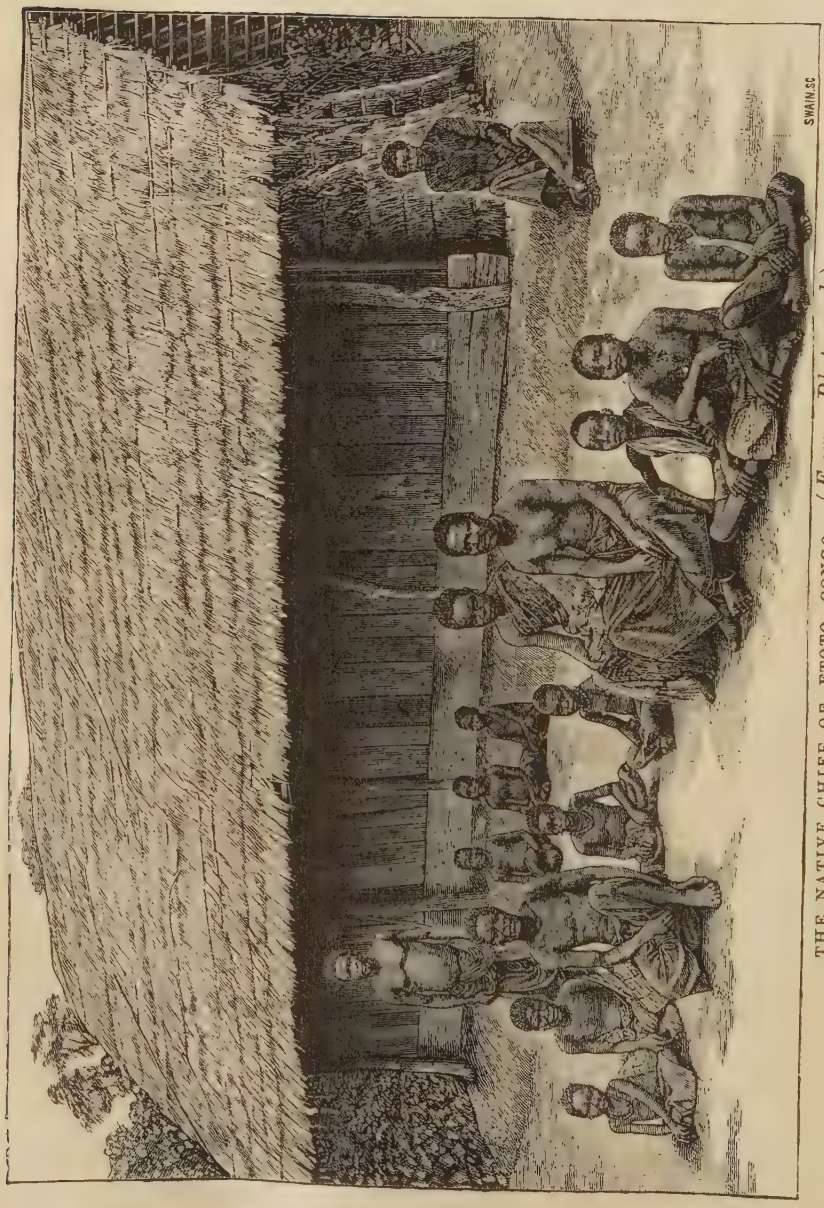


THE NATIVE CHIEF OF ETOTO, CONGO.—(*From a Photograph.*)

THE MISSIONARY HERALD

OF THE

Baptist Missionary Society.

1889.

AUTUMNAL MISSIONARY SERVICES.

THE following are the arrangements for the Birmingham Autumnal Missionary Meetings. In announcing particulars, we earnestly request the prayers of our friends for a very special realisation of the Divine presence and blessing.

BIRMINGHAM,

Tuesday, October 8th, 1889.

EARLY MORNING SERVICES,

AT 7 O'CLOCK.

The Rev. T. Vincent Tymms, of Clapton, London, will preach at Oxford Road, Moseley.

The Rev. F. B. Meyer, B.A., of Regent's Park, London, will preach at the Church of the Redeemer, Hagley Road.

The Rev. T. Graham Tarn, of Cambridge, will preach at Christchurch, Aston.

AT 10.30 O'CLOCK A.M.,

IN

GRAHAM STREET CHAPEL,

A PUBLIC VALEDICTORY & DESIGNATION SERVICE.

Chairman: Thomas Adams, Esq., of Birmingham.

The Missionaries will be introduced by the Honorary Secretary.

SHORT ADDRESSES

BY

The Revs. E. S. SUMMERS, B.A., A. JEWSON, W. R. JAMES, and R. SPURGEON, returning to India; the Rev. P. DAVIES, B.A., returning to the Congo; the Rev. W. WILLIAMS, to Trinidad; Messrs. J. LAWSON FORFEITT, F.R.G.S., W. F. WILKINSON, and R. GLENNIE, designate to the Congo; and Messrs. T. W. NORLEDGE, G. W. BEVAN, and W. DAVIES, designate to India.

VALEDICTORY MISSIONARY ADDRESS

BY THE

Rev. JOHN ALDIS, of Bradford-on-Avon.

The Rev. JAMES CULROSS, D.D., President of Bristol College, will commend the departing Missionaries in special prayer.

AT 3 O'CLOCK IN THE AFTERNOON

The Rev. A. M. FAIRBAIRN, LL.D., D.D.

(Principal of Mansfield College, Oxford), will preach

THE AUTUMNAL MISSIONARY SERMON,

IN

CARR'S LANE CHAPEL.

AT 7 O'CLOCK IN THE EVENING

THE PUBLIC MISSIONARY MEETING

WILL BE HELD IN

THE TOWN HALL.

Chairman: Sir WILLIAM WILSON HUNTER, LL.D., C.I.E., &c.

Speakers: The Revs. R. SPURGEON, of India; H. Ross PHILLIPS, of the Congo; J. J. FULLER, of the West Coast, Africa; D. J. EAST, Principal of the Calabar College, Jamaica; and JAMES WALL, of Rome.

Also, on the same Evening, at

7.30, TUESDAY, OCTOBER 8TH,

the following local meetings will be held:—

COSELEY, PROVIDENCE CHAPEL. *Speakers:* Revs. T. H. BARNETT, of India, and J. LAWSON FORFEITT, F.R.G.S., Missionary-elect for Congo.

WEDNESBURY. *Speakers:* Revs. E. S. SUMMERS, B.A., of India, and W. WILLIAMS, of Trinidad.

WEST BROMWICH. *Speakers:* Revs. H. R. C. GRAHAM, of the Congo, and J. ELLISON, of India.

KIDDERMINSTER. *Speakers:* Revs. W. R. James, of India, and P. Davies, B.A., of the Congo.

LEAMINGTON, CLARENDON CHAPEL. Sermon by the Rev. F. Medley, B.A., of Nottingham.

On Thursday, the 10th.

WOLVERHAMPTON. *Speakers:* Revs. J. J. Fuller, of Africa, and C. S. Medhurst, of China.

Thursday Afternoon, at 3 o'clock,

ZENANA MEETING

IN

THE CENTRAL HALL,

Chairman: The Rev. J. Jenkyn Brown, of Birmingham.

Speakers: Mrs. Daniel Jones, of Agra; Miss Dawson, of Madras; and others. Farewell will be taken of Miss Gange and Miss Ewing, entering upon Zenana mission work in India.

Friday Evening, at 7 o'clock,

YOUNG PEOPLE'S MISSIONARY MEETING

IN THE

TOWN HALL.

Chairman: William Richard Rickett, Esq., of London.
(Treasurer Baptist Missionary Society.)

Speakers: Revs. C. Spurgeon Medhurst, of China; J. Jackson Fuller, of West Africa; Robert Spurgeon, of Madaripore, E. Bengal, and R. D. Darby, of the Congo.

Tidings from the Congo.

A LETTER FROM MR. HOLMAN BENTLEY.

MR. BENTLEY, writing from Wathen Station, reports as follows:—

"My dear Mr. Baynes,—I have just returned from Lovo, a town about twenty-five miles E.S.E. of the station. It has been visited several times before by Messrs. T. J. and P. Comber and by Mr. Cameron. I went by a new road a little north of theirs, and had several very interesting talks with the people. It is a well-peopled district, towns in all directions.

"We have an immense amount of work to do to reach all these folk. Everywhere I was heartily received. Many of the people had been to the station at one time or another. They do indeed need the Gospel; for, although they received me kindly enough, they are most terribly disorganised, quarrelsome, and rowdy among themselves. War palavers everywhere.

Every township at war with its neighbours all round. Just now they cannot fight, for the tall, rank jungle makes fighting too difficult and dangerous; so everyone waits until the dry season, when the grass will be burnt and battles can be fought on the bare hills with little risk to life and limb—ideal battlefields on which one can run away without physical difficulty or danger. Meanwhile they sit in their towns and catch any stray enemy who may venture upon the roads; selling their captives at once to the people of some other town, who might, perhaps, be induced to sell again to his friends at a big profit. Often spots were pointed out, 'That is where we fight with the —— people. We on the open ground and they in that wood. The women stand on that ridge there and supply the thirsty warriors with calabashes of water.' 'Yes, we fight with the —— too, and sometimes with the upper part of our township; but, if we fight with them, we get to like each other again, but the other towns always war.'

"They will tell you heart-rending stories of villanies and unbearable wrongs perpetrated by the enemies. Half-an-hour later you have passed on to the towns of the said villains, and are pleasantly chatting with them. You venture to suggest that they ought to stop this reckless fighting, and make peace with the other town, and behave decently to them. They will at once pour out such a story of long-continued rascality that you do not wonder at resentment and violence.

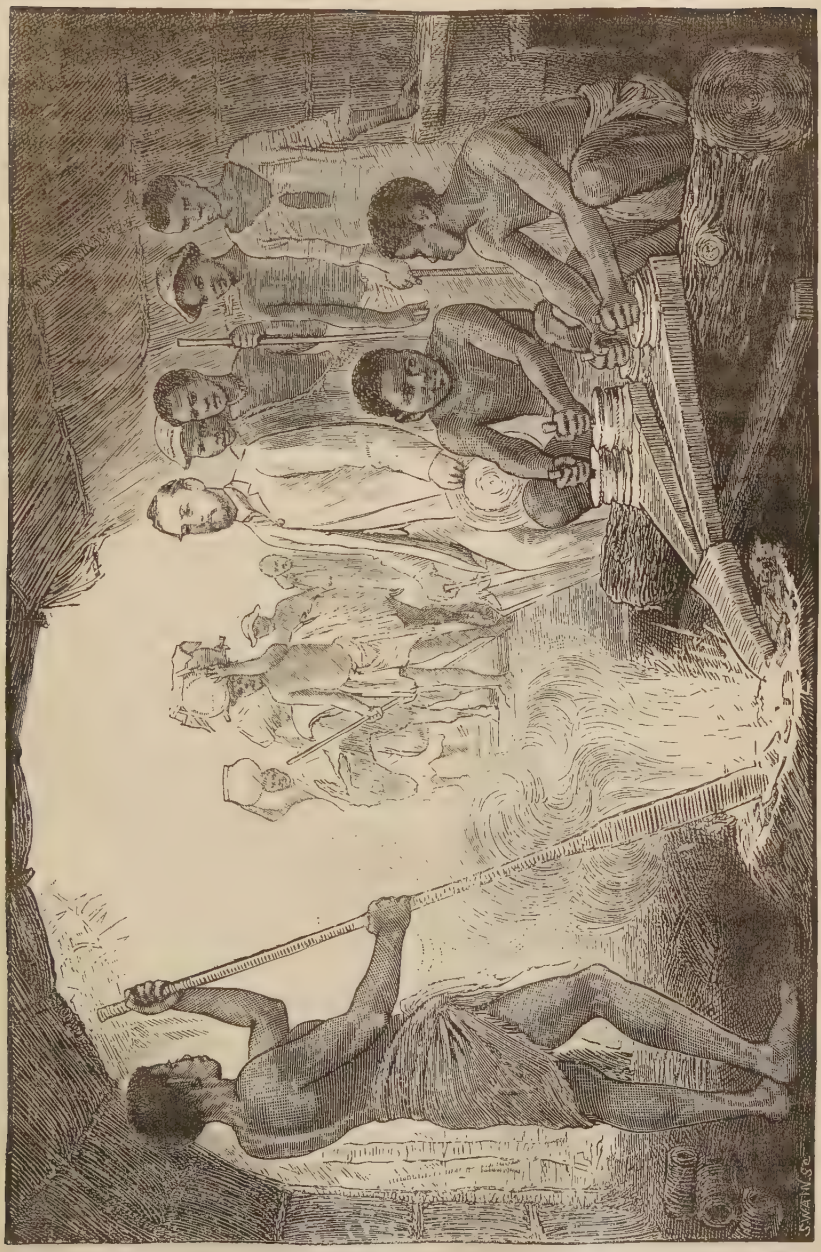
"So it is; the whole country is torn with dissension, violence, wrong, cruelty, rascality, villany, superstition, murder, and everything that is wrong. Our guide dared not to take us on the road by which my colleagues had travelled, for he had recently stabbed a man on a market, and he dared not pass that town even with us. We did not care for a scene, so went the way he wished.

"Lovo is a large township in a very populous district. The people would like us to have a 'town house' in the town, so that we might visit them when we liked, and as long as we liked, and hold services and school. I told them that there were many towns which would like us to do the same, and that when Mr. Percy Comber and Mr. Cameron were back we should hope to do so. I would bring my wife over for a week or so. So they are looking forward to it. It is a very common thing for natives to have a 'town house' in the chief town, and a 'country seat' in their own village. They want us to do the same. No big, expensive sub-station, but a convenient grass-house for school and service, and a bedroom at the end. This in many towns, and visits paid as often as possible, and the towns round. This might be extended indefinitely, when earnest native teachers can be sent out by the church here.

"It should be supported by the native churches, not by the Mission funds. Our own expenses by Mission, but the rest by the church members themselves. Not one such place, but many, and in all directions.

"It is interesting to note that at Lovo, and on beyond to Nsundi, the dialect is much more like the pure Kongo of San Salvador. Nlemvo says that the women speak almost exactly the same as those at his home near San Salvador.

"I was trying to speak as nearly as possible in Wathen style, but was frequently corrected, until I found out the change. The women are the



IRON ORE SMELTING IN CONGO.—(*From a drawing by Mr. Bentley.*)

heart of a people, and their language is the language of a country. The men travel much, and adapt themselves to their listeners.

"This singular oneness of dialect is due to the fact that Mbanza Nsundi, just beyond Lovo, was the capital of the whole province, and the residence of the Lieutenant-governors sent by the old kings of Congo.

"Many customs, homage, &c., are identical, and show what an influence the kings had there. All the country round Wathen did homage and paid tribute to Nensundi of Nsundi, until about sixty years ago. Since then the country has fallen into this wretchedly disorganised condition. Of course, it will take the State a very long time to reorganise and repress violence; it could not be expected so early of them. They have enough to do at their own centres as yet. Patience, patience, patience, is the watchword of Africa.

"I was much interested in seeing the smelting of iron actually in process; it was the first time that I have seen it. The ore is quarried from a chasm I passed on the road. I heard the panting of the native bellows and turned aside to see. In a house having both ends open, there was a hole in the ground, 2 ft. deep, 2 ft. 6 in. in diameter. A clay tue (I believe it is called) carried the blast of two pair of bellows to the bottom of the hole, in which was a mixture of charcoal and ore. Every now and then this was stirred with a wooden paddle, and when the iron was smelted a stick was thrust into the mass, and twisted round until a lump stuck to it about five inches in diameter. In this form it was sold to the hoe forgers.

"Rain, mud, and swollen rivers made the journey very wearisome, dangerous, and difficult. I shall not go out again during this last month of the rainy season. Every brook is in flood. It took me four days to do twenty-eight miles. I had to wait twenty-two hours to pass one river, and then cross it at great risk. In a fortnight all the rain will be over, and I am going down country to meet my wife, Messrs. Comber and Cameron, and whoever else comes with them, and to try to arrange some important matters with the Governor of the State.

"With kindest regards, yours sincerely and affectionately,

"W. Holman Bentley.

"A. H. Baynes, Esq."

Work in East Bengal.

THE Rev. Alfred Teichmann writes from Burrisal:—

"My dear Mr. Baynes,—As Mr. John Kerry had been out a good deal in the boat during these last months, and is contemplating another tour in company with Mr. Rouse, I asked him to lend me his boat for a fortnight, so that I might have a little change, and take also my wife into the Burrisal district. Mr. Kerry kindly agreed, and so we started in a small boat for a preaching tour. In order that my wife might have some companion, Mrs. Anderson kindly permitted one of the Bible-women, by name Rongo, to accompany us, and Brother Prem Anondo, late of Commillah, came to help me.

"The boat was for five persons, including our little son; by no means too large; still we all had made up our

minds to put up with whatever might come, and got on, therefore, pretty well. My wife, our son, and Rongo slept in the second room; Prem Anondo and myself occupied the floor of the front cabin. We left Burrisal about one o'clock p.m., and reached Kumarkhalee just in time to preach to the assembled crowd at the Hât.

"Although we knew this place as a rather rowdy place, still we thought a passing word might do no harm, and so landed. When we had preached, and on returning to the boat counted 20 pice for Scripture portions sold, we were greatly cheered, and took this as a good omen for the rest of our journey.

"From here we went on to Talokhatee where we spent Sunday, and a happy Sunday it was.

"SUNDAY SERVICES.

"We first went through some of the streets to find out a suitable place for preaching; and as some people asked us for books, we sold several copies of Scripture portions, and thereby soon gathered a crowd around us. Amongst these people were some well-to-do babus, who asked us to occupy a place before their house, which we did; and so from a nice cemented staircase we preached for over an hour to an attentively listening crowd. As there was also bazar that day, we went a little further on, and took our stand amongst the fish sellers, and preached for another hour to a rather different congregation. By this time the sun had got hot, so we went back to the boat, and after breakfast had worship with our Christian boatmen. This being over, we noticed a number of people on shore, who had been attracted by the singing of the last hymn; so we gave them some more hymns, and over and above some Gospel instruction.

"In the evening we went again to the bazar, and preached to a good number of men and youths. These latter tried to begin arguing. This we avoided, however, as no good can come from it in the bazar.

The next morning we went on to a place called Tarbasa. We arrived there about two o'clock, and in order to make up for lost time by travelling, we went at once on shore.

"Having been told that there was a school near, in the house of a rich zemindar, we asked a lad to take us there, and were glad that within about five minutes after our arrival about forty men, youths, boys, and girls were listening to our message, as generally we started with a hymn, because it both attracts the people and supplies a good topic to speak about.

"The people listened very well I should think for about two hours, and had it not been for an examination which was to take place next day, we could have stayed on much longer.

"Several young men followed us to the boat; and as there was not sufficient room to accommodate them inside, we spread a mat on the shore, and had a kind of religious conversazione.

"WORDS TO TOUCH THE HEART.

"Next morning we pushed our boat to the other side of the khal, to visit the people who lived only a stone's throw off the shore. Mrs. Teichmann and her helper took one house, speaking to the women, and sending the men to us, whilst we went to another, and sending the women to them. We were, however, not successful in the first two houses; for in the one they were threshing out rice, and in the other they were busy with preparations for a burial; in neither of them the people were willing to give us a

hearing. So we went over the stubble fields to a place called Boulkanth, about one and a half mile off. We were gladly received here by the schoolmaster, who stopped his work for the time being, and listened with the rest attentively to the Gospel of the Lord Jesus. He made, also, nearly every boy buy a Gospel and four copies of the 'Child's Friend,' for which each had to pay two pice. Amongst those present was a young man from a neighbouring place, called 'Kowaree'; and when we left he went with us, and meeting a friend in the way, we overheard the conversation of the two. He told his friend that we had been speaking in the school '*words which touched the heart.*' As neither of them had any money with them to buy a Gospel, we gave each a number of Gospel tracts, and trust that the Spirit of God may so mightily touch their hearts whilst reading them, so that they may find in Christ their life and their all.

"After twelve o'clock we pushed the boat back again to the other side of the khal, and went with the help of a young man into the interior of Tarbasa village. This young man had put forward some peculiar ideas the evening before, inasmuch as he said that there was no sin in stealing, as we were all God's children and everything belonged to God. Of course we did not find it difficult to give him an answer to his question; and whether it was because our answer had satisfied him or some other reason, he rendered us all the afternoon many little kindnesses. He took us to some wealthy babu's house, and although we arrived there at a time when Bengalis generally rest or sleep, he asked the people to give us an entrance into their compound, and afterwards called some more men from adjacent homesteads.

"Village Work.

"We sang and spoke and read to them from the Scriptures, and when we left sold to them some Scriptures and some pictures. Money was evidently scarce here, for one babu who wanted to take books to the worth of three pice brought them back to us, after about ten minutes, because he could not get any pice anywhere. Not far from Tarbasa is a village called Kirtibasa, at which we should have stopped had there not been kalipuja, and in connection with it dancing and theatrical performances. At such times the people will not listen to anything but bad things, so we passed this village and landed at a place called Miriakhatee. This was a very peculiar place, for every homestead was cut off from other houses by some small khal of water or black mud.

"Not being able to get on with our boots and socks we discarded them for the time, being as obstacles to the Gospel, and visited several houses barefooted. In two places they received us very gladly; in a third, however, where they made the tubes for the hookhas, they would not even show us the commonest hospitality shown to strangers. Of course we were not willing to force our religion upon them; still we told them tha some day they would remember that they had rejected an opportunity of hearing about a Saviour whom to reject here meant rejection in heaven.

"On the same side of the khal, a little further along, there lies a place called Pajiprohoripara, to which we went next.

"Some men bathing just there in the khal promised to gather as many men as possible in the school-house,

which was lying between this and the last village we had visited. We started off therefore, about two p.m., in company with about six men and several lads, for the above schoolhouse. The beating of a large drum, which serves in many places as bell, called soon the people together; and after examining the school children in some of their books, we taught schoolmaster, children, and parents, all alike, of that wisdom the beginning of which is the fear of the Lord.

"OUR HEARERS.

"Amongst those who listened was a man who, either from self-deception or wickedness, boldly stated, and tenaciously clung to it, that he had never sinned. We felt sorry for the man, and told him that if contrary to God's own statement he was one amongst the millions who was good and righteous, then he did not need Jesus Christ, for He came to seek and save that which was lost.

"We presented the schoolmaster with a copy of the four Gospels and the Acts, which the Bible Society had printed specially for free distribution amongst all schoolmasters. We told the teacher to let also others profit from this book, and hope he will do so.

"The next place we stayed at was Bowkattee, where we preached first to a rather changing crowd, then we went into the village to visit the people in their houses; but strange to say most of the houses were empty, as the men had gone to another place to join a nogorkirton in honour of Hori, a Hindu incarnation.

"We returned to our boat about eleven o'clock, and as there was a place not far away we went on immediately, and reached Nobogram a little time after we had finished our breakfast. The arrival of our boat attracted soon a number of children, and as the women of these places do not see a lady often in their lifetime, several came to the boat to look at this new stranger. Our boat was near a cluster of houses in which potters lived, so we got on shore and sat down in one of their sheds in which they turned their pots.

"Amongst the men present there was also a Brahmin priest, who, by putting on airs and sneering at what we had to say, endeavoured to influence the others. This man had really nothing to say for himself, he had not even read his own shastras, and yet the fact of his being a Brahmin and wearing the sacred thread was sufficient to keep the people in awe of him.

"It is a pity to see people on the one side so wicked as these priests, and on the other so weak, superstitious, and stupid, as those who entrust their soul's welfare into the hands of these priests.

"Having heard that there was a school some distance away, we asked some boys to conduct us to the place, and found in the compound of the Doctor a large, open, covered place, in which there were about twelve boys learning the rudiments of the Bengali language.

"The Doctor and several of his friends seated themselves on forms in front of us, whilst they had fetched some chairs for us, and listened for a good while about Jesus, the fulfilment of hopes and expectations expressed in their own shastras. We were glad to see a complete Bible (printed in 1852) in this house, which the Doctor had kept since he studied in Calcutta.

"Several of the babus present bought Scripture portions, even the Brahmin priest of that house.

"Work afield.

"Early next morning we found ourselves in a small place called Mocrampore, for the boatmen had taken advantage of the tide, and loosened the boat before sunrise. Our first visit was to the house of a goldsmith, who, to all appearance, was a very nice and honest man. The verandah of his house, which was at the same time his workshop, was turned this morning into a preaching-hall, and we were pleased to see these poor people listen attentively to our message. It is very often the case that these kind of people are more open to conviction than the more educated. They often acknowledged to us that they had no real faith in their religion, and yet obstacles prevented them from accepting any other.

"From there we went across some fields to houses we saw in the distance, but in every one of them we found the men absent, they being agriculturists; so we went back to the boat, and met in the way a man called Gour Choron Majhi, who had been some time ago at Gopalgunge, and heard there the Gospel from Mathura Nath Bose. He possessed once a whole Bible, but lost it when his house was burned. He begged of us to visit his father-in-law's house, which was about two miles off, which we promised to do in the afternoon. Meanwhile, we asked him to call the people together, and as we heard from others that he had given up Hinduism, we were the more anxious to see him. When we got there we found another big pottery, and on seeing us come, men, women, and boys soon gathered. We sat down in the courtyard, and preached and sang to them the Gospel. They were very much delighted with our singing, and fetched their musical instruments to give more volume to the sound. Gour Choron Majhi bought two Gospels, and would have bought a Bible had he possessed then the necessary money. Several others also bought Scripture portions and pictures. On returning to the boat we found quite a little congregation looking at a Scripture picture-book of our son, so we used the opportunity to give them some more instruction.

"Various people of this place, amongst them also the goldsmith, brought us sweets, milk, and fruit as a sign of their goodwill, and begged of us to come soon again.

"In the morning we went on to Nobogram Hât; but as the Hât (market) did not begin until twelve o'clock, we visited first the village, and saw some babus and the priest in his office. The latter was very worldly-minded, and cared more for pice than for the welfare of the souls of the people. He, like many others, tried to smooth over difficulties by saying that whatever religion we professed, that religion would save us.

"Sale of Scriptures.

"A Mohammedan, who listened to our conversation there, bothered us very much for a book; but telling him that we could sell them only for a pice each, he said that he was poor, and had no pice with him. This, however, as we could see from his appearance, was untrue; and when he saw that we were firm, he pulled out a small bag with money it, and bought a book. This gave us, of course, a new theme for preaching, and we did not fail to impress upon him the sinfulness of his action. On leaving, one of the young told me, 'This Mohammedan is a very rich man'; and really so it must be, for in the afternoon,

when offering our books in the market, he seemed to have much influence with the people, and through his help sold many Gospels.

"Being invited by some old man who sold rice to sit down under his booth, we sang and preached to the people for a short time. We tried two or three other places, but could never keep the people for long, as is usually the case in bazars and markets.

"Dohorpara being not far away from Nobogram, we purposed to spend the Sunday with the few Christians there, and were not only surprised but pleased to find that unfavourable winds had driven also Mr. Anderson there. This was, therefore, a day of great rejoicing for the Christians there, as, indeed, for us all.

"A YOUNG BABU.

"Next morning we went *via* Ponchakoron to a small place called Haddiboshkhattie, where we sat at first in some Mohammedan homestead, but to all appearance the men there had indulged in country liquor, thanks to our Government, for they were stupid, and little inclined for serious talk; still, they were able to understand our words, so we talked to them very plainly. A Hindu, who was amongst the men present, asked us to come to his house; so we followed him, and saw by the many nets in his compound that he was a fisherman. He asked us to sing some songs, which we did, and Prem Anondo Babu told to them —for several had been attracted by our singing — the story of Noah, his ark, and his preaching. On returning to the boat, we started at once for Madhobbasa, or Rajabazar. On the way we asked several people whether they would like us to speak to them about Christ, but they all refused. When we got to Madhobbasa it was evening, and hence we did not go on shore until next morning. Meeting a young babu as soon as we got out of the boat, we asked him where we could get some place to address the people. He replied in English, and was, as we found out later on, the eldest son of the once rich raja of the place. He took us through the ruins of his father's palace to a low and damp room, which was in one of the wings, and soon a number of babus, young men and boys, gathered together to listen to us. Having just seen the ruins of the palace, we sang a hymn about the passing beauty of all earthly things, and based our remarks on this song. Whether in order to disturb us, or from other reasons, I cannot tell, many of them continually walked in and out the room. Some of the Hindus not agreeing with each other in their religious opinions, began to argue among themselves; and when we had finally shown them that God was not the author of sin, and that He could not justly punish us if He made us commit it, we left the place, hoping that some of our words might, by God's grace, turn their minds to the truth as it is in Jesus.

"In the afternoon we went to what our boatmen called the Mudibaree, where a rich zemindar lived, and in whose compound there was a school.

"This zemindar, who formerly sold oil, tobacco, salt, &c., had amassed much money, and bought nearly the whole of the raja's property. In order to remind him, however, of his low caste and his business, the raja, as we were told, sold him his land only under the condition that he should supply the rajbaree every year with five pounds of salt.

"A SICK BABU.

"We had hardly entered the school when a babu, addressing us in English, told us that Rajpollob Babu, the owner of the house, was ill with fever, and as he was a very good man, we ought to go and see him. We gladly availed ourselves of this invitation, and followed him until we found ourselves face to face with the above gentleman. He was lying on a couch in his 'katcherri,' or office, and, as the fever had not returned until then, he ventured to sit up and talk with us. Prem Anondo Babu occupied himself with preaching to those outside in the verandah, whilst I talked to those inside. I had a long talk about our religion with these people. They listened very well and spoke also well of Jesus Christ. Whether they did this in order to please me or from true conviction, God alone knows. Still I was pleased that Rajpollob Babu bought a whole Bengali Bible, and several others bought Scripture portions and all the 'Child's Friends' I had left.

"In order that my wife might see the women of this house, we promised to come again next morning, and, as on our arrival there, they were not yet ready to see us, we sat first some time in the verandah and talked to the people. Remembering the condition under which the raja had sold his property to Rajpollob Babu, I sang first a hymn, 'How long will the glory of this world remain?' in which caste distinctions are set forth as vain and pernicious, and followed it up by the hymn: 'Why are you so proud, you that live in an earthen house?' Both hymns were from Modhu Sudhon Sircar's favoured hymn-book, 'Geetrotno, or Precious Songs,' and had I possessed more than two copies of these songs, I could have sold them all.

"When my wife had seen and talked to the women, she returned to the verandah, where we partook of some refreshments kindly provided; and, as it was past noon, we turned our steps back to the boat, for we had arranged to get the same evening to Rohomotpur.

"DRIVEN AWAY.

"As soon as we arrived there we went with some schoolboys to the house of a very rich zemindar. Unfortunately, however, we met his brother at the gate; and he, not being at all favourable to the Christian religion, rather abruptly told us to go somewhere else. After speaking to several others in the road and offering them our Scriptures, we sat down in the dispensary of a doctor who, with four or five others, listened very attentively to the story of Christ the Great Physician. A young man kindly showed us the way from here to the house of some other babu. We met the son of this zemindar at the garden gate, who took us into a nice room, where, after a few minutes, we had a congregation of twelve to fifteen babus. Although they had purposed to have a nogorkirton (singing procession), they listened very quietly for an hour and a half and treated us with great respect.

"One of the young men, who reads in a Burrisal school, went back to the boat with us. He promised to visit us in our house there.

"Next morning we went again on shore, settling down finally in the large reception room of a rich zemindar. This room was soon filled, for many business men, youths, and children came from the other rooms of the large and once beautiful house.

Natives have not yet learned to keep brick buildings in repair; consequently even the nicest houses go soon to rack and ruin.

"We talked in this place for over two hours, sometimes addressing them, sometimes answering any objections they might make. There are really extremely few, if any, amongst the educated babus in these out-stations who really know anything of our religion. All they know is from hearsay. Caste, or the love of the world and its sins, keep them generally from examining for themselves what the Christian religion is. As during our long stay in this house several persons had come to talk with the master of the house about business matters, he gave us, in a polite way, to understand that it was time for us to go. We did not wait for a second reminder, and parted friendly, leaving the seed sown in the hands of our Great Husbandman.

"As our two weeks were nearly up we made only short stays at Mohongunge Hât and at Dhumjor, and returned on Friday evening to Burrisal in good health and strength, thankful to God that He had given us an opportunity to work for Him in this way for a little while.

"I have not mentioned anything about the work of my wife, as I think she intends to send a short account of it to Mrs. Smith, of the Zenana Mission.

"Yours very sincerely,
"ALFRED T. TEICHMANN.

"A. H. Baynes, Esq."

The Dark, Dark, Continent.

SAD CONDITION OF THE PEOPLES.

LETTER FROM THE REV. GEORGE GRENFELL.

THE following has just been received from Mr. Grenfell:—

"Bolobo, Congo Free State,
"July 23rd, 1889.

"MY DEAR MR. BAYNES,—I think when I wrote last I told of the continual loss of life at Bolobo involved by the constantly recurring little wars between the various townships. These little wars, however, do not constitute a heavier drain upon the vitality of the country than does the killing of witches and wizards, and those poor victims who are sacrificed at the funeral of almost every free person that dies. Within a very narrow radius from our station, say four or five miles, killing for one cause or another seems to be a daily occurrence. We have had but one little fight during the past month, but we know of one man who has been killed for witchcraft, and of eleven lives that have been sacrificed at the funeral obsequies of one of the wives of a neighbour of ours. The man killed for witchcraft we knew very well. He had been here only a day or two before, was a man of very good position, and well disposed towards us. There was a great outcry amongst his friends after his death, for the accuser failed to find 'the witch'—some not uncommon growth in the intestines which is deemed incontrovertible proof. In this case no trace of it could be found, and so by general consent the poor man was cleared of the charge of witchcraft, but his life was gone. While living at Stanley Pool I once interfered to try to prevent Nga Liema, Chief of Ntamo, killing his sister, who was

charged with bewitching. On this account I got into a great deal of bad odour, for, after the death of the accused, the evidence (?) of the truth of the charge was found in her intestines (what growth it is I don't quite know), and it was nailed to a post in the town as a proof that the chief was justified in killing his sister. To go back to the funeral sacrifices in honour of our neighbour's wife. The day she died a man and woman were killed, so that she might not go alone into the spirit-world. Her corpse was then wound up in cloth, and wrapped round and round with piece after piece till it made a big barrel-shaped bundle two yards long and one in diameter. Hearing that two more victims were to be sacrificed on the day of the funeral (a fortnight ago) I determined at least to put in a protest, and, together with Miss Silvey, arrived on the scene just as the executioner was carrying the young woman to the grave, at the mouth of which the young man who was to be her companion in misery was bound and ready for the last act—that of being placed in the grave in a sitting posture and buried alive, with the corpse supported on their knees. It was, indeed, a sad sight to see a couple of well-built young people, with fine, intelligent faces, weeping bitterly at the prospect of a cruel death, and their mute appeals for help. I at once took a place by the side of the executioner at the grave, and proceeded to impeach with all the vigour of which I was capable the conduct of all concerned. The husband soon began to look uncomfortable, and, before I had finished, beat a retreat through the ranks of the wondering crowd. Having exhausted my stock of Kibangi I spoke more fully through James, and told them very emphatically of the wickedness of the whole proceeding, and that God, who alone could give life, would call all those to account who broke His law and took it away. Hereupon one of Mungulu's friends took up the matter and asked: 'Are these people who are about to be killed your friends?' 'Do they belong to this country?' 'Are they not strangers?' 'Are they not bought and paid for?' We told them again of God's law, and that it held good for strangers as well as friends, and for black people as well as white, and that as sure as they broke the law they would suffer for it. By this time Mungulu ventured forth again, but I assailed him with such a storm of hard words that he retreated once more—my heart was hot within me to see the sorrow of these poor weeping ones on the brink of their cruel grave. We had another talk to the people, and Mungulu came back once more; and, feeling calmer, I spoke a few plain words and threw on him the responsibility for the whole affair, and told him without doubt that he would have to stand before the Judgment Seat of God and face both those whom he was about to kill and the Great Judge whose law he was about to break. Poor old man—he very manifestly quailed at the thought of meeting his victims in another world. But what could he do? Submit to mere words? Allow himself to be overcome by the threat of a far-off contingency? No! We had scarcely turned our backs before the interrupted ceremonies were resumed, and in a few minutes all was over, and the beating of the deep bass tom-tom announced the fact for miles around. Since then seven more lives have been sacrificed round the same grave, one of our own workmen being of the number, and also a mother and a dear little child.

"We have redeemed several of these poor, poor people, who have managed to run away to us; but, then, it makes but little difference, for the money goes to buy other slaves, who are sacrificed instead. This is a dark, dark land, and God alone can enlighten it. May the love of the Lord Jesus soon constrain many more to devote themselves to the work of pointing these poor people to Him who alone is the Light of the world!

"With very sincere regards, dear Mr. Baynes, I remain, faithfully yours,

"GEORGE GRENFELL.

"A. H. Baynes, Esq."

An Appeal from Italy.

THE Rev. W. K. Landels writes from Turin as follows:—

"MY DEAR MR. BAYNES,—On receipt of your letter authorising us, in the name of the Committee, to open a second place of meeting in Turin, we immediately began to look out for a suitable hall. The difficulties we had to meet were greater than we had anticipated, the landlords refusing to let us their property for the use we wished to make of it. I am happy to say, however, that at length we have been successful, and I have just signed the contract for a place in the very centre of the city, which, I think, is in every way suited to the special work we desire to do there. In the old place we shall still continue our services for the evangelising of the multitudes, making every effort to get in the passers-by; in the new hall, while holding regular evangelistic services, we shall give special attention to the building up of the church.

"We hope to open about the 15th October, and I now write to make an appeal to the readers of the HERALD to supply us with a harmonium, or, rather, an American organ, for this new effort. The singing in Italy has a most important part in our services, and I should be very thankful if we could have a good instrument at the time of opening; it would do a great deal towards ensuring the success of our work. I trust, therefore, that even if no one is willing to be at the entire expense, a number will be found willing at least to subscribe a small sum, and that we shall thus be enabled to secure what we need.

"Meanwhile, I am happy to say that our work is very encouraging. Through the summer months our services have been better attended than we could have hoped, and they have not been without results.

"I am, my dear Mr. Baynes, yours affectionately,

"W. K. LANDELS."

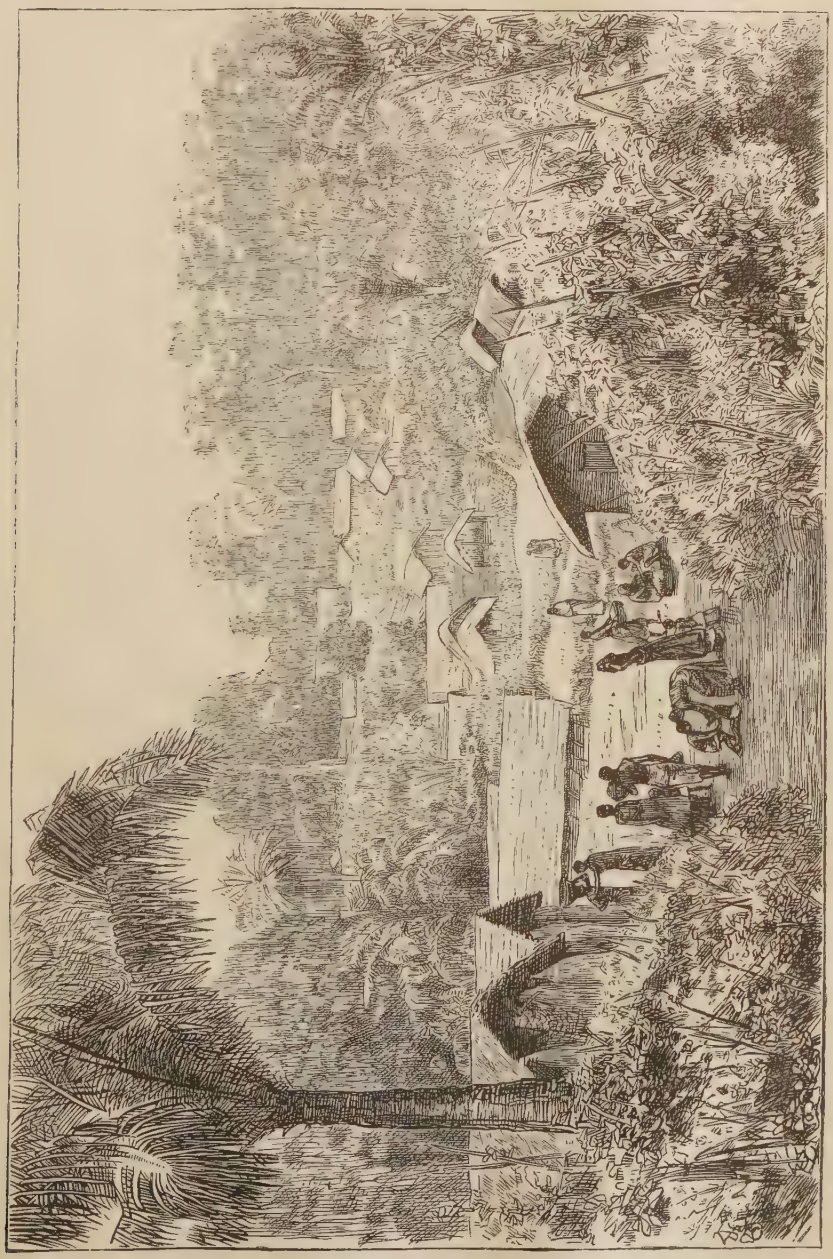
Native Christian Work in the San Salvador District, Congo.

THE following deeply interesting account of work at Etoto is from the Rev. Thomas Lewis, of San Salvador:—

"San Salvador Station,

"*March 6th*, 1889.

"MY DEAR MR. BAYNES,—Last week I returned from a visit to our



NATIVE TOWN OF EIOTO, CONGO.—(*From a Photograph.*)

branch station, Etoto, and I am happy to report progress in many ways. The grass house will be completed in about a month's time. It is a large erection, sufficiently large for a schoolroom and a native teacher's house as well as a large spare room for the use of an European when on a visit there. At present Kivitidi is looking after the work. Being a good carpenter, he is able to build the house with the assistance of two of our elder scholars. He and another lad (both church members) leave their work at 4 o'clock every evening and teach the children till six. They have gathered together twenty-four boys already, but I expect by this time more attend. I was very pleased with these lads. They learn with a will; most of them can spell simple Congo words and write a little with slate and pencil. The delight of all is the singing. This they thoroughly enjoy, and they attract a large number of townspeople to the place who are also well pleased.

"Nearly every man and woman in the town come together for services on Sundays, and Kivitidi is doing very good work among them.

"I think I told you before that Etoto is the principal town of the district, and surrounded by a number of towns within easy walking distance, thus affording good opportunities for itineration work. For the purpose of visiting the neighbouring towns I have asked Matoko—always ready for every good work—to stay at Etoto for a month and visit these places. He and his wife are there now, so you see that I have at last succeeded in getting the place into something like working order; and I sincerely hope that our labours will be richly blessed.

"I am also glad to say that the little church at San Salvador is taking a very practical interest in the work at Etoto. A few of the most useful (such as Don Miguel and Matoko) have volunteered to spend a few weeks there in turn, and do evangelistic work. None of them will receive any payment for doing so, but the church has offered to pay for their food while there out of its funds. In this way the work will be carried on for the present. One of our elder scholars (who is a member of the church) will go there to look after the school, while one of the members will do evangelistic work. An occasional visit from my colleagues and myself will be all that is necessary. Mr. Moolenaar will go there in about a week's time and spend a few days among them.

"I enclose two views which I took when there last week, thinking you will be glad of them for the Missionary Herald.

"You will have heard that Mr. Moolenaar has consented to come here for a time. He looks very well after his change, and I trust his health will continue good. Glad to say that the health of my wife and myself is very

good; also things here get on very quietly and steadily, the services very well attended, and the people—at least very many—seem to be impressed.

"The members of the church are keeping up their work in the neighbouring towns every Sunday, and they are very well received. As I hope to write about this branch of work more fully at some future time, I shall not dwell on it now.

"I am, dear Mr. Baynes,

"Yours very affectionately,

"To A. H. Baynes, Esq." "THOMAS LEWIS.

An Appeal from China.

LETTER FROM MRS. MORGAN.

"Shih T'ieh, Shansi,
"North China,
"June 27th, 1889.

"DEAR FRIENDS,—Owing to the kindness of Mr. Baynes in so promptly inserting in our HERALD my appeal on behalf of female infants, the interest of many children-lovers has been aroused; and already not a few donations and guarantees of the support of individual children have been sent in to head-quarters. This is most encouraging, and whilst pleading for further help I would most lovingly thank those friends who have made the necessary effort and have become our co-workers for God in China. One dear little lass in Plymouth is supporting three children by her own efforts, whilst another, who was suddenly called home to her Heavenly Father in the autumn of last year, devoted her savings as a legacy to our Chinese girls, in whom, during her short lifetime of eleven years, she ever felt a keen interest. Are there not many others, who like these little missionaries of Plymouth, could thus early begin to work for the Master? For we shall want more funds ere we can even *start* the 'Home'; and after it is once opened, every £3 or £4 will enable us to take in an additional child.

"I am now in correspondence with a Scotch lady, whose heart God has moved to wish to come out and join us in our work in China, self-supported, and one to all accounts admirably fitted for this post. But it is not yet *certain* whether she will come, nor whether this particular form of work will commend itself to her judgment.

"We are also seeking to secure a suitable native woman to act as sub-matron. But I doubt not that for this, too, we shall not have long to wait, although, alas! we cannot furnish one from this province, as it is indispensable that she should be a Christian of some years' standing, and heart and soul for Jesus Christ.

"Does it not seem as if indeed God was smiling upon this new effort, and wished us to carry it forward?

"This being so, may I ask some who have not yet given the 'Home' much thought, to sit down and consider what *they* individually can do?

"Yours, in the Master's service,

"MARIAN L. MORGAN."

A Sunday near the Thibet Frontier.

By Rev. James G. Potter, of Agra.

BEING obliged to leave the plains after the setting in of the hot season, I started for Simla. There I spent three weeks with our veteran missionary, the Rev. James Smith, late of Delhi. When strong enough it was my privilege to join Mr. Smith in preaching in the Simla bazaar. Our audiences there were composed mostly of people from the plains, who had come up for domestic and other service. Though on the hills and in a cool climate, we found the people as numerous and as attentive as bazaar crowds generally are in Delhi or Agra. At the end of May, in company with a Christian friend, I started for the interior of the hills on the Hindustan-Thibet road. By the middle of June we had reached the last rest-house on that road, and were nearly 200 miles away from Simla and within four days' journey of Thibet. On route we were generally able to do our day's march in the early part of the day. This enabled us at evening to gather the village people together and preach to them of Jesus. We were much drawn toward the poor hill people, notwithstanding their ignorance and dirt. Their earnest attention to our message and the little acts of kindness they showed to us quite won our hearts. At Jange, the last place visited, we spent a very happy Sunday, an account of which may prove to be of general interest. The village is situated on the River Sutlej. Its elevation is 9,000 feet, and it is surrounded by mountains which rise to 13,000 and 14,000 feet above sea level, and are, therefore, always covered with snow. Although we were then in the middle of the hottest month in the year, the air was cold and bracing, and we were glad to wear our warmest clothing. Walking was a pleasure and caused little fatigue. In the morning we visited the bridge, from which a narrow and rough path leads up to the snows. We met there with some traders whose home was far away and whose language we could not understand. Their features were of a distinct Mongolian type. We tried to make each other understand, yet had to do so by gestures to a great extent. On the roadside we observed a large pile of stones, or cairn, on the top of which were placed several stone tablets, inscribed in the sacred Thibetan language. These, we found afterwards, are objects of both veneration and worship. Returning to the rest-house, which had only one good room in it, we had many visitors. Those who came for purposes of trade we told to come the next day, and, in doing so, explained why we held the Sabbath-day sacred. Others who came to visit us we engaged in religious conversation. Our most interesting visitor was a Buddhist priest, or "lama," who had studied for seven years in Thibet. He brought with him a number of the village people, who, I suppose, were his disciples. Having given the priest a seat, the village people seated themselves on the floor beside him. I first asked a few questions about Buddhism, and then, with their consent, went on to explain what Christians believe. During an hour and a half I had the opportunity of explaining the fact and the nature of sin, repeating and explaining the Ten Commandments, also the need of a Saviour, and how that need is met in Christ. I told

in few words the story of our Saviour's birth, life, death, and resurrection. Every now and again I put a question to see whether what I was saying was understood. The answer showed me that it was, at which I felt greatly encouraged. At the close of my long address one old man said: "I have heard much on the subject of religion, but never have I heard it put in that way before." The priest and all the village people seemed interested. Having before me a man who could travel freely in Thibet, where no missionary is allowed to go, I felt much the importance of the occasion. I prayed in the presence of these people that they might know what prayer really meant. I also urged the priest, whose name is Kachin, to be sure and tell the Buddhist priests of Thibet whom he should meet with what it is that the Christians believe and teach. I trust he may yet do so. I was surprised to find that the people, who had another language of their own, could yet understand me so well when I spoke to them in Hindi. After the preaching was over I went with the priest to his temple. The temple was well built of carved stone and wood. It contained an image of the great teacher of Thibet, who is said to have appeared at Lhassa. Before this life-sized image lights are kept burning and incense was offered. Near by the image was an immense prayer-wheel. It was big enough for eight men to stand in upright, and was said to contain 100,000 prayers. It was as much as one man could do to turn it with a strong rope. At every turn a bell sounded, by means of which, I suppose, the fact was registered that the 100,000 prayers had been performed. This large prayer-wheel was covered with gold leaf and inscribed with the sacred Thibetan characters. Fixed upon the side of the wheel were a number of handkerchiefs which, I was told, had been put there in honour of rich men, who had given much money towards the temple worship. Outside the temple I saw not only numbers of men who worshipped at the temple, but also a number of the Hindu idols, such as are commonly worshipped by the hill people, which, I was told, were brought there from a neighbouring temple for the same purpose. These idols were made of gold, silver, and brass, and were placed in state upon a sort of sedan-chair, which was well decorated with coloured cloth. When I asked why they had been brought to the Buddhist temple I was told that it was the custom of the idols to pay an annual visit there. At night I observed that these very idols were made to dance before the Buddhist temple to the sound of loud music. I suppose it indicated the triumph of Buddhism that such was the case. From the temple door I could see that all the houses of the village were surmounted by a flag. On this flag I found printed the story of Ram, and pictures representing scenes in his life. A temple to the goddess Kalee was also pointed out, at which sacrifices of goats are very common. These being all different types of Hinduism I was surprised to see them in one village. I was still more surprised to hear the priest of the Buddhist temple say that he acted as priest for them all. I suppose it was a case of "becoming all things to all men" in an unlawful sense. Near the temple I saw what looked like grave mounds. They were well plastered over and coloured as if they had been Mohammedan tombs. On inquiry I found that not people but charms had been buried beneath them.

The Buddhist priest told me that they were generally erected by rich men who had done some great wrong and yet hoped thus to escape the consequences. Returning to the rest-house I saw another cairn with its pile of sacred inscriptions on top. After my arrival other visitors arrived, to whom I preached Christ. The day was a very happy one, affording as it did such precious opportunities of preaching in an out-of-the-way place. Yet, though out of the way, thirty miles beyond where we preached, away over the snowy passes, and right on the borders of Thibet, our good brethren of the Moravian Mission have worked patiently on for many years.

In conclusion, I would request prayer for these lonely toilers, who are far removed from comfort and civilisation, and also for the 65,000 hill people of Bashahr, among whom I have been travelling, who have neither missionary nor native Christian among them who should tell them of Christ in their own language. My prayer is that the Lord of the harvest would soon send one or more labourers to work in this beautiful hill country, where the climate is excellent, where every prospect pleases, and only man is vile.

An Evangelistic Tour in Ceylon.

WE have not been able to publish earlier the following encouraging account of a missionary journey made, some time ago, by our native preacher, Mr. Ratnayeke:—

"DEAR MR. BAYNES,—I beg to forward the following description of an interesting preaching tour, in which we were very much encouraged and blessed, as an answer to the prayers of God's people here.

"Before entering into the details of the work, I shall give a short description as to the situation of the place where our work was carried on.

"Madampe is situated in the North-Western Province, forty-three miles north-east of Colombo, on the road to Chilaw. It is a village possessing sights of magnificent cocoanut estates and extensive paddy fields, with a pretty large tank to help the irrigation of the fields.

"The mission station here was commenced by Mr. Pigott in 1870. The neat chapel, where we held special evangelistic services, was built from a design by our worthy architect and missionary, Mr. Waldock.

"The Rev. H. R. Pigott, our good indefatigable missionary, with his equally zealous missionary lady, Mrs. Pigott, and their two daughters, together with Mr. Benjamin, the earnest young minister of the Gonawale Chapel, and myself left Colombo in the afternoon of the 15th of August. Having taken the horse-coach, we reached Negombo—a distance of twenty-three miles—in the evening of the same day, where we were welcomed by the pastor of the Madampe Church. We spent the night at the rest-house. We left Negombo on the following morning. After praying to God to bless our endeavours, we got into the bullock-carts sent to convey us by our Madampe Christians. Although the journey was tedious, yet singing of solos and hymns, especially by Mrs. Pigott and the two Misses Pigott, refreshed us much. We were much

detained on the way, both in failing to get a pair of bullocks for a change, and in crossing the river Maha-Oya, the bridge over which had been washed away some time ago. These impediments kept us back from reaching the Marawile rest-house at the anticipated hour. However, we reached Marawile rest-house at about half-past one o'clock, where we were welcomed by our good brother, Daniel Amarasékara, the deacon of the Madampe Church. After breakfast, kindly prepared for us by the Madampe Christians, we started for our destination. We had then travelled twenty miles from Negombo. All along our journey we distributed tracts and spoke to many. All but a few Roman Catholics accepted our tracts thankfully. At about five in the evening we reached Madampe, and were welcomed by our good friends Mr. and Mrs. Gooneratue, under whose hospitable roof we remained till our missionary tour was over. Our good hosts paid every attention to make us comfortable. May the Lord recompense them for the kindness and help so liberally and willingly shown!

"In the evening, at seven o'clock, we held our first service. About eighty people were present. Three addresses were delivered by Mr. Pigott, Mr. Benjamin, and myself, and we had two English solos, sung by Mrs. Pigott and the Misses Pigott, besides some Sinhalese hymns.

"PRAYER MEETINGS.

"On the 17th we held four prayer meetings at the houses of the members of the church. At four o'clock we marched through the market-place in a company. Mrs. Pigott, the two Misses Pigott, and several of the respectable native ladies helped us in singing. About two hundred people flocked together near the market-place, and Mr. Pigott, Mr. Benjamin, and myself addressed them. The distribution of tracts followed, and people received them very thankfully. In the evening, at seven o'clock, we held our usual service at the chapel. English solos and Sinhalese hymns were sung as usual, and prayers being offered, a sermon was preached from Matthew xvi. 26. The Holy Spirit had been working mightily amongst the audience, and fifteen persons, of whom nine were Buddhists, being impressed and convinced, testified that they were willing to take Christ as their Saviour. Praise be to God!

"On the 18th we held three prayer meetings at the houses of three members. Towards evening we went to a hamlet called Padugama, or Duragama. The name means a village of the lowest caste. Having come to a shady place in one of the gardens (the people brought out chairs and beds for the ladies to sit on), we held an open-air service, attended by a large number of men, women, and children. Nearly all of them were of the lowest caste. After singing a hymn, a good young brother, a member of a respectable Sinhalese family, who works earnestly and harmoniously with the worthy pastor, Mr. Perera, though a soldier of the Salvation Army, addressed the people. This was followed by a very touching and loving address by Mrs. Pigott, who took for her motto the women of Samaria. I addressed the people next, and Miss Effie Pigott, who for the first time spoke in public, addressed the children in a neat and short form. At seven o'clock the usual service was held, and five Buddhists, together with three others, were led to the Saviour.

"On the 19th we held three prayer meetings and visited several families. In the evening, at about five o'clock, we held an open-air service, attended by about two hundred. At seven o'clock there was special service for females. Our good missionary lady, Mrs. Pigott, delivered an address, taking for her text, Mark xiv. 8, 'She had done what she could.' It was both an impressive and an instructive one.

"Further Buddhist Conversions.

"Seven souls, of whom five were Buddhists, were added to our number on this day.

"On the 20th we went to Karukkuwa, a distance of about two miles, and having held three prayer meetings returned to hold a thanksgiving and testimony meeting at seven o'clock. After the delivery of an address by the pastor, two came forward and testified that they had found Christ; and twenty of the new converts testified to the fact of their having been brought out of darkness into light.

"The 21st, Sunday, was the last day of our services. Four services were held—one for children, by Mrs. Pigott and Miss E. Pigott; two Sinhalese services in the morning and evening; and one English service, by Rev. H. R. Pigott, in the afternoon.

"During the time we were there we held three open-air services (attended by about five hundred and fifty), and nine services in the church (attended by nine hundred), the total attendance being one thousand four hundred and fifty, and by the blessing of God, with a good result. Thirty-two people, of whom nineteen were Buddhists and one Roman Catholic, were impressed and testified to have found Jesus. May the Lord help them to be steadfast, and may the words spoken and books distributed be blessed for the glory of Him whom we seek to serve!

"On the 22nd we took leave of the Madampe Christians, some of whom accompanied us half way and lovingly and affectionately took leave of us; and in the evening we reached Nejombo. Having spent the night at the rest-house, the following morning we got into the coach and reached our homes thanking and praising God for the great things He had done for us.

"Brethren, pray for us. With the kindest regards and Christian love,

"I remain, yours in Gospel bonds,

"Jno. W. Ratnayeke."

Tidings from India.

Bankipore.—In addition to the regular routine of work during the past month we have been privileged to rejoice in several special opportunities for service. The Sombar melas have brought great crowds into Bankipore, and many hundreds of people have listened attentively to the Gospel message.

We have also had special reasons for rejoicing. An unusually large number of Urdu Gospels have been sold, and surely the entrance of God's Word must give light. We have also had to rejoice in the power of God as "Jehovah Rophi," for very plainly has His power been manifested as the "Healer" in the case of very many who have flocked to us day by day for medicine. Our hearts have been greatly cheered by the gratitude manifested by some who have thus been healed.

Above all, we have had several special calls for prayer. Two more boys have been called away from our Sunday-school by death, and so we have been led to cry the more earnestly for the outpouring of the converting Spirit on the children who are spared to us. I am thankful to say both these deaths have been overruled for the furtherance of the Gospel, for the visits they have enabled me to pay to the bereaved families have given me access to a number of people I might not otherwise have reached. Would to God that this rainy season, in the outpouring of the Holy Spirit, we might realise the promise, "Ask ye of the Lord rain . . . . and He shall give them showers of rain!"

JOHN STUBBS.

AGRA.—By God's goodness and mercy I reached Agra safely on July 10th. My stay in the Hill has quite restored my health. It has also given me an opportunity of preaching to many who, in all probability, have never listened to Gospel preaching before. After spending the greater part of May in Simla with our veteran missionary, Mr. Smith—during which time I had almost daily opportunities of preaching with him in the Simla bazaar to large and, for the most part, attentive audiences—I started with a friend for the interior. Following the Hindustan-Thibet road, we arrived at a place called Jangi, only four stages from Thibet. In six weeks I find that we walked three hundred and seventy miles. The scenery was magnificent and the mountain air bracing, even though we travelled in the month of June. In almost every place where we halted I had the privilege of preaching to the Hill people.

The Hill villages are not large; still, we never failed to get an audience. During the latter part of our tour we found the people half Buddhists, with the Lamas of Thibet for their teachers. With one of these Lamas, who could speak in Hindi, I had a most interesting conversation on the subject of religion. I am glad to be back in Agra, and trust to be able to continue on in the work without hindrance from ill-health. J. G. POTTER.

Work in the San Salvador District.

THE Rev. H. K. Moolenaar writes from San Salvador:—

"MY DEAR MR. BAYNES,—I know that a letter, however short, about the work at this station will be welcome. So I will give you a short account of a missionary journey I made a few days ago. Starting from here with a few carriers, I arrived at a town called Kimpesi; here the people are very friendly to the missionaries and very anxious to hear God's palaver. The chief of this town, I believe, is not far from the Kingdom of Heaven. He desires to become a follower of the Lord Jesus Christ. Pray, with us, that he may soon be set at liberty.

"Early in the morning the people came together in a large open space where we held the meeting. We sang several hymns, in which they joined very heartily. These people are very fond of singing. I then spoke to them about God's willingness and power to save. They listened very attentively to the story of the Cross. One of the native converts engaged very earnestly in prayer, asking God's blessing on what had been said, after which we closed the meeting.

"Some of the people went to their huts and brought their charms and

etishes and laid them at my feet, expressing a wish that I should burn them, for now they no longer had any confidence in these things. They knew that they were not able to help them in their troubles and difficulties, but that God alone was able to help them. When I heard these simple statements, my heart went up in praise to God for giving us such tokens of His abiding presence and blessing. I immediately made a bonfire of these charms to the great delight of many of the people.

"The next town we came to is called Lombo. Here the people are very superstitious, especially the chief. They gave me a house to sleep in and one for my carriers. But they said that they would not listen to God's message, because, if they did, they would all die. They told me that since the white man came to their country many people are sick and die. I pleaded with them and begged them to listen to me, but it was of no use, so I had to leave.

"The next town I came to is called Lumbi. Here I was well received and had a good meeting, many of the people asking questions about the things I had been telling them, and so showing that they had been paying attention. They made me promise that I would come back again or send some one else, and tell them more about God and His Son Jesus Christ.

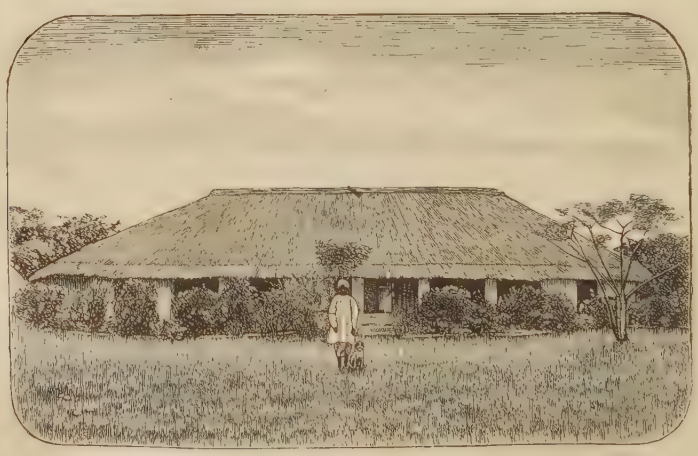
"We went on and came to Ndambi, where we held a meeting. Leaving here again, we arrived at a large town called Mbanza Ntanda. The chief here was very sick and suffering great pain. I had brought medicine with me, and so was able to relieve his pain somewhat, for which he was very grateful. I told him my errand, and he replied that he would send word to his people, some of whom were in the farm. When these arrived we held our meeting. I told them the old, old story of Jesus and His love; the result I leave with God. Leaving here we came to Kintini; here, too, we were able to gather a large number of people, to whom I delivered my message of love. From there we came to Kilundwa. To this town Mr. Phillips used to go when he was here every Sunday morning. So the people have often heard the Gospel; and, thank God, some are beginning to see the evil of their way, and turning unto God! In the morning I held a meeting with them, and afterwards spoke to those who wished to know more about Christ. In the evening a number of women and some men came to my hut, and said they would like to have a prayer-meeting; of course I was only too glad to comply with their wishes. It was, indeed, a hallowed season that we spent before the mercy-seat, and we felt that our Saviour was present with us. May God continue the blessed work begun in the hearts of some of these people! From here we returned to San Salvador with a feeling of devout thankfulness to God for permitting me to be a witness for Him to so many of these dark souls. The blessed seed of heaven has been sown; now for the showers from heaven to give the increase. We leave results in His hands, who has said: 'As the rain cometh down and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, and giveth seed to the sower, and bread to the eater; so shall My word be that goeth forth out of My mouth, it shall not return unto Me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.'

"Soon after my return to Congo (or San Salvador), I was a witness of a most interesting service. In the evening there was to be a baptismal service down by the river; so, instead of our usual Thursday evening meeting in the chapel, we wended our way to the Liuzi, a small river at the bottom of the hill, where already a good number of men, women, and children had gathered together. We sang a hymn, and, after invoking God's blessing upon our meeting, Mr. Lewis took for his subject the story of Philip and the Eunuch, and, after explaining the meaning of baptism, he had the joy of taking to the water two young women, one the wife of Kivitidi, our evangelist, and the other Mrs. Lewis's personal servant. The other two were young men. One of these has been in the Mission some time. He was once in the school, but now works on the station as a workman. The other is a young man living in the town. These four, in obedience to their Lord's command, were baptized on their profession of faith in the atoning work of Christ. After another hymn, with the Benediction, this most interesting meeting came to a close. Could but some of the dear brethren 'who have laboured here so earnestly, but who have been summoned to their home above,' see what I have seen, how their hearts would rejoice in the fact that their work was not in vain in the Lord!

"Yours sincerely,

"HENRY K. MOOLENAAR.

"A. H. Baynes, Esq."



SOORY MISSION BUNGALOW.—(*From a Photograph.*)

Soory Mission Bungalow, Bengal.

THIS neat little bungalow, originally the property of the Rev. I. Allen, M.A., and built by him, passed into the hands of the Society about ten years ago.

It stands at the head of the Mose Valley, outside the municipal bounds of Soory, and is rather less than a mile from the Baptist chapel. In the

foreground is a well-known Christian missionary servant, Makananda Das, and seated by his side "Prince," a pretty Pomeranian house-dog.

The roof of the bungalow is anchored to the ground by four anchors, well sunk, and attached to the roof by wire ropes. The laterite walls also are connected by iron tie-rods with outside iron plates. This is on account of the terrific storms that sweep up the Mose Valley in the spring of the year, roofs sometimes taking wings to themselves. But it has proved of service also in the heavy strain imposed on the walls by earthquakes. Only a month or two ago in an earthquake one of the tie-rod walls was rent from top to bottom, this being the third time that this particular wall has suffered in this way. Lightning also is very dangerous, such thunderstorms as we have here being unknown in Europe. Twice the bungalow has been struck by lightning, once burnt down, and the second time nearly so. It is also infested, unfortunately above the average, with the deadly snake called the "karait" (*Bungarus cereuleus*), six of which have been killed inside the house in the past six months. A. McKenna.

The Congo Mission.

THE following cheering tidings have been received from the Rev. A. E. Scrivener, who writes from Arthington Station, Stanley Pool, under date of June 28th:—

"My dear Mr. Baynes,—I am very glad to report my arrival at this place, in company with Messrs. Cameron and Forfeitt, all in good health. We left Underhill on the 5th, and arrived here yesterday, after a very pleasant and enjoyable journey. We spent half a day at Mpalabala (where we saw many of the new Balolo Mission awaiting the arrival of their goods), a most enjoyable Sunday at Mbanza-Manteka (where we saw much to encourage and cheer us), a day at Mukumbungu (Swedish Society), half a day at Lukunga, and then on to Wathen. We stayed there five days with brethren Oram and Roger. Mr. Bentley we met at Mbanza-Manteka, on his way to the coast to meet his wife. They were all in good health and spirits.

"The *Peace* arrived last evening, with Mr. Harrison in charge. He brought nothing but good news from Lukolela and Bolobo, so that we have abundant cause for thanksgiving and praise.

"Mr. Grenfell writes me that he is expecting me, and is anxious that I should proceed at once to Lukolela, to take part in the work there. Mr. Forfeitt will stay here for a time. Mr. Cameron is coming on to Bolobo to see Mr. Grenfell.

"I am in splendid health, and have not had a sign of fever yet, and hope to be free for a long time to come.

"With every good wish, and praying for Divine guidance and blessing,

"I remain, yours truly,

"A. E. Scrivener."

Soory Baptist Chapel, Bengal.

THE above is the front view of the Soory Baptist Chapel. The building faces the public road, and stands in a *compound*, or enclosure, of its own of about two-thirds of an acre. This is studded with full-grown mango, tamarind, and other Oriental trees; whilst the whole is fringed at intervals with the feathery foliage of the tall, leafy, and graceful bamboo. In the same enclosure, abutting on the public road, stands the Girls' School-house; and barely visible in the picture, just beyond the present, stands the old chapel, now converted into a dwelling-house, and, by its side, a pretty little bungalow, occupied by one of the evangelists. The present chapel was built some fifteen years ago, mainly by the exertions of

SOORY BAPTIST CHAPEL.—(*From a Photograph.*)

the Rev. W. H. Hobbs. The native Christians, out of their poverty, contributed the larger portion of the funds. The building, as will be seen, is plain and unpretentious; but it is commodious, well-ventilated, and well adapted for its purpose. It is just about double the size of the old chapel. Of those standing in front, the brother at one end in the dark *chapkau*, or coat, is Baboo Prasanno Kumar Das. For the last ten years he has been secretary and treasurer of the church and superintendent of the Sunday-school. In the employ of Government, the honorary service this brother has rendered to the cause of Christ in this place and especially to the Christian Church, has been of a very valuable and devoted kind. The others are the agents of the Baptist Missionary Society, the Christian Vernacular Education Society, the Christian pundit of the Government-

aided Christian Girls' School, and two of the women of the Zenana Mission (Sarah Das and Taramoni Nath). A. McKENNA.

Acknowledgments.

THE Committee gratefully acknowledge the following welcome and useful gifts received up to the 17th September:—A box of clothing and toys from Bermondsey Friends, per Miss Allen, for Mrs. Weeks, Congo River; a case containing a large number of chromo almanacs, from Mr. Edward Robinson, of Bristol, for the Rev. W. H. Bentley, Wathen Station, Congo River; a parcel of magazines for the Congo Mission from Mrs. Walter Johnston, of Southport; parcels of scrapbooks and caps for the Rev. H. Thomas, India, and of calico for Mrs. Ellis, of Calcutta; a parcel of clothing, dolls, &c., from Miss E. B. Sewarn, of Plymouth, for Delhi Mission; a parcel of flannel chest protectors from Miss Dobson, of Chelmsford, and a parcel of cotton clothing from another Friend, for Mrs. Wall; a parcel of clothing for African children from Miss Rogers, of Abingdon, for Rev. P. Davies, B.A., of Wathen, Congo; a box from Mrs. Harvey, Sandwich, toys and fancy articles from Mrs. Macaulay, of Portrush, parcel of clothing from Mrs. Wellden's Bible-class, Deal; a case of toys, garments, and cheese, from Mrs. Crosher, Melton Mowbray; and a box of toys and garments from Mrs. Stanley, of Eythorne, for Mrs. Stubbs, of Patna; and parcels of dolls from Mrs. Osborn, of St. Leonards, and of clothing from Mrs. Lane, of Hemel Hempstead, for the Zenana Mission.

The Committee join with the Rev. Herbert J. Thomas, of Delhi, in acknowledging with many thanks most welcome gifts of calico from Mr. Kingswell, of Evercreech, and from Charles Wathen, Esq., of Bristol. This material will be at once made into garments for winter wear. They also join with Mrs. W. Holman Bentley, who desires to express her thanks to Mr. A. G. Smith, of Bromley, and Mr. C. L. Smith, of Watford, and the other friends who enabled her to purchase a complete set of telegraphic instruments, and all that was necessary for arranging a system of telegraphic communication at Wathen. Mrs. Bentley studied the science when in England, and hopes to be able to instruct the boys on the station, to whom, in view of the projected railway, this knowledge may become a means of useful service and employment.

*** By inadvertence the Rev. W. M. Thomas is mentioned in the Report as pastor of the church in Caerleon instead of the Rev. D. Bevan Jones.

Contributions

From July 1st to September 12th, 1889.

When contributions are given for special objects, they are denoted as follows:—The letter *T* is placed before the sum when it is intended for *Translations*; *N P*, for *Native Preachers*; *W & O*, for *Widows and Orphans*.

ANNUAL SUBSCRIPTIONS.

Adshead, Mr. Jos.	7	0	0
Bannister, Miss R.	1	1	0
Barnaby, Mr. J. W.....	0	10	6
Bennett, Mrs., Waterford, for *Congo*	1	0	0
Bilbrough, Mrs.	2	0	0
Chisnall, Miss C.	0	10	0
Christian, Miss	1	1	0
Dodd, Mr. J. T. G.	5	0	0
Do., for *Congo*	5	0	0
Evans, Mr., Dulwich ..	1	0	0
Fergus, Mr. R.	5	0	0
Halford, Mr. Jas.	1	1	0
Hardy, Mr. L. C.	0	10	0
Harvey, Rev. A. J., M.A.	5	5	0
Hayter, Mr. Harrison..	2	2	0
Henderson, Mrs. W. T.	0	10	6
J. W.	1	0	0
Marnham, Mr. J. (quarterly) for *support of Congo missionary* ..	75	0	0
Matthew vi. 1-4, for *Congo*	60	0	0
Merrick, Mr. G. M.	1	0	0
Do., for *Congo*	0	10	0
Millar, Major-General..	1	1	0
Parris, Mrs.	0	10	6
Paterson, Miss L.....	1	0	0
Room, Mrs.....	2	10	0
Sands, Mr. John, per Dr. Angus	5	0	0
Short, Miss, Minehead	0	10	0
Do., for *Congo*	0	10	0
Solwyns, Baroness, for *Congo*	10	0	0
Swift, Mr. J. H.	0	15	0
Tanswell, Rev. G. R. ..	0	10	6
Wotton, Mr. G.....	1	5	0
Wright, Mrs. J. W.	3	0	0
Under 10s.	1	5	0
Do., for *Congo*	0	5	0

FOR PALESTINE.

Per Mrs. Pearce Gould.

Bowser, Mrs. A. T.	1	1	0
Chick, Mr. S.	1	1	0
Davies, Miss	0	10	0
Graham, Miss	0	10	0
Peto, Lady.....	3	3	0
Rawlings, Mr. E.....	2	2	0
Walker, Dr. Dunbar ..	1	1	0

DONATIONS.

A Clifton Friend, for *Mrs. Wall's medical and evangelistic work*	50	0	0
A. C. M., Northampton, for *Congo*	0	10	0
A Friend.....	5	0	0
A Friend, for *Congo* ..	1	0	0
Do., for *Palestine*....	1	0	0
A Friend, for *Mr. Walker's school work, Naples*.....	20	0	0
Do., for *Japan, special*	10	0	0
A Friend to the Mission, for *Congo*	1	0	0
Do., for *China*	1	0	0
A Musician.....	1	1	0
Anon.'s Missionary Box	3	10	9
Baynes, Mr. A. H., for *Calabar College library*	5	0	0
Bell, Mrs., and Family, Alnwick, for *Mr. Bell's school work, Bombay*	3	0	0
Box 25, N. G.	0	11	0
Burroughes, Mrs.....	6	6	0
Children's Medical Missionary Society, per Miss A. R. Butler, for *Mrs. Wall's medical mission work*	5	5	0
Canham, Master Wilfred (box)	0	10	0
F. R., for *China*	0	10	0
Do., for *Congo*	0	10	0
F. R. O.	12	0	0
Gratitude, Warwick, for *debt*	0	12	6
G. W. R.	20	13	5
"Hope"	1	0	0
"House," for *Congo* ..	5	5	0
J. H. N., for *Congo*....	10	0	0
Ladies' Negroes' Friend Society, per Miss Cadbury, for *Congo schools*.....	5	0	0
"Mag.," for *Gogon Chunder Dutt*	5	0	0
M. C.....	1	0	0
Do., for *W & O*.....	1	0	0
M. D., Liverpool, for *Congo*	2	0	0
Milne, Mr. J. F.....	0	10	0
Nash, Mrs., Hackney, collected by	1	5	0
Nunn, Mr. and Mrs. F.	1	1	0
Rose, Mr. C. A., for *China*	50	0	0
Ridley, Misses, collected for *Congo*	1	18	6
St. Paul's Missionary Society.....	9	0	0
S. H. W., for *Congo*....	1	0	0
Smith, Mr. J. J., for *copies of Life of J. T. Comber for distribution*	5	0	0
Thorburn, Mrs., for *Mr. Cameron, Congo*	5	0	0
T. T. R.	20	0	0
Thanksgiving for successful hay harvest..	1	0	0
Upward, Mr. E. J., J.P., for *Congo*	10	0	0
W.....	20	0	0
X. X., Gilshochill, for *Congo*	0	10	0
Under 10s.	1	0	0
Do., for *Congo*	0	16	6
Do., for *China*	1	1	0
	0	6	0

SPECIAL DONATIONS TOWARDS LIQUIDATION OF DEBT.

A Friend.....	4	0	0
A Friend at Barnstaple	6	17	6
Anderton, Mrs.....	10	0	0
Anonymous	1	0	0
Anon., Leicester	0	10	0
A. W.	0	10	0
Barran, Mr. Jno., M.P.	100	0	0
Bury, Mrs. W.	10	0	0
Churchill, Mr. W. S., Manchester	3	0	0
Coxeter, Mr. John	6	0	0
Davies, Miss Kate F. ..	0	10	6
Dixon, Mr. H. S., Crosby Garrett	1	0	0
D. M., Argoed	2	0	0
Earp, Mr. H. W.	2	2	0
Edminson, Mrs.	1	0	0
E. R., Coventry.....	20	0	0
Fergusson, Miss M. M.	1	0	0
George, Mr. W., Chesham	0	10	0
Glover, Rev. R.....	5	0	0
Guy, Mr. C.....	1	0	0
I. G. N., Edinburgh....	10	0	0
In Memoriam, from the children of Mrs. Jos. Gurney	25	0	0
Jarrett, Miss E. S.	0	10	0
Joshua xxiv. 15.....	30	0	0
Kingerlee, Mr. G.....	1	0	0
Macdonald, Mrs. J. L.	10	0	0
Martin, Rev. W., Bath	20	0	0
Pottenger, Mrs.	1	0	0
Robarts, Rev. F. H.....	10	0	0
Rose, Mr. Chas. A.	50	0	0
Todd, Rev. J. W., D.D.	10	0	0
Tritton, Mrs.....	5	0	0
Tritton, Miss.....	2	2	0
Warne, Mr. W. J.	2	2	0
White, Mr. Thos.....	10	0	0
Under 10s.	0	16	6

LEGACIES.

Birt, the late Miss Anne Goss, of Plymouth, per Mr. T. P. Horton	10	0	0
Brackenbury, the late Mrs. Sarah, per Revs. J. H. Rigg, D.D., and E. E. Jenkins, M.A., for *China* 197	1	4	
Chamberlain, the late Mr. Edw., of Kensworth, per Mr. Thos. Simons.....	50	1	10
Parrish, the late Mr. Joseph, of Birmingham, per Messrs. Cottrell & Son.....	52	3	9
Rylands, the late Mr. John, of Manchester, proceeds of sales of shares 5,482	1	3	

LONDON AND MIDDLESEX.

Bloomsbury Chapel....	38	6	0
Do., for *Mr. Herbert Thomas's sch., Delhi*	1	16	0
Bloomsbury Ch., for *Mrs. Bentley's sch., Congo*	0	13	0
Brixton, Kenyon Chapel Sunday-school	6	1	6
Camberwell, Denmark-place.....	6	8	5
Do., Juv., for *Nkumber*.....	5	15	8
Do., Mansion House Ch.	0	12	0
Camden-road, for *Congo*	10	5	0
Chalk Farm, Berkeley-road	2	10	0
Do., Sunday-sch., for *Congo*	1	5	0
Chiswick, Sunday-sch.	0	17	7
Ealing Dean	1	0	0
Enfield.....	11	4	9
Do., for *support of Congo boy*.....	1	5	0
Forest Gate, Woodgrange Ch.....	5	13	10
Do., Sunday-school ..	3	18	7
Gt. Hunter-street Sunday-school	2	0	0
Grove-rd., Victoria Park	4	10	8
Hackney, Mare-street, for *Debt*	0	6	6
Hammersmith, West End	5	15	6
Hampstead, on account	25	0	0
Do., Juv., for *support of boys at Waihen station*.....	8	2	6
Harlington, Sun.-sch...	2	1	6
Harrow, Sun.-sch., for *support of N P, "Prosonno"*.....	2	0	7
Highbury Hill Sunday-sch., per Y.M.M.A. ..	8	9	0
Highgate, Southwood-lane	2	12	10
Highgate-road Ch., for *W & O*	7	12	8
Do., Y.M.B.C., for *Congo*	2	1	3
Islington, Cross-street, per Y.M.M.A.....	1	1	9
Do., for *Barisal sch.*	6	0	0
Kilburn, Canterbury-road Sunday-sch., for *Congo*	3	17	3
Peckham, Barry-road..	0	12	6
Do., Public Hall, Y.M.B.C.....	1	11	0
Do., Blenheim-grove Sunday-school	1	16	0
Pinner.....	2	4	7
Poplar, Cotton-street..	1	15	6
Regent's Park Ch., on account	50	0	0
Rotherhithe, Midway-place Sunday-school	1	1	0
South London Tabernacle Sunday-school	1	19	0
Stockwell Sunday-sch., per Y.M.M.A.....	7	18	10
Talbot Tabernacle	2	0	0
Teddington, W.B.C., for *India*	1	10	6
Do., Sunday-school ..	9	10	0
Upper Holloway	25	12	7
Do., Y.M.C.A., for *Congo*	5	0	0
Vernon Chpl., Y.M.M.A., for *Debt*	0	5	0
Victoria Chpl., Wandsworth-road.....	25	0	0
Walworth-road.....	3	16	4
Do., Sunday-sch., for *Serampore Native Sch.*	5	0	0
Walworth, Ebenezer Sunday-school	2	4	4

Wandsworth, East Hill	3	16	10
Do., Sunday-school ..	1	15	0
Wheatsheaf Hall Sun.-sch.	1	3	6
Willesden Green Sun.-sch.	2	15	7
Woodberry Down	6	5	0
Wood Green, for *Congo*	0	14	0
Do., Sunday-sch., for *support of two Congo boys*	4	10	1

BERKSHIRE.

Cholsey, near Wallingford	0	10	0
Reading	4	1	6
Do., King's-road	14	6	7
Do., do., for *Debt*	1	1	0
Sindlesham Sunday-sch. for *Congo*	0	11	0

BUCKINGHAMSHIRE.

Amersham, Lower Chapl.	15	3	0
Long Crendon	0	5	1
Stony Stratford	17	16	18

CAMBRIDGESHIRE.

Cambridge, St. Andrew-street	7	3	0
Do., for *Agra sch.* ..	8	10	0
Waterbeach	2	12	9

CHESHIRE.

Altrincham, Tabernacle	2	5	9
Do., Sunday-sch.	2	1	6
Birkenhead, Grange-lane Sunday-sch. ..	4	10	0
Do., Cathcart-street..	0	9	0
Do., Jackson-street ..	1	18	1
Chester, Grosvenor-park Sunday-sch.	2	5	0

CORNWALL.

Falmouth	7	0	4
St. Austell	1	3	6

DEVONSHIRE.

Exeter, South-street ..	2	12	5
Plymouth, George-street	20	1	10

DORSETSHIRE.

Weymouth	10	15	0

DURHAM.

Jarrow-on-Tyne	5	15	0
Stockton-on-Tees, Northcote-street	3	16	0
Sunderland, Bethesda..	0	1	2

ESSEX.

Barking, Queen's-road	4	0	0
Harold Wood Sunday-school, for *Congo*....	0	14	0
Leytonstone, Sun.-sch.	11	5	4
Theydon Bois	1	14	0

GLOUCESTERSHIRE.

Arlington	0	7	7
Milton	4	13	3
Uley, for *W & O*	0	5	0

HAMPSHIRE.

Bosham, Sunday-sch. ..	1	0	0
Bournemouth, Westbourne.....	4	6	9
Portsmouth Auxiliary..	212	17	0

HERTFORDSHIRE.

Boxmoor.....	21	5	0
Hemel Hempstead	6	11	1
Hitchin	9	14	0
Rickmansworth	16	15	4
St. Albans, Dagnall-st., for *Congo boy*	2	10	0

HUNTINGDONSHIRE.

Bampton.....	0	7	0
Bluntisham	31	2	2
Buckden.....	1	11	7
Do., for *W&O* (moiety)	0	2	3
Fenstanton	6	8	10
Godmanchester.....	0	15	9
Do., for *W&O* (moiety)	0	7	0
Hail Weston	0	10	0
Hartford.....	0	1	6
Hemingford Grey.....	0	3	0
Houghton	0	13	9
Huntingdon	24	0	1
Do., for *W&O* (moiety)	1	7	4
Offord	3	15	10
Do., for *W&O* (moiety)	0	4	6
Ramsey, Gt. Whyte....	4	15	11
Do., for *W&O* (moiety)	0	7	6
Ramsey, Mereside	0	9	6
Spaldwick	1	1	0
Do., for *W&O* (moiety)	0	2	6
St. Ives	17	6	7
Do., for *W&O* (moiety)	1	0	0
St. Neots, Old Meeting	3	10	9
Stukeley	0	5	4
Winwick.....	0	7	0
Woodhurst.....	0	15	8
Yelling	0	15	0
Do., for *W&O* (moiety)	0	5	0
	102	12	4
Less expenses	1	4	0
	101	8	4
For *Italian Missions*..	10	14	0
	112	2	4

KENT.

Ashford, Sunday-sch...	1	10	6
Canterbury.....	3	1	5
Do., Sunday-sch.	5	0	2
Crayford, Sunday-sch...	3	1	1
Erith, for *Congo*	13	7	8
Eynsford.....	6	4	9
Faversham.....	6	0	0
Forest Hill, Sydenham Chapel	4	19	8
Plumstead, Park-road	2	15	0
Shooters Hill-road	3	11	0
Tonbridge, Sunday-sch.	8	15	2

LANCASHIRE.

Accrington, Cannon-st.	16	15	6
Do., Sunday-sch.	7	1	7
Bacup, Doals	1	11	3
Barrow - in - Furness, Abbey-road	2	10	6
Briercliffe, Hill-lane ..	4	0	0
Eccles	3	0	0
Haslingden.....	6	0	0
Liverpool, Myrtle-street (on account)	40	0	0
Do., Kensington Ch. (late Soho-street) ..	18	5	6
Do., Fabius Ch. Sun.-sch.	4	6	9
Do., Tue Brook.....	2	15	9
Oswaldtwistle, Newlane	6	12	4
Southport, London-st. Sunday-sch.	2	9	3

LEICESTERSHIRE.

Leicester, for *Debt*	1	0	0
Oadby	0	10	0

LINCOLNSHIRE.

Boston, for *Debt*	0	2	6
Do., Salem Ch. Sun.-sch.	0	15	0

NORFOLK.

Norwich	42	15	9
Swaffham	25	0	0
Worstead	23	0	0

NORTHAMPTONSHIRE.

Blisworth	36	11	6
Clipstone.....	24	13	0
Harpole	5	10	10
Kingsthorpe	6	0	0
Kettering 102	9	4	
Do., for *W & O*	2	5	10
Do., for *N P*	1	16	1
Do., for *Congo*	1	3	0
Do., Broughton.....	0	3	3
Do., Desborough	1	9	6
Do., Walgrave	1	15	6
Long Buckby	14	3	0

NORTHUMBERLAND.

Newcastle, for *Congo*..	2	0	0

NOTTINGHAMSHIRE.

Collingham	0	8	8
Nottingham, Derby-rd.	7	15	7
Do., for *Debt*	5	0	0
Do., Circus-street....	0	10	5
Nottingham Juvenile Associations.			
Bentinck-road	1	19	5
Derby-road.....	10	18	4
	12	17	9
Less expenses	0	6	2
	12	11	7

OXFORDSHIRE.

Caversham	7	8	6
Chadlington	0	6	0
Hook Norton.....	0	17	1

SOMERSETSHIRE.

Bristol, on account 162	9	2	
Do., Paulton, for *W & O*	1	8	3
Do., Fishponds, for *Debt*	1	6	6
Do., Buckingham Chpl.	1	1	0
Do., do., for *Mr Wall*	1	1	0
Cheddar	0	11	9
Crewkerne	3	2	7
Weston - super - Mare, Wadham-street Sun.-sch., for *D. Jones, Agra*	11	17	7

STAFFORDSHIRE.

Bilston, Salem	4	1	7
Do., Wood-street	3	5	2
Brierley Hill	3	4	9
Burton-on-Trent, Derby-road	5	0	0

SUFFOLK.

Sudbury	7	10	6

SURREY.

Balham, Y.M.S.	0	10	0
Kingston-on-Thames	8	4	0
Lower Norwood, Gipsy-road Sunday-sch., for *Congo boy under Mr Moolenaar*	5	0	0
South Norwood, Sun.-sch.	19	5	9
Sutton, Sun.-sch., for *N P, Delhi*	1	13	0
Thornton Heath, Beulah Sunday-school	1	10	3
Do., for *Congo*	0	10	0
Wallington	7	4	3
West Croydon	5	14	3
Do., for *Purana Sch.*	6	0	0
West Norwood, Chatsworth-rd., for *Debt*	5	0	0
Do., Sunday-school	5	9	3
Woking	5	14	5

WARWICKSHIRE.

Birmingham Aux., on account	60	0	0
Do., Wynne-street	2	12	6
Do., Smethwick Sun.-sch.	0	12	6
Do., Y.M.M.S., for *Bishtopore Sch.*	78	0	0
Do., for *students at Serampore*	30	0	0
Do., for *Delhi*	36	0	0
Do., for *Congo boy*	2	10	0
Do., for *Congo*	0	10	6

WILTSHIRE.

Bratton	9	19	0

WORCESTERSHIRE.

Evesham	7	5	11
Stourport	1	15	0
Do., for *W & O*	0	15	0
Tenbury, for *Congo*	1	0	0

YORKSHIRE.

Golcar	7	0	0
Harrogate, Juv., for *Congo*	4	6	0
Leeds, South Parade	38	12	9
Lindley Oakes	3	18	9
Do., Sunday-school	1	0	0
Oakworth	3	9	8
Salterforth	1	9	1

NORTH WALES.

CARNARVONSHIRE.

Penygroes	2	5	9

DENBIGHSHIRE.

Penybryn	2	16	0
Do., for *N P*	2	14	0
Rhosllanuwrchgog	1	1	0

MONTGOMERYSHIRE.

Machynlleth	1	0	0

SOUTH WALES.

CARMARTHENSHIRE.

St. Clears, Sion	11	0	0

GLAMORGANSHIRE.

Cadoxton	1	11	6
Canton, Hope Ch. Sun.-sch.	6	17	5
Cardiff, Bethany	5	13	8
Do., Tredegarville	1	11	4
Merthyr, Tabernacle	1	6	8
Penarth, Stanwell-road	1	19	2
Pontardulais, Tabrncle.	2	10	0
Twynyrodyn, for *Debt*	0	5	0

MONMOUTHSHIRE.

Llanhiddel, Ebenezer	2	0	6
Newport	2	0	0
Do., for *Italy*	1	0	0

SCOTLAND.

Glasgow, Adelaide-place	35	0	0
Do., John-street	9	10	0
Do., Bridgeton	3	14	0
Do., Princes Park Sunday-school	4	13	10
Keiss	0	10	0
Kirkcaldy	2	0	6
Do., for *support of boy at Stanley Pool*	1	5	0
Leslie	8	3	7
Lochee	2	5	0
Stirling, for *China*	0	2	6

IRELAND.

Dublin, Harcourt-street	8	0	0
Do., for *China*	3	0	0

CHANNEL ISLANDS.

Jersey, St. Heliers, Vauxhall Chapel	12	13	0

INDIA.

Delhi, Miss A. E. Rooke, for *Debt*	25	0	0

WEST INDIES.

BAHAMAS.

Nassau, Zion Ch., for *passage and outfit of assistant missionary*	40	0	0

SPECIAL CONTRIBUTIONS FOR CHINA FAMINE FUND.

PERSONAL DONATIONS.

"Fernside"	0	10	0
H. S. A.	1	0	0
J. W. M.	0	10	0
McCurdy, Mr. M. J., Halifax, N.S.	3	0	0
Under 10s.	1	12	1

LONDON AND VICINITY.

Brixton	0	8	6
Highgate-rd. Ch. Sun.-sch.	0	19	0
Willesden Junction	0	3	0

COUNTRY CHURCHES.

Blaenavon	0	3	6
Chester	0	10	0
Manchester, Coupland-street Sunday-school	0	5	0
Middlesboro', Linthorpe-road	0	3	0
Norbiton	0	7	6
Northampton, Princes-street	6	17	6
Norwich, Unthanks-rd.	5	1	0
Plymouth, George-st.	0	5	0
Sunderland, Bethesda Sunday-school	0	2	1
Trowbridge	2	0	0

FOREIGN.

Canada, Ontario	0	8	1

EUROPE.

Holland, per Rev. H. Z. Kloeckers	21	7	3
Prussia, Wesel, per Rev. J. Millard	3	11	2

INDIA.

Per Rev. G. Kerry	22	10	6
Balasore Native Free Church	3	9	6
Cornish, Mr. R.	0	10	0
Zorab, Mrs.	0	10	0
Barisal, Rev. J. G. Kerry	0	10	0
Morris, Rev. J. P.	0	10	0
Teichmann, Rev. A. H.	10	0	0
Calcutta, Mr. J. C. Dyer	1	0	0
Macdonald, Mrs. K. S., School	0	14	0
Macintosh, Miss	0	10	0
Pearce, Miss	1	0	0
Darjeeling	1	12	0
Delhi, A Friend, per Rev. W. Carey	1	0	0
Mymensing	0	15	0

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It is requested that all remittances of contributions be sent to ALFRED HENRY BAYNES, *Secretary, Mission House, 19, Furnival Street, E.C., and payable to his order; also that if any portion of the gifts is designed for a specific object, full particulars of the place and purpose may be given. Cheques should be crossed* MESSRS. BARCLAY, BEVAN, TRITTON, & CO., *and Post-office Orders made payable at the General Post Office.*

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TRAINING COLLEGE, JAMAICA.—(*From a Photograph.*)

THE MISSIONARY HERALD

OF THE

Baptist Missionary Society.

THE AUTUMNAL MEETINGS AT BIRMINGHAM.

WE do not attempt in these pages any detailed and lengthy report of the great meetings held last month in Birmingham, such report being rendered unnecessary by the accounts given in denominational and other papers. We are thankful to have heard on every hand but one opinion as to the hallowed and inspiring character of the various gatherings.

Instead of one early morning service on the Tuesday, it was decided to hold three services; and the attendances at each more than justified the wisdom of the decision; the Revs. T. Graham Tarn, of Cambridge, preaching at Christchurch, Aston; the Rev. F. B. Meyer, B.A., of Regent's Park, at the Church of the Redeemer, Hagley Road; and the Rev. T. Vincent Tymms, of Clapton, at Oxford Road Chapel, Moseley.

The valedictory meeting held in Graham Street Chapel, and presided over by a long-valued friend of the Society, Mr. Thomas Adams, of Birmingham, was of unusual interest, no less than twelve brethren being present, of whom leave was taken on their return to former spheres of labour or their first entrance on the mission-field. After their introduction by the honorary secretary, Dr. Underhill, each of the brethren addressed a few words to the vast assembly. We feel that we cannot do more here then record their names; but this record may be full of significance in days and years to come. Those returning to the mission-field were the Revs. R. Spurgeon, E. S. Summers, B.A., W. R. James, A. Jewson, of India, and P. Davies, B.A., of the Congo; the new brethren being Messrs.

G. W. Bevan and W. Davies, of Haverfordwest and Aberystwith Colleges, and W. Norledge, of Regent's Park College, these three accompanying Mr. James under the new scheme; Messrs. J. Lawson Forfeitt, of Reading, R. Glennie, of Bristol College, and W. F. Wilkinson, of Harley College, Bow, departing with Mr. Davies for the Congo; and Mr. J. Campbell Wall, of Regent's Park College, going forth to join his father, the Rev. James Wall, in mission work in Italy.

The impression produced by the beautifully tender address delivered by the Rev. John Aldis to the brethren will be readily understood as our readers peruse it in this number of the HERALD. It was a deeply affecting moment, when at its close the veteran servant of God appealed to the great congregation to rise and join audibly with him in farewell wishes. The Rev. Dr. Culross, of Bristol, then affectionately and solemnly commended the missionaries to the safe keeping and effectual blessing of our Heavenly Father.

The service in the afternoon at Carr's Lane Chapel, the scene of John Angel James's and now of Dr. Dale's ministry, will, we doubt not, be remembered for many days to come. Great is the indebtedness of the Society to Dr. Fairbairn, President of Mansfield College, Oxford, for his timely and inspiring sermon, every word of which was followed with intense eagerness and delight by the immense congregation.

The evening meeting in the Town Hall will be remembered by the presence in the chair of Sir William Wilson Hunter, LL.D., K.C.S.I., than whom no one could speak with greater authority on matters affecting India; and how admirably he availed himself of the opportunity our readers will be able to judge as they refer to his speech. We are glad to be able to give permanent record to his words of weighty counsel and of noble testimony. The missionaries who followed the Chairman were the Revs. R. Spurgeon, of India; James Wall, of Rome; D. J. East, of Jamaica, and J. J. Fuller, of Africa.

On the same evening several meetings were conducted in the vicinity of Birmingham.

On Thursday afternoon, a meeting in connection with the Zenana Missionary Society was held under the presidency of the Rev. J. Jenkyn Brown, of Birmingham, when two ladies, Miss Gange, daughter of the Rev. E. G. Gange, of Broadmead, Bristol, and Miss Ewing, sister of the Rev. J. W. Ewing, of Wandsworth, were set apart for work amongst the women of India. Addresses were delivered by Mrs. Frank Smith, Mrs. Daniel Jones, and Miss Dawson.

This series of missionary meetings was brought to a close by a meeting,

especially for young people, in the Town Hall, on Friday evening, the chair, in the unavoidable absence of the Treasurer of the Society, being taken by Mr. A. Caulkin, of Birmingham; the speakers being the Revs. C. Spurgeon Medhurst, of China; R. D. Darby, of the Congo; J. J. Fuller, of the West Coast, Africa; and R. Spurgeon, of India.

In concluding these brief references, we desire very warmly to express our deep obligations to our friends at Birmingham; to the ministers and members of the various Christian churches, making particular mention of the Rev. J. Jenkyn Brown, the Chairman; Mr. Thomas Adams, the Vice-Chairman; Mr. T. A. Daniell, the Treasurer; and the Rev. Robert Gray and Mr. A. Caulkin, Honorary Secretaries of the Local Committees.

May the fruit of these pleasant autumnal gatherings appear throughout all the churches in larger devotion to the great missionary cause, and so in a larger extension of the Redeemer's Kingdom in heathen lands!

Address by Sir William W. Hunter, LL.D., K.C.S.I., C.I.E.

Delivered in the Town Hall, Birmingham, *on Tuesday Evening, October 8th*, 1889, *as kindly revised by himself.*

This great assemblage declares in an unmistakable manner that, so far, at any rate, as regarded the great Midland metropolis of English industry, the attacks made upon their missionaries during the last year have failed. It gives a magnificent reply to the vote of want of confidence which has lately been urged in regard to missionary enterprise. It will be a strong encouragement to those who in foreign countries and in heathen parts—and in this country also—have been trying accurately, honestly, and completely to repel those attacks, and to prove the absence of any foundation for that vote of want of confidence. To-night will be an opportunity of hearing, at first hand, and from some of the highest living authorities, the actual facts regarding Baptist missionary work in several distant regions of the world: from Bengal in the far East, to Jamaica in the far West, and to Africa in the far South. He hoped their friends would speak to them fully and freely of their labours, and their trials, and their successes. They would speak to them with an experimental knowledge and with a power to which he made no pretension. But he felt that he, too, had a message to them that night. It was not a message in regard to the work of particular societies, or of particular missionary bodies, but in regard to the marvellous advance along the whole line of missionary

enterprise which he had seen with his own eyes, and which had come under his own personal knowledge. India is not only the largest field of missionary enterprise. It is also the field in which the missionary cause must ultimately be lost or won. The missionary churches of England have lavished their resources upon India; they have given her freely of their money, and their men, and their prayers. If missionary enterprise is a failure in India, great indeed must that failure be. They had been told repeatedly during the last year that missionary work in India had failed. He would presently lay before them the facts, upon which they could judge for themselves. But if they would take him on trust for a moment, he would assure them, at the outset, as a matter of his own experience and knowledge, that missionary

WORK IN INDIA HAS NOT FAILED.

He himself was bound to India by the ties of a quarter of a century spent among her people, and he confessed that it was partly the affection he had for India which brought him there that night. He was solemnly convinced that missionary work is one of the greatest and the best works which, at the present moment, is going on in India. It has been rich in results in the past, and it is fraught with incalculable blessings in the future. The recent opponents of missionary enterprise had proceeded upon two distinct lines of attack—they had denied the results, and they had condemned the methods. He should not enter upon any discussion of what might be called a spiritual nature; but as a secular man and a layman he wished to place before them the actual secular results, attested by statistics, verified by Government officers, and embodied in the census of India.

FIRST AS TO THE RESULTS.

The opponents of missionary work had interpreted its results as a mere question of the increase of the Christian population. He thought that was a narrow and materialistic view. But he felt himself bound to meet the enemy on his own chosen ground. It was said they sent their missionaries and their money to India, but where were the Indian Christian people? He would tell them. During the period covered by the last census, from 1871 to 1881, the Hindus, Mohammedans, and the general population of India each increased under 11 per cent.; but the Christian native Protestant population of India increased 64 per cent. This is not a vague declaration to appeal to the imagination, but a fact verified by the Government census, and which no one has ever yet challenged. He felt, however, he should be begging the question if he

were to depend alone upon this rapid increase of the Christian population. If he thought the Indian native Christians were merely the foreign product of the efforts of their English missionaries he should not be speaking there that night. But the Indian native Protestant Christians have now grown up into an Indian native Protestant Church. They have their own pastors, numbering 575, men ordained in one body or another of the ministry. They have also a body of 2,856 qualified lay preachers, natives born in the country, educated in the country, working in the country for the welfare of their own countrymen. The native Protestant Church in India has ceased to be an exotic, and if the English were driven out to-morrow they would leave a Protestant native Church behind them. While the Protestant Christians in India numbered about half a million, there were nearly 200,000 pupils in Protestant Mission schools. This is an immensely significant fact; significant of missionary zeal in the present, but still more significant of Christian influence in the future. He might, then, truly and honestly give them

THIS MESSAGE FROM INDIA,

that they might go from that hall assured that, as regarded the actual results of missionary work in India, the attacks which had been made lately upon missionary enterprise had failed. But next as regarded

THE METHODS EMPLOYED BY THE MISSIONARIES.

Those methods had recently been sneered at and condemned. At a former time they used to hear missionary methods denounced as merely superficial attempts at momentary conversions by preaching, without any change in the intellectual and moral state of the convert, such as could only be effected by the more patient process of education. That phase of attack passed away. The complaint was now, not that they only preached, but that they taught too much and preached too little. He thought he might with peculiar suitability at the present meeting refer to the original method of Christian missionaries in India. A few weeks after his arrival there, in 1862, the first place of worship which he attended in rural Bengal was the Baptist Missionary Church at Serampore. He had been there often since. He had sat in the schools where Carey and Marshman and Ward taught, he had paced up and down the great hall in which they took weekly counsel, he had listened to many services in the little church in which they preached, and he had mused in the beautiful shady graveyard where they now lay buried. And, thinking

over the method which those men employed, he gradually came to see that their method was that which is now the prevailing method of the Indian missions of almost all schools and sects. That method did not depend entirely upon preaching. Carey, Marshman, and Ward were not only great preachers, but they were also great teachers and great scholars, diving deep into the recesses of Sanscrit literature and dragging forth the truth, which had been buried under centuries of confusion and error. This triple method of teaching, of preaching, and of scholarly investigation made up what now forms the recognised type of Christian missionary effort in India among most of the missionary bodies.

A NEW METHOD.

There had, however, he went on to say, of late been introduced another method, a method which endeavoured, by the very devoted lives and the ascetic self-negation of its missionaries, to appeal in a special manner to the Indian university youth. To many of his hearers the word "asceticism" would carry no idea of anything they could approve. But asceticism, in the sense which he used it, and in the form which the Indian Mission-brotherhoods practised it, was merely a life of quiet self-denial. They received their daily food and raiment, and they wholly gave themselves up, soul and body, to missionary work. He confessed that he saw in this method a new aid to the Protestant method already predominant in India. He did not in any way disparage what he might call the strictly evangelical method, but he did know from experience that what he might call the ascetic method appealed to certain classes in India whom the evangelical method left untouched. India was not only a great continent, with races as essentially different as the Spaniard, the Russian, and the Englishman; it was also a continent in which those races represented stages of civilisation infinitely more diverse than the stages of human society with which we were acquainted in Europe. To the great, labouring, toiling mass of the Indian people there could be no more beneficent influence than the daily coming in and going out among them of a Christian missionary and his wife and children. To millions of their Indian fellow-subjects the missionary family was the great daily object-lesson of the Christian life. But besides these millions there were hundreds of thousands of men of a culture which demanded another method of attack. He felt it his duty, among that great audience, not hitherto accustomed to regard the new method with favour, solemnly to bear witness to the valuable results which these new Mission-brotherhoods in India were now producing among the University youth.

Seeking after God.

The state of mind in which many of the educated Indian youth entered and went through life was well described in the verses of Sir Alfred Lyall, a distinguished Indian governor, who made a cultured Hindu prince to say :—

> All the world over, I wonder, in lands that I never have trod,
> Are the people eternally seeking for the signs and steps of a God ?
> Westwards across the ocean, and northwards across the snow,
> Do they all stand gazing as ever, and what do the wisest know ?

That was the attitude of mind in which thousands of their cultivated fellow-subjects entered life, went through life, and died. The search for a God in India was one of the most marvellous phenomena of the age. Sir William Hunter referred, by way of illustration, to the deification by some of his fellows of the late Cheshub Chunder Sen. He conclusively showed, by facts and figures, that no one method alone was suitable for Indian missions. While acknowledging the great value of the predominant method which Carey, Marshman, and Ward founded, they should not too lightly condemn other methods which their fellow-Christians had seen fit to adopt. The results of the combined methods had been that during the last thirty years the number of Christian mission stations had increased threefold in India; the number of their people had increased fivefold; the number of their communicants had increased tenfold; and the number of separate congregations, those units of corporate Christian life, had increased fifteenfold. They might, therefore, go away from that meeting with the knowledge that, both in regard to the results of mission work, and in regard to the methods pursued by their missions in India, the recent attack on missionary enterprise had failed.

The Resolution.

It was arranged that the speeches should be upon the following resolution, which was passed at the close of the meeting :—"That this meeting, assembled in Birmingham, calling to remembrance, as an interesting fact in the history of the Society, the generous support rendered by Christians in this town to the founders of the Mission, and the impulse thereby given to the establishment in the denomination of missionary auxiliaries, records its devout thankfulness for the progress which, through the Divine blessing, has been achieved, and pledges itself to still further efforts for the evangelisation of the heathen world."

The Address of the Rev. John Aldis at the Valedictory Meeting.

I HAVE been asked to bid you farewell. This is both the honour and the difficulty of my task, that I represent all your friends gathered here, and am to speak, not only my own thoughts and feelings, but theirs also, and so from their minds and hearts as to reach and strengthen yours. I cannot do this as I would, much less as they would, but as I can I will, and your kindness will accept the endeavour. Few of us are known to you, but one of you has had a place in my regard from his infancy, and not a few of those who sit silent here, and have known you at home, will feel deeply towards you to-day. Some of you are known to many of us by your work abroad and by your words at home; so we love and honour you for both. Now all we have seen and heard of you, and of your future fields of labour, we want to photograph in our memory and affections, that our sympathy with you may be more vital and personal, and that you may share all the comfort and help that brotherly love can supply. I will not describe the fields or duties that await you. My visit to India taught me that it would be vain to try. Each of you will seek and find grace for timely help, though that is not a little. I will not enlarge on your work, though that is the most arduous and exalted and blessed that man can do. It filled the Saviour's hand and heart, while we can only cry, "Who is sufficient for these things?" One great comfort springs from this, that what is most essential is plain and easy. Our hope rests on a supernatural revelation. This brings to us a binding law and sure guidance. For any man to touch this work who does not believe this word would be utterly absurd or profane, but to him who believes the warranty of authority is perfect. We have the command of the only Redeemer, and all power is in His hands. We call Him Master and Lord. His words are the light of our minds, and His will the law of our life. We trust to no reasoning about human schemes or forces. He has bidden us, and that is enough. What we have to do is equally clear. "Go ye into all the world and preach the Gospel." That plain word sweeps away all question and doubt; that we can trust and obey. We need not go to Rome, or Oxford, or Germany to invent, or embellish, or make sure. We have the best and strongest motives to do this. This Gospel is the foundation of our hope and the foundation of our joy. Gratitude to Him who gave it will bind us, and the generosity His love inspires will animate us to give out His bounty freely and tell His message lovingly. We have no ambitions to distress us; we have no renown or interests of our own to secure—no, not even success, though we

gladly greet it. Our supreme aim is to please Him, and our supreme joy to know that He must be victorious. Our own profession creates our greatest difficulty. For ritualism almost anyone may be easily and completely fitted. Rightly appointed, attired, and drilled, fairly educated, and decently moral, he is perfect, and his work can be perfectly done. We assume a higher level. We profess to have a renewed nature, ruled by the indwelling Spirit, for moral and spiritual issues. This has an outer form, that all can see and appraise. We avow a consecrated life, wholly given up to God. We say distinctly we are not our own, but His, and that we will not follow our own tastes or interests, but obey only His command and seek only His glory; that we will devote all our energies and possessions to His service in true lowliness, unallured by gain or splendour or ease; that we will cherish an unselfish and unworldly temper, and give up all for the good of others; that we will count no task too hard, and no sacrifice too great, if only righteousness is promoted, misery relieved, and God glorified. In our own view, at the very best, how rarely and imperfectly this is done! The sight humbles and pains us. But to onlookers, who make no such profession, and feel no ambition to exemplify it, our shortcomings are obvious enough. How keenly they are detected, and how loudly proclaimed, till the most devoted of the brotherhood are troubled, and the timid faint and fall away. Yet this is not altogether a calamity, but it may be made a pathway to blessing. Want and weakness may turn to supplications. Heavy burdens should bow us on our knees. The Lord's strength is made perfect in weakness. On this ground we shall be driven to pray for you. Your toils and sorrows will give us subjects for prayer, and impulses to offer it. Our poor but loving desires, drawn heavenward, shall return to you in dews of blessing. This will do us good. Nothing human has benefited our churches more than this missionary movement. It has wakened a deeper sympathy with the benighted and degraded. It has enlarged liberality, and made this Divine word a human experience, "It is more blessed to give than to receive." It has opened up more gladdening visions of the ascended Saviour's dominion, and sent us to the Lord of the harvest with more importunate pleadings. So, as we remember you, it shall be a gracious influence to reach and warm our hearts, to fan our zeal, and wing our prayers to heaven. Do we not earnestly wish that to all here this memory may be a penetrating and winning call to crowd to the missionary prayer-meetings, so that everywhere they may be more than ever feasts of gladness and fountains of strength? One thing I venture to promise you—if you will give yourselves faithfully to your work, you shall never regret it. Remorse never stings

those who lovingly toil in the garden of the Lord. They often mourn they are so unskilful and weak in work ; yet the longer and the more completely they are absorbed in it the more their love to it, their confidence in it, abounds. In 1831 or 1832 I stood up to plead for this Mission on this very spot. I suppose I betrayed some timidity, for Mr. Swan tried to encourage me, but Mr. Morgan said, "Let him alone, he'll do." Many days have passed since then, but I must testify this, as the result of all I have seen and heard and felt of this Mission, that we have a blessed work and serve a gracious Master. As it employs our faculties it crowns us with honour and fills us with joy. It is essentially in the covenant, "I will bless thee, and thou shalt be a blessing." The understanding says 'tis wise, the conscience says 'tis right, and the heart says 'tis good. In it heaven and earth may meet and sing together as one. What may await you none can tell. We look on with loving sympathy, but in vain, we are all equally ignorant and helpless ; yet there is One to whom we may look and say :

> This shall set my heart at rest,
> What Thy will ordains is best.

If health bring vigour and gladness, or sickness make you weary and sad ; if success crown you with honour, and tune your harp for music, or failure cloud your path and shut you up to solitude and tears ; if loneliness lead you into the dark valley, as of the shadow of death, or happy fellowship lift you on to the delectable mountains ; if loved ones still smile around you, or if bereavement lay you heart-stricken by the grave, still let us trust and serve, and wait the consummation which shall fulfil all Divine promises, and surpass all human hopes. But the most sacred part of this service is not in my words to you, nor even in yours to us, but in those we are about to speak to God. Led by the voice of one whom we all revere and love, we now, as one heart and soul, commend you to the grace of Him who is able to do exceeding abundantly above all we ask of Him. His presence is always near, His resources can never fail, His pity is always tender and mighty, and His love, like His nature, boundless, changeless, and eternal.

THE VALEDICTORY PRAYER

was then offered by Rev. J. CULROSS, D.D. It was indescribably solemn and impressive. At its close the parting Benediction was pronounced.

Visit of General Secretary to India.

ON the 4th ult., Mr. Baynes left London for India, meeting the P. & O. s.s. *Kaisar-I-Hind* at Brindisi. Eight years have passed away since his former visit. That visit was attended with invaluable results. In manifold ways the Society has been reaping the benefit. It can be readily understood how useful the knowledge acquired by personal inspection of the stations has proved in the home management of the affairs of the Mission, and how cheering and encouraging it would be to the missionaries to have the opportunity to welcome Mr. Baynes to their respective stations. We can very well understand how his genial presence and fraternal words would minister comfort and inspiration to many a lonely missionary often yearning for the stimulus of Christian fellowship.

To those who are especially interested in the finances of the Society, we may say that the previous visit of Mr. Baynes secured to the Mission substantial results of a pecuniary nature relating to property which, in themselves, apart from every other consideration, made it more than worth while for him to go to India.

We anticipate that the advantages which accrued from the former visit will be again obtained, and still further advantages, such as are probably rendered possible by the rapid development of Indian life and the manifest progress of the Gospel amongst the native populations.

We think our readers will be interested and pleased to read the following resolution passed by the Committee just previous to Mr. Baynes's departure :—

"In view of the speedy departure of the Secretary to the East, it was unanimously resolved, on the motion of the Rev. Charles Williams, 'That this Committee, in prospect of the early departure of Mr. Baynes for India, especially commend him, during his absence from home, to the protecting care and wise guidance of our Heavenly Father, earnestly praying that he and his dear wife and family may alike be preserved in health, and that he may in due course be returned to us after a visit fruitful in satisfaction to himself and in advantage to the great work in which, for thirty years and more, he has rendered most efficient service.'"

During Mr. Baynes's absence the Committee will most thankfully avail themselves of the invaluable services of their Honorary Secretary, who has promised to render all the assistance his strength will permit in the management of the affairs of the Society. Dr. Underhill's long

official acquaintance with the Mission makes his help and counsel at such a time peculiarly acceptable.

Just as we go to press we are delighted to hear of the safe arrival of Mr. Baynes at Bombay, tidings which we are sure will give equal delight to all the friends of the Society.

Government Female Training College, Shortwood, near Kingstown, Jamaica.

OUR illustration, as frontispiece, is the copy of a photograph of the students of the above Institution with the tutorial staff. The photo. was taken from the steps of the entrance to the residence. The Lady Principal appears at the top of the picture; the tall figure below, a little to the left, is the second in command; the third teacher in the College is on the topmost row; next to her is the Lady Matron, and the one on the right is the teacher of the Elementary Training School. The rest of the figures are black and coloured young women, varying in age from seventeen to twenty-two years.

"This College, which is under the management of a Board of Visitors, appointed by the Governor, consisting of ladies and gentlemen, was established to meet the want long and pressingly felt of trained female teachers for the elementary schools of the island. The College is strictly undenominational; students are selected by competitive examination, and an entrance fee of £5 is paid on admission. Students are in most cases boarded and lodged at Government expense during the period of their training, subject to an undertaking on their part to teach for as many full years as they remain in the College in Jamaica elementary schools.

"The ordinary college course occupies three years. But the Board of Visitors may at its discretion, on the recommendation of the Lady Principal, allow any student, who shows special ability and desire for higher studies, to stay and prosecute those studies, for which purposes facilities will be afforded her.

"The students are classified in three divisions according as they are preparing for the first, second, or third year examination. The course of training includes practice in teaching and the management of a class, which is carried out in the practising school attached to the Institution.

"Board of Visitors—Lord Bishop of Jamaica, Chairman; Hon. T. Capper, B.A.; Assistant Bishop Douet; Rev. D. J. East; Rev. Wm. Gillies; Rev. W. M. Geddes; T. Oughton, Esq.; Rev. Hubert Isaacs;

Mrs. J. Cochrane; Mrs. James Roberts; Mrs. J. Seed Roberts; Mrs. J. C. Macglashan; Miss Fanny Burke. Lady Principal, Miss Amy Charlotte Johnson, Associate in Arts of the University of Oxford, and Certified Teacher of the University of Cambridge."—*Jamaica Hand-Book*, p. 159.

The College has now twenty-two students. At the beginning of the year there were six vacancies consequent upon the appointment of that number as teachers of elementary schools, these having completed their term of three years' residence. These vacancies were filled up out of forty candidates who offered themselves for the competitive examination. From this it will be seen how the Institution has established itself in popular favour, as also the social progress which the young women of Jamaica are making.

D. J. EAST.

News from Upper Congo River.

MR. CLARK, who joined the Congo band nine months ago, writes from Lukolele under date of June 9th, as under :—

"Lukolele, B.M.S.,
"River Congo,
"June 9th, 1889.

"MY DEAR MR. BAYNES,—The last time I wrote to you I said that I was expecting to leave Stanley Pool the following day in order to come here to relieve Mr. Harrison. This I did, in company with Mr. and Mrs. Grenfell. We started in the *Peace* on Monday, April 29th, and arrived at Bolobo on the following Friday, remaining there over Sunday.

"BOLOBO MISSION STATION.

"I was exceedingly pleased with Bolobo. The mission station is beautifully situated, and substantial houses and stores and a nice chapel have been built. As a field of work it is second to none on the Congo, planted, as it is, right in the midst of a dense population. It is very cheering to hear that new brethren are on their way out, indeed are, in all probability, now in the country, and on their way up, so that Bolobo can now be occupied without leaving any other station insufficiently manned.

"We left there early on Monday, May 6th, and arrived here the next afternoon. It was a somewhat unexpected visit and hasty summons for Mr. Harrison, but he soon got ready to leave; and, after a busy day of packing, &c., the *Peace* started down river again early on the Thursday morning.

"I have, therefore, been here nearly five weeks, and am glad to say have all the time had the best of health. My colleague, Mr. Darby, is also well. He is now looking forward to his visit home, having been out nearly three years. He will start accordingly as soon as someone comes to take his place.

"Our brethren must have worked hard, indeed, to have accomplished what they have on this station. Out of the dense forest they have gradually cleared an ample space, upon which not only are the houses built, but there is also a good plantation of

plantain and other trees. A good plank house has lately been built, in which we are now living, although it is not yet quite finished.

"The people are exceedingly friendly. They seem to have some excellent qualities mingled with their many undeniably bad ones. Of the latter, one of the very worst is their cruelty.

"CONGO CRUELTY.

"A few days ago, in a town where we go with medicine, which is at war with a neighbouring one, Mr. Darby saw two hands fastened up, cut off, no doubt, from some poor wretch who had been captured in fight. In the same town are to be seen a row of sticks each crowned with a skull. These skulls are, in all probability, those of slaves put to death when their master died. This seems to be one of their oldest and most cherished customs. When Ibaka, the old chief of Bolobo, died recently, there was a horrible slaughter of his slaves. As they keep these matters as secret as possible, it is difficult to find out how many were butchered.

"It is sad, indeed, that when such deeds as these and other sins are referred to by the missionary, and the wickedness of them pointed out, the people will admit that all he says is true and right, but yet will go on doing exactly the same things. Will not all who have this mission at heart plead more earnestly than ever that the good Lord in His mercy will soon grant unto these, like unto the Gentiles of old, 'repentance unto life,' and that into their dark hearts the light of the world may shine?

"With kindest regards,

"I am, dear Mr. Baynes,

"Yours very sincerely,

"JAMES A. CLARK."

A more detailed description of this journey was sent by Mr. Clark to his father, which, by kind permission, we are enabled to present to our readers. After some personal observations, the communication proceeds:—

"The scenery is very beautiful from the Pool up. We passed the 'Dover Cliffs,' as they are called, but they scarcely deserve that name: they are not bold or steep enough; they are much more like the cliffs of South Devon in some parts. Mr. Grenfell shot a crocodile whose head was above water. He instantly disappeared, though whether he was actually shot I could not be positive. It seemed like it, but then crocodiles are artful enough for anything. About 3.30 in the afternoon we stopped for firewood for about an hour and a half. This always causes much delay. What a pity we have no coal! There is, of course, any amount of wood, but it takes a long time to cut and a lot of room in the steamer, or, rather, most of it is kept in the *Plymouth*, the old steel boat alongside. After having taken in enough wood we went on again till about seven o'clock. On Wednesday we again started about five. It was fearfully hot at the place where we stopped for wood, and we were nearly smothered with nasty little black flies. We anchored off another sandbank when it was too late to go on. On Thursday evening we arrived at Mwemba, the new A.B.M.U. station, when it was nearly dark, and had a slight collision with their steamer, the *Henry Reed*, which was at anchor there. We were warmly welcomed by Mr. and Mrs. Billington and Mr. Glenesk, and, of

course, had supper with them; after which Mr. Grenfell took an observation, to 'locate' Mwemba exactly on a map he is engaged on. It is a splendid spot for a mission station, beautifully shaded by big trees, commanding a fine view of the river, and with native towns close at hand. The buildings are only begun as yet. Mr. and Mrs. Billington are at present occupying a little temporary one-roomed shanty, while Mr. Glenesk has his quarters on the *Henry Reed*. Next morning, after breakfast at the Billingtons', and a look round at the buildings, &c., we left for Bolobo. We passed very near to several hippopotami.

"FURTHER DESCRIPTION OF BOLOBO.

"We reached Bolobo about six o'clock. Before supper we went ashore to have a look round. To my mind Bolobo is by far the best station of any on the river, or will be when finished. Of course I am writing before seeing Lukolele. When Mr. and Mrs. Grenfell have been staying here, up to now, they have used a small house which will now be turned into a store. Their new house is very nice. The wood is splendid, and comes from Lukolele, and there are several skilled workmen employed from Accra and Sierra Leone, so that the timbers are sawn and planed almost as well as they would be in England. Another nice house is being built. There are good stores as well. The station is surrounded by towns, which stretch along the river, both sides of it. Thousand of people are withih range. We ought to have two or three missionaries stationed here at once. I should have said there is a nice little chapel built here too. Saturday was spent about the station, Mr. and Mrs. Grenfell being very busy attending to various matters. Mrs. Grenfell is a splendid hand at business. She pays the workmen on Saturdays. She is a great help to her husband. Unfortunately she is unwell now, very poorly to-day after yesterday's excitement. This morning I conducted the service in the chapel. It is specially for the children and workmen, but a lot of natives came as well. I don't know whether they understood very much, as my address was interpreted by one of our Congo lads, in Congo. Of course, no one knows enough Kibangi yet to translate into that language. Some of them understand a good deal of Congo, however.

"AN OLD CHIEF

came this morning. For ornament he had a queer-shaped kind of cap made of the skin of an antelope, and his forehead was marked with a broad band of yellow. His beard consisted of two narrow little pigtail kind of plaits on each side of his chin. Not many of the men have beards, and when they do they generally contrive to make them up into little tails. Their hair is a study. It is not short and woolly as that of many negroes, but grows to some length, and this they do up in all manner of ways. Horns sticking out in front, at the sides, behind, on the top, wherever they like, in fact. Many streak their faces and bodies with red, yellow, or white. A broad stripe of red ochre down the centre of the forehead to the tip of the nose is a device I have sometimes seen. At the Pool it is very common to pull out the eyelashes and paint all round the eyes with white or yellow. Ibaka, the old chief of Bolobo, died recently, and seven or eight slaves were killed as one sign of mourning! Last year, after several chiefs had made an agreement together on some point,

they caught and killed a slave, and hung him up on a tree close to the river as a memento of the compact. The ghastly object was hanging there till quite recently, Mr. Grenfell says. He pointed out the tree as we passed on Friday. And yet there are writers who dare to say it is better to leave these people to their 'native simplicity and innocence'!

"To-morrow we leave here early for Lukolele. When we arrive there, which we hope to do on Tuesday afternoon, I shall be able to add a little more to this. Mr. Grenfell expects to leave there for the Pool on Thursday with Harrison, giving him Wednesday to get his goods and chattels together. So I will tell you a little more then, and send the letter down in the *Peace*."

"LUKOLELE.

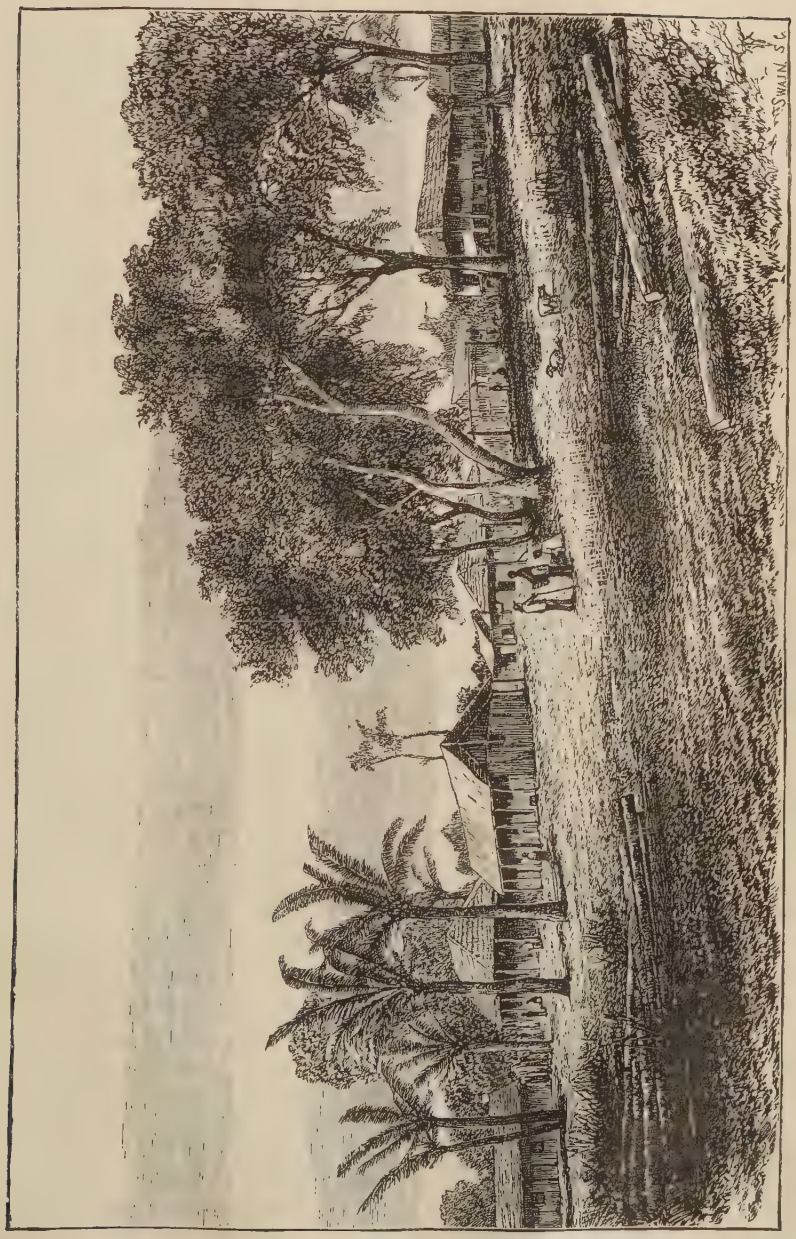
"Mr. Grenfell and I walked through two of the nearest towns. Some of the people were engaged in industrial pursuits. One man was making a paddle for a canoe, while two or three were working at native pottery. They make wonderfully round pitchers and jugs, although they do them entirely by hand. The people all seem friendly, especially the boys, some of them very bright, intelligent little fellows, who formed a sort of bodyguard, and accompanied us seemingly with much pleasure and satisfaction to themselves. One morning there was a tremendous noise of shouting and talking going on as I woke. I found a lot of men and women from the towns had come to sell kwanga—the staple native food—for use on the steamer for the men, and they all wanted to be first. As it happened there was no need for their excitement, because Mrs. Grenfell bought the whole lot; but they are nothing if not noisy. We started about seven o'clock. During the day we had

"TWO EXCITING INCIDENTS,

as two of the boys on the steamer fell overboard. Fortunately they were both good swimmers, and a boat was despatched for them. One got carried down the river some distance, however, as the tide was very strong. We saw plenty of hippopotami that day. At night we anchored off a sandy island. It was a lovely night, and we went ashore and walked about a little. The boys, and girls went birds'-nesting—*i.e.*, they found a great number of little birds who build in the sand. These they feasted on next day. On Tuesday we grounded on a shallow place once, but got off after a little trouble. We reached Lukolele about 3.30 or 4 o'clock. Darby and Harrison were both down at the beach to receive us. It was a quite unexpected visit to them, and Harrison was delighted to hear that he was at last to be free for the *Peace*. Next day there was a regular bustle at the station. Harrison, of course, was busy packing for his departure, and I assisted him as best I could. Grenfell and Darby were seeing to timber, a good deal of which the former took for the Bolobo station. This is the great place for that. It abounds here.

"MEDICAL WORK.

"I went with Harrison to the medicine store, where he attended to several patients. I am taking that department of the work here, as I did at Stanley Pool. Most of the cases are very simple, such as cuts, sprains, ulcers, rheumatism, &c. The *Peace* left on Thursday morning about seven o'clock in a heavy downpour of rain. Darby and I went on board and said good-bye and saw them



BOLOBO, UPPER CONGO RIVER.—(*From a Photograph.*)

off, and then spent a busy day opening boxes, taking stock of provision store, and generally getting into things.

"Lukolele is in a dense forest, and the station is on a clearing of the forest. The buildings are by no means of a pretentious character, except the one we are living in. Unfortunately it was put up in too much of a hurry, and I think the foundations were hardly deep enough; but, any way, it was found one day to have developed a decided leaning towards the river—in fact, to be very much on one side. This is being altered by degrees, the leaning posts being removed one by one and others substituted. The walls were originally of clay, but now that is being all pulled down and they are being rebuilt of good redwood. One of the rooms is finished and we are sleeping in it. The one at the other end was nearly all pulled down to-day, but we hope to get it up again in a month. All the timbers are ready. The middle room is partly done and is habitable. It will be finished when the end room is put up. I should have said before it is a three-roomed house. When finished it will be a very fine one. It seems almost a pity to have the wood painted, but it must be done on account of the ants and other insects with boring propensities. We are both sleeping in Darby's room at present, which is finished all but the painting. We shall do the painting ourselves. We are going to divide the work in the same way as before I came. Darby has been looking after the men, &c., while Harrison used to attend to the medicine, and also see to the 'chop' for table. This I shall now see to.

"THE BLESSING OF GOOD BREAD.

"Our cook—an Accra—does very well, and, *mirabile dictu!* makes splendid bread. We had a loaf this evening which would not have disgraced one of the best bakers at home. I have tasted many attempts at bread on the Congo, but nearly all have been dismal failures. The best I had was at the A.B.M.U. station of Banza Manteka, but next to that this is much the best I have had. This is very fortunate for us. We can get plenty of native food here—goats, fowls, and vegetables—so that we do not need to depend much on tinned meats. And then the fowls are so cheap compared to what they are at Wathen and the Pool. Whereas you have to give twenty to twenty-five brass rods for a fowl at either of those places, you can get one here for three or four! And most other things are cheap in proportion. I have a very nice boy. His native name is Lotumba; but as there was another boy of a very similar name, he was called Jack, and so he is known by that name.

"MR. CLARK'S NATIVE NAME.

"Yesterday the old chief of one of the Lukolele towns, Ndombi, made a call on us. He said he wanted to 'give me a name.' This is quite a custom here. Of course, in return for the great honour of having a name conferred upon you by the chief you are expected to make him a present. We told him to come again to-day to bestow the name upon me; so before we were dressed this morning the old gentleman was here with his sceptre, which is an elephant's tail, and a little stool which he has brought for his majesty to sit upon. These people do not do as the Bakongos, and name you from some peculiarity, but they give you the name of some well-known chief—well known to them at least.

Accordingly the old gentleman, with many smiles, told us that my name was to be Edziba, after some big chief or other. I then gave him, as a present, a brass collar very skilfully ornamented, which I had bought at Stanley Pool from some Bateke. He had admired it very much the day before, and had tried it on, and no doubt considered it suited his peculiar style of beauty. He seemed very pleased when I gave it to him, and said, 'malamo!' which means 'good!' I should think that his people do not make that style of thing exactly, or he would not have been so taken with it. He wears a curious cap of native make, and wanting to remove this to put on the collar he sent all his attendants away. It seems they must not see him with his head uncovered. He appears to be a very good-natured old fellow.

"DRIVER ANTS.

"Last night, after we had gone to bed, we heard the goats bleating piteously in their house. Darby said it was probably because they were being attacked by driver ants, and he went out to let them out of their enclosure. The watchman—one of the Accras, whose duty it is to see to anything of that sort—was fast asleep, and Darby awoke him with—well, not in the gentlest possible manner. Darby let out the poor goats, which were greatly distressed, and ran about crying loudly. In letting them run free there is the danger of being killed by a leopard, but that would be better than to be killed by the dreadful ants. There are leopards about here. One was shot by a gun-trap a few weeks ago. Darby has his skin, which is a very fine one.

"I should have sent this letter—at least, not all this of course—by the *Peace*, as I said; but as I found that there would be another steamer coming down river next week, I concluded I would wait, and so write more about the place.

"We have a very good carpenter here. He made me some good bookshelves yesterday. I shall try and get on as fast as I possibly can with the language. When Darby goes home, which he will do in a few months, either some quite new man will come up here, or else one of the brethren who have been working down river, perhaps Weeks or Cameron; but even in the latter case the language here will be quite new to the man who comes, being altogether different from Kishi-Congo. I will not finish now, but leave this for a few days, when I shall probably have something more to tell you."

"*Sunday, May 12th.*—Now I will try to finish this letter, which by this time has grown to some length. It is now

"SUNDAY AFTERNOON.

"This morning we went to the nearest towns, and Darby spoke for some time to one of the chiefs, who was reclining under a kind of porch outside his house, surrounded by four or five wives and several other people. We have been annoyed lately by petty thefts from the station by some of the people from the towns. This formed a starting-point to speak about. They listened attentively, said it was good, as they often do; but unfortunately they continue to go on in the same way. Yet surely the words spoken cannot be ineffectual, and the influence of our lives so near to them must or ought to be for good. They are much altered in their treatment of us since Darby came. Then they were suspicious of

our motives, and quite refused to believe that he and his colleague had come for the purpose they represented. Now they have the greatest confidence in us, and, as an instance, they wish Darby to settle some palaver of a warlike nature with some other towns near by. This, of course, he refused to do, as it would never do to interfere in their affairs of that kind. There are a number of bright-looking boys in the town, and I am firmly convinced that our chief hope lies in these lads. We ought to have them to school, and I hope before long we shall open one for them. I do not believe there would be much serious opposition to their coming from their parents or masters—for many of them are slaves, and come from farther up the river—in any case we should do our best to begin.

"You will be glad to hear I am in very good health. I think fevers are very rare here. Probably to-day or to-morrow the mails will be in at the Pool. I do not know how soon we shall get ours, but I think perhaps we may in ten days or a fortnight. I am eagerly looking out for them. They will be the letters you wrote in March."

In connection with the foregoing a letter just received from Miss Silvey will be read with deep interest:—

"Bolobo,

"July 20th, 1889.

"MY DEAR MR. BAYNES,—I have felt for the last month I ought to write to you, but somehow I could not do it; my dear brother's sudden death seemed to make it impossible. I ought to say sudden going home, because to him it has been a real home-going into the presence of his Heavenly Father. My heart is sad. Great, very great, is my loss and the loss of the dear ones at home; but we know our heavenly Father never makes a mistake, and it must be well for my dear brother. This is certainly true.

"I know that we have your prayers. I feel this through all my trouble that *you* are praying for me. My dear brother was going home to appeal for more men for the Upper River; let his appeal not be in vain. It ought to come with greater force now. Please tell the young men my brother was going to ask them, for the sake of the Master whom they love, to come out to this dark land and carry with them the message of His great love.

"The harvest truly is great, but the labourers *so* few. It makes our hearts ache here at Bolobo to see the tens of thousands of people without the light of the Gospel. I trust many of our young men and women will hear the Saviour's voice telling them to go work for Him on the Upper Congo. The people are here in tens of thousands. What we want is a number of real, earnest followers of our Lord Jesus Christ, ready and willing to live or die for His sake. Mr. Grenfell should have help. His heart's desire is to see many more stations opened up on the Upper River. No one can have any idea how hard he works unless they live with him, as I have done, for several months.

"In my great trouble I found both Mr. Grenfell and his dear wife most kind, just like a father and mother to me. In all difficulty he is most ready to advise, and does all in his power to help.

"God bless Mr. Grenfell! No one can have any idea how he longs and prays that the way may be opened up and that God will send forth many

labourers to possess the land which now lies before us.

"I am praying that two will be sent to take my dear brother's place. The Congo is still to be won for Christ, cost us what it may.

"Ours *shall be the harvest*, even after many weary days of toil and suffering. I am enjoying my work very much at Bolobo. God has indeed been very good to me. I am keeping very well in health."

China's Sorrow.

ON behalf of the brethren in Shantung the Rev. S. Couling sends grateful acknowledgements for the help so generously rendered during the recent famine. Greatly do we regret that this expression of gratitude should be accompanied with the intimation of a further painful calamity. From a rough sketch sent with this communication we are able to present a map showing the districts affected. The closing clause in Mr. Couling's letter is most welcome.

"Tsing Cheu fu, Shantung,
"August 3, 1889.

"MY DEAR MR. BAYNES,—Our famine relief work is hardly over, and we have not yet thanked the friends in England for the noble way in which they responded to our appeals, before another calamity falls on 'this most distressful country.' This is a new breach in the Yellow River banks in our own district.

"The Yellow River, also called 'China's Sorrow,' meanders in a different way from any other on the face of the earth; it covers more ground than any river of its own size, and is of infinitely less use. You know well how, two years ago, instead of turning north at K'ai fêng fu (Ho-nan Province, 700 miles from the sea), it made a breach there and went south, not in a narrow channel of course, but as a vast shallow sheet of water, falling at last into the Yang-tzu Chiang. Many foreigners said: 'It has made its own bed, let it run in it.' But the Chinese decided to make it run uphill, as before. With gigantic efforts they repaired the breach, and this spring the former bed in Shantung became full again of the turbid, sluggish water.

"This lower part of the river in Shantung is, of course, kept in by embankments. The river is very sluggish, and brings down immense quantities of soft, yellow earth, raising its own bed continually. Mr. Jones found it had deposited three feet of fresh mud on the land between the banks this year—that is, since it was turned north again. It has already filled up this northern bed, and runs above the level of the surrounding country. It is practically being guided and forced uphill. Outside the river-bank,

SKETCH MAP SHOWING DISTRICTS AFFECTED BY INUNDATION.

perhaps some two miles away, runs a second bank; this is to keep in the overflow when the heavy rains swell the river. Between these inner and outer banks are hundreds of villages! What the condition of people must be who are obliged to live in such a place I need not describe. I know that some famine relief distributors did not help such villages, on the ground that help on the spot could only prolong their misery a little while, and that emigration was their only chance.

"Mr. Jones and Mr. Harmon went out a month ago to visit the district, where we gave relief, and where you will be glad to hear the Bread of Life is now being accepted by many. The Yellow River had for some time looked threatening, but when Mr. Jones came to it he found that of 120 villages within a certain area within the outer bank only three or four were habitable. The water was steadily rising, then it suddenly fell. This meant, of course, that it had found an outlet higher up. It made a breach on the north side of the river near Tsi nan fu, and lower down there are thirteen breaches on the south side—*i.e.*, on our side—whence the waters flow out over fertile ground from ten to twenty miles broad, and some 120 to 150 miles long, to the sea. Mr. Jones reckons there are from 2,000 to 2,500 square miles of cultivated land under water, and 300,000 people consequently in distress. He was on the other side of the flood, and had some difficulty in finding a place to get across it—ten hours in a boat and raining all the time. All the crops—the autumn crops, not near ripe, of course—were covered, and will rot. The people will be not only without grain, but without what is almost as important in North China—that, is fuel; for the tall, thick stems of the millet, which is to the North what bamboo is to the South, will all be useless. The distress next winter, though over a much smaller area, will be more intense than during the spring we have just passed through."

"Letters from Mr. Jones explaining these matters and full of geographical details have just come in, and are being sent on at once to the Shanghai papers. I thought I would take the opportunity of despatching to you if it were only a rough and hasty intimation of the disaster.

"There was one sad thing in Mr. Jones's letters which I hardly know whether to give, yet it will help you to realise the deep wretchedness of these poor people. Mr. Jones had fellow-passengers; all were loud in their pity for the sufferers, except three men who looked over the watery waste with covetous and hopeful eyes—they were out buying women and children for the Chihli markets!

"Now, my dear Mr. Baynes, may I, as I am writing, do what ought no

doubt to be done in a more formal manner? The brethren here wish unitedly and formally to give their hearty thanks to you, and through you to all the subscribers to the Famine Fund, for the exceedingly generous response that was made to our appeals. We rejoice now in having saved many lives, but we believe later on we shall all be able to rejoice together in the increased prosperity of the work here as the result of the Famine Relief. You will be delighted to hear that FORTY-FIVE Chinese were baptized here to-day.—Believe me, yours sincerely,

"A. H. Baynes, Esq." "SAML. COULING.

Good News of the Work in Brittany.

WE are very pleased to have received the following interesting report of the progress of the work in Brittany from our missionary, the Rev. Alfred Llewelyn Jenkins:—

"MY DEAR MR. BAYNES,—With respect to the present state of things here, I can only speak joyfully and thankfully. The work gives me more encouragement than it has ever done. Our congregation, both at the chapel and at the Madeleine, keeps up, and I am surrounded now by a small band of godly men who have been won over to the side of Christ, and whose joy it is to speak of spiritual things to others, and to preach to their own countrymen in the country cottages on the Sabbath day. Although these men are but workmen, they exert a great influence on their own people, as their lives testify to the genuineness of their faith. I remember a time when I was quite alone with my old colporteur, Yves Omnes, but it is not so now. Last Whit Sunday the Morlaix friends and myself went to Lanneanou for a general meeting. We were fifty from Morlaix, almost all of them at one time Roman Catholics; and as others from Lanneanou and the neighbourhood met us there, we formed a goodly company of about one hundred or more. I am sure it would have delighted you to see the spirit that reigned in that meeting, and to listen to the speeches of the brethren testifying to the joy they felt at having, through Christ, been freed from the yoke of Rome, and encouraging each other to remain steadfast. Such days as these make up by their glorious sunshine for the duller days of the year, and make one feel that, after all, the labour and efforts of the Lord's servants have not been in vain. As we returned home that evening, filling nine carriages, that followed each other in a row, the people came out at their doors and wondered at the number of Protestants there were in their land.

"GOOD WORK AT LANNEANOU.

"Our friend, Collobert, is going on ahead, and doing a good work at Lanneanou, and in the neighbourhood. It is very curious how he has obtained a reputation among the people for curing diseases. People come from long distances to ask his advice, and his help has been very beneficial in a great many cases. Hardly a day passes without some one calling for that object, and thus he becomes known, and gets an opportunity

of saying a good word in season. Two months ago my brother George and a friend of his in Newcastle sent me a contribution, and I bought a trap and a horse for Collobert's use at Launeanou. This was greatly needed, and will lessen travelling expenses, as the field attached to the house will suffice nearly to supply food for the horse.

"Last month I took part in an interesting ceremony at Rennes. Mr. Charles Bott was set apart for the ministry in the Reformed Church of France. Charles Bott was born at Morlaix, of Swiss parents, and it was in our church that he received his first religious impressions. He became a good and earnest young man, and became really converted under the preaching of Dr. Somerville, who visited Rennes some years ago.

"With kindest regards,

"Yours most truly,

"ALFRED LLEWELYN JENKINS."

ELEMBE AND MBWAKEE.—(*From a Photograph.*)

A Help-in-Need Society.

WE gladly comply with the wish of Miss Baker, the Secretary of the Help-in-Need Society, and introduce to the notice of our friends the Congo boy and girl who are supported in so interesting a manner:—

"244, Oxford Street, W.,

"August 13th, 1889.

"DEAR SIR,—With reference to the photograph of the Congo boy, 'Elembe,' which you have so kindly promised to insert in your esteemed publication, will you permit me to state that he has been supported by means of weekly subscriptions of 'one penny' from members of the 'Help-in-Need Society,' and a few friends who have for the past three years forwarded you £15—£5 per annum—the requisite sum for his maintenance?

"During this period he has become a Christian and been baptized by Rev. Thomas Lewis, of San Salvador, and now expresses his desire, in a letter to the Society, to spread the good tidings of the Gospel among his coloured brethren. The other photograph is that of 'Mbwakee,' a girl of fourteen years, whom the Society have just commenced to support: '*increased subscriptions resulting from deepening interest.*'

"Hoping that working parties and societies may be able to maintain and educate other Congo children by the simple means we adopt for raising subscriptions, or by others which may appear preferable, I venture to request that the above details may be published in the HERALD, and beg to remain,

"Yours faithfully,

"ANNIE B. BAKER, *Sec.* '*H.N.S.*'

"Alfred H. Baynes, Esq."

Sunday-schools in India.

WE are requested by the Committee of the Sunday School Union to call attention to a resolution passed at the World's Sunday-school Convention, held in London in July last. At this Convention a session was devoted to the consideration of the very important subject of Sunday-school Work in India, with the result that it was resolved to recommend the Executive Committee to appoint an Organising Secretary for Sunday-school extension and work in that land.

We trust that by this contemplated agency larger numbers of Indian children will be brought within the reach of Christian instruction, and most heartily do we wish the Executive "God speed" in a step so fraught with possible good.

Young Men's Association in Aid of the Baptist Missionary Society.

AN APPEAL TO SUNDAY-SCHOOLS, BIBLE-CLASSES, AND OTHERS.

WE very gladly insert the following appeal from the Young Men's Missionary Association. The appeal will speak for itself:—

"The Committee desire to call the special attention of all Sunday-schools and Bible-classes to the urgent need *for more elementary schools in India.*

"We are devoutly thankful for all that is done for other lands, and notably the Congo, for which many of us work hard and heartily, but to our certain knowledge it is a painful fact that, in some of our churches and schools, mission work in India is strangely neglected, whereas one would have thought that the sainted name of William Carey would alone have influenced Baptist preachers and teachers to urge their congregations and classes in favour of a land so rich in records of Christian service, and so ripe to-day for Christian harvest.

"While there are differences of opinion, even among missionaries themselves, as to the desirability of a so-called 'higher education,' all are practically unanimous that these *elementary* schools, for children chiefly from the families of our native converts, and taught by native Christian teachers, under the control and direction of our own missionaries, are an absolute *necessity* if we are to expect the ordinary mission work to succeed, and lay a sure foundation for the future.

"And yet, although such schools are invariably established at each central mission station, scarcely any provision is made for the outlying villages, where sometimes several native Christians reside, because the missionary has no funds for the necessary expense.

"Taking Bengal alone, our Society is doing all that can be done with the resources at its command, but it is a startling fact that, *for want of men and means*, millions of natives are still absolutely unvisited, while even in the districts that *are* occupied by our missionaries the immense population assigned to a solitary European is almost incredible to an English Christian worker. It is seen, however, that to get hold of the *children*, and teach them not only the three R's, but the simple truths of Christianity, is to get hold of a lever which, in God's good time, shall most effectually uplift India from its heathenism and degradation.

"A little has been done in this direction, but how little may be inferred from the recent address to the Committee by the Rev. R. Spurgeon, of Madaripore, in which he stated that for his district of 800,000 people there are but ten schools with about 200 scholars. That there should be these ten proves a marvellous amount of hard work out there in the short time since it was commenced, but, as the cost of each school is only about £6 a year, we now appeal most earnestly to the teachers and scholars of every British Sunday-school to make an extra effort, and send the Baptist Missionary Society at least one special £6 for 'The Bengali School Fund,' so that for every such sum a fresh school can at once be commenced.

"In order to provide effective teachers, it is most essential to have a *training class*, and as the cost of maintaining a native Christian student for a year is *only* £2, we ask that Young Men's or Young Women's Bible-classes should set apart £2 or more and send it to the Mission House for this 'Training Institute Fund.'

"The Parent Society will send its receipts for all such sums, and this Association will arrange for letters and reports of this work from the native schools and classes, to the subscribing schools and classes at home every six months.

"All communications concerning this matter should be addressed 'The Secretary, Y.M.M.A., Baptist Mission House, Furnival Street, London.'

"The following extract from Mr. Spurgeon's address will give further details :—

"'*Nearly all Bengal is wholly dependent upon us Baptists for the Gospel.*

"'On the map I would point out Backergunge, Furidpore, Dacca, Mymensingh, Commillah, Noachally, Chittagong (the other side of the Bay of Bengal), Beerbhoom, Pubna, Maldah, Bogra, Dinagepore, Rungpore, Jessore, Cachar—all large districts that would swallow up two or three English counties each, all are untouched by any Society but ourselves. Some two or three millions are included in each of the above names. Some we have not even attempted to occupy.

"'When I return I shall probably be the *only European* at Madaripore, for Mr. Teichman has to go to Pierojpore to begin a wholly new station.

"'In reply to the question : "What is the special need of the large Christian

community connected with our mission stations in Bengal, and in what way can we do them most good?" I can confidently say that next to the incomparable blessings conveyed to them through the Gospel, the pressing need of the people is "Education." Our mission is distinctively a preaching mission; but we *must* accept the responsibility that our very success in this direction has thrown upon us. The immense number of our people who have given up idolatry and professed faith in Jesus Christ claims from us that amount of teaching in the Scriptures that will obliterate all heathen predilections, and fit them for a more useful career among their own countrymen. Secular education is spreading rapidly throughout the country. But we desire to train the children of Christian parents, who are so numerous now, in the truths of the Bible as well as in general knowledge. And this can be done by native Christian teachers, and examined, visited, and superintended by the missionaries themselves. Though especially carried on for the children of our own converts, we, of course, permit heathen parents to send *their* boys and girls, for the truth of God is for all. There are certain great difficulties in the way of securing a regular attendance at the schools that should not be overlooked. One is *climatic*. The tremendous downpour of rain that floods the country during certain months renders attendance at school without a boat literally impossible, and so the schoolmaster must have a tiny canoe for the purpose of sending for his scholars. After the rains the country is one immense tract of mud, through which strong men wade up to their knees to market or to chapel; but little native children find it almost impossible to get along at all.

"'Another hindrance is the *indifference* of many parents who cannot read themselves, and do not comprehend the advantages learning would bring to their children, as a homestead, a couple of cows, and land enough to produce rice for a year's food is all they want. Others, however, who are large fish merchants, shopkeepers, carpenters, and so on, gladly send *their* children, for they feel their need of education.

"'Each church, where a school is started, is required to feed the teacher; and this is usually done by his living for a week at each pupil's house in turn. Every month a copy of the school register has to be sent to us, and prizes are awarded by us on our visits.

"'Much depends upon a good staff of teachers, for their control over the boys is almost supreme. Hence a good *normal class* is absolutely needed for the large number of our best young men, who show zeal for God. It would be carried on under the direct control of the missionaries, and from among the students some could be selected for further training at Serampore. The cost of such a work would be very small, as only books and food need be provided; and an average sum of £2 a year for each student would meet this. A donation of £4 or £5, or even less, would be enough to meet the cost of a house in which these young men could reside during the sessions of the class. I shall be glad to receive any gifts of toys to be distributed on these occasions—bright illustrated children's books, scrap books, fishing tackle, writing apparatus, pocket knives, dolls, &c.

"'There are grand fields open to us among densely populated tracts of country, where no schools exist at all; and I could plant a number of Christian teachers in such villages, where quite new centres of spiritual life and activity would be

at once started. Oh! that I had a hundred teachers ready trained now, for in some places the land and a house would be freely given by the villagers; and, could we commence with schools for the young, a foundation for future success would be securely laid there. I feel that we have not done anything in comparison with what might be done.

"'Surely, there are few Sunday-schools that could not send to our "Bengali School Fund" £6 a year, and so bear the whole burden of a village school. And, if this be impossible, some could send £2 to support a student in the normal class. Then, again, many of the younger children appear at school almost naked, and loose print jackets with short sleeves and a waistband would prove splendid incentives to regular attendance. I refer to this because there are little workers in our English Sunday-schools who would be delighted to help in this way, I am sure, and it *everyone* in our English schools will give something, a large blessing will result.'"

Recent Intelligence.

WITH much pleasure we insert the following communication from Mrs. Daniel Jones, of Agra:—

"My husband, the Rev. D. Jones, has been much wishing for a magic lantern, his own having become practically useless. He finds a lantern a very great help in evangelistic work in towns and villages. By its means crowds are attracted, and the Gospel presented to them through Eyegate as well as Eargate. This want has now been supplied by a generous friend of the Mission, Fred. Benham, Esq. I should still be very glad, however, to be able to get for him some Scripture slides. Will any other friend kindly give us a few?"

WE are thankful to be able to report the safe arrival at the Bahamas of Mr. Charles A. Dann, who has undertaken temporarily the pastorate of the Nassau Church in consequence of the ill-health of the Rev. D. Wilshere. Mr. Dann has been welcomed with the greatest cordiality by the members of the church and the local preachers, and his arrival has been the occasion of much satisfaction and relief to Mr. Wilshere.

CHEERING tidings have come to hand from the Rev. R. E. Gammon, who has recently removed from Puerto Plata, San Domingo, to Port of Spain, Trinidad. "Last Sunday," he writes, "I baptized ten candidates at Princes Town, and had crowds of people both at the baptism and the subsequent services. In a few days I go to 1st Company for a baptism, and in a few more days from there to 5th Company for the same purpose."

THE Rev. J. J. Turner, of China, owing to the death of his father and other urgent family considerations, has been compelled to return for a season to this country.

To our great regret Mr. Arthur B. West, of Barisal, India, has felt constrained to relinquish his connection with the Society. In taking this step the Committee feel that Mr. West has been actuated by motives which do him high honour, and which win for him their esteem and confidence.

MR. A. DAY, of the Pastor's College, has undertaken the pastorate of the English church meeting in Havelock Chapel, Agra; and will depart for India in the course of the present month.

AN unusually large number of missionaries have left us during the last month for their respective fields of labour, some of whom will be an addition to our missionary staff.

On the 2nd ult. the Rev. J. W. Thomas left London in the s.s. *India* for Calcutta.

On the 11th ult. the Rev. P. Davies, B.A., his native boy Lototela, and Mr. J. Lawson Forfeitt, sailed from Dartmouth in the s.s. *Norham Castle* for Madeira, *en route* to the Congo, to be joined a little later by Messrs. R. V. Glennie and W. F. Wilkinson at Madeira, for the voyage south by the Portuguese mail s.s. *Ambassa.*

On the 17th ult., by the P. & O. steamer *Chusan*, from London, a missionary party proceeded to India, consisting of the Rev. E. S. Summers, B.A., Mrs. Summers and family, Mrs. Daniel Jones, and the following ladies of the Zenana Mission—viz., Misses Dawson, Ewing, Gange, and Way.

On the 22nd ult. the Rev. A. Jewson, Mrs. Jewson, and child, embarked at Birkenhead in the s.s. *City of Cambridge* for Calcutta; and, according to arrangements made as we go to press, on the 31st the Revs. R. Spurgeon and W. R. James, with Messrs. G. W. Bevan, W. Davies, and T. W. Norledge, the three brethren who accompany the latter under the new scheme, will leave in the s.s. *Bengal* from London for Calcutta.

It will be seen in the former pages of this number of our HERALD that farewell was taken of these missionaries at the large meeting in Birmingham. May the good wishes then expressed and the earnest prayers offered be abundantly fulfilled in their future labours!

CAMDEN ROAD CHAPEL CONGO SALE.

THE Committee of the Camden Road Missionary Association wish to announce that their annual sale of work, &c., on behalf of the Congo Mission, will be held on the 12th, 13th, and 14th November. The sale will be opened each day at three o'clock in the afternoon, and on Wednesday, the 13th, a Special Missionary Meeting will be held at 7.30 p.m., when several missionaries are expected. Contributions of work, &c., will be gladly received by Mrs. Jonas Smith, of 26, Carleton Road, N.; Mrs. Hawker, 2, Huddleston Road, Tufnell Park, N.; and Miss Emily Pewtress, Hope Cottage, Durham Road, East Finchley, N.

Acknowledgments.

THE Committee desire to acknowledge, with best thanks, the following gifts received up to October 19th:—A parcel of clothing and toys from Mrs. Stanley, of Eythorne, Kent; a box of clothing, toys, &c., from Salem Chapel, Dover, per Rev. E. J. Edwards; dolls from friends at Chelsea, per Mr. Edwards, and toys from Miss Purr, of Shepherd's Bush, for the Rev. J. and Mrs. Stubbs, of Patna; a parcel of dolls from Miss Hannan, of Wincanton, and parcels from Mrs. Gould and another Friend for Mrs. Rouse, Calcutta; a case of pictures, cartoons, &c., for the Rev. Arthur Jewson, and a parcel of books for Rev. E. S. Summers, B.A., from the Religious Tract Society; a parcel of clothing from Miss Chidlaw, Manchester, for Miss Silvey, Stanley Pool, Congo; parcels from Mr. Mathewson, Dunfermline; Senior Girls' Bible Class, Wood Green Sunday-school, and Mrs. Salter for Mrs. Daniel Jones, of Agra; a parcel from Harrow for Mrs. Edwards, of Serampore; some clothing for native children, from the Camden Road Ladies' Working Party, for Rev. H. Thomas, Delhi; a parcel from Knebworth for Mrs. J. G. Brown, of Stanley Pool; parcels of toys and clothing from Miss Wright, Kingston-on-Thames, for Mrs. Anderson, Barisal, and Miss Thorne, Delhi; two parcels from the Misses Fisk, St. Alban's, for Mrs. George Kerry, of Calcutta; case of clothing and toys from Miss Holdsworth, Leeds, for the Rev. T. W. Hay, of Dacca; box of clothing and toys from the Falmouth Young People's Missionary Society, per Miss E. Solomon, and toys, &c., from Devonshire Square Young Women's Bible Class, per Mr. Stanton Elgar, of Stoke Newington, for the Rev. R. Spurgeon, of Madaripore; a parcel from the Ladies' Missionary Working Party, Gloucester, per Miss Casswell, for Mrs. Anderson, Barisal; a box of fancy articles, &c., from Mrs. Bell, Alnwick, for Rev. W. Bell, Bombay; a parcel containing rug and scrap-books from Mrs. Hurt, of Southampton, for Rev. W. F. Wilkinson, of the Congo River; a parcel of clothing, &c, from Hendon Baptist Chapel, for the Rev. H. K. Moolenaar, of Underhill, Congo; a box from Mrs. Clark, Peckham, for Mrs. Daniel Jones, Agra; a parcel from Mrs. Wellden's Female Bible Class, Deal, for the Rev. P. E. Comber, Wathen Station, Congo; a parcel of clothing from the Sutton Baptist Working Party for Mrs. Lewis, of San Salvador; and a bale of clothing from Miss Trusted, of Well Bank, Ross, for Mrs. Wall, and parcels from a Friend for Mrs. Wall and Miss Yates, of Rome; also 160 tins of cocoa and chocolate from Messrs. Cadbury Bros., of Bourneville, Birmingham.

The Rev. R. Spurgeon desires to acknowledge the following gifts, and the Committee join in thanking these friends for their valued help:—A parcel of garments and dolls, &c., from Mrs. Humphrey's Senior Working Party, and another from Miss Burnett's Junior Party, Wellington; a small parcel from Miss Pocock, Southampton; a violin, globe, and hammock from Mr. Burditt, of Luton; English books for native readers from Mr. Bacon and other friends; and renewed gift of homœopathic medicines from Friends at Maidenhead.

Erratum:—In the Annual Report the statement of the contributions from Grosvenor Park Chapel, Chester, should have been as follows:—Chester, Grosvenor Park, Rev. A. Mills, Collection, £7 19s.; Do., for *W & O*, £2 5s.; Contributions, Sunday School, £35 15s.; Do., for *N P.*, £7 5s. 8d.; total, £53 4s. 8d.

Contributions

From September 13th to October 12th, 1889.

When contributions are given for special objects, they are denoted as follows:—The letter *T* is placed before the sum when it is intended for *Translations*; *N P*, for *Native Preachers*; *W & O*, for *Widows and Orphans*.

ANNUAL SUBSCRIPTIONS.

Brazier, Mr. E.	1	0	0
Brogden, Mr. Jas.	0	15	0
Chapman, Mr. J. L.	3	3	0
Christian, Miss	1	1	0
Crowe, Mrs., Norwich	1	0	0
Edminson, Mr. J., Ashton-on-Mersey	1	0	0
Freer, Mr. F. A.	5	0	0
Hough, Mrs., for *Congo*	1	0	0
Jones, Mr. W., Birkenhead	5	0	0
Keys, Rev. J. L.	0	10	0
L. E. P.	1	0	0
Lloyd, Mr. T.	0	10	0
Macaulay, Mr. R. O.	0	10	0
Macdonald, Mrs. L. J.	2	2	0
Marnham, Mr. Jno. (quarterly), for *support of Congo missionary*	75	0	0
Masters, Mr. Jno.	6	0	0
Masters, Mrs. J.	3	0	0
M. F.	1	0	0
Sowerby, Mr. E. J.	0	10	0
Terry, Mr. and Mrs.	1	0	0
Ward, Mr. J., Brixton	1	0	0
Under 10s.	1	5	6
Do., for *Agra*	0	5	0
Do., for *Congo*	0	7	6
Do., for *Madripore*	0	5	0

DONATIONS.

"Ami." Interest on Savings	1	8	9
A Missionary, for *Debt*	2	0	0
Bacon, Mr. J. P., for *Debt*	1	0	0
Bible Translation Society, for *T*	300	0	0
Beardon, Miss M. S. (box)	0	10	0
Davies, Mrs., Ty-glyn, near Swansea	10	0	0
E. K. F., for *Mr. Landels, for harmonium*	0	10	0
E. S., Newcastle, for *Debt*	0	10	0
Haggas, Miss, for *boat for new station beyond Madripore*	20	0	0
H. W., for *China*	0	14	6
"Hope"	1	0	0
Ind, Mr. T. M., Margate, for *support of Congo boy*	2	2	0
Kemp, Mrs., Lochgilphead, for *Congo*	2	0	0
"Lukan," for *Debt*	10	0	0
Robinson, Mr. Alfred, for *Debt*	100	0	0
Robinson, Mr. Arthur, for *Congo*	25	0	0
Russell, Mr. T. M.	200	0	0
Sale of Jewellery	18	19	6
Smith, Mr. F. E., Sheffield, for *Debt*	50	0	0
Smith, Gen. Nepean, for *Congo*	1	2	0
Thomas, Mr. F. J., for *Debt*	0	10	0
Wathen, Sir C., for *Congo*	100	0	0
Watson, Miss E.	5	0	0
Whitehead, Mr., Bradford	5	0	0
Williams, Mr. A. W., for *Debt*	5	0	0
Woodroffe, Mr. C. G., for *Debt*	1	1	0
Wood, Mr. H., for *Madripore*	0	10	0
Young, Miss, for *Debt*	1	0	0
Under 10s.	0	10	0
Do., for *China*	0	2	6
Do., for *India*	0	4	9
Do., for *Congo*	0	2	6
Do., for *Madripore*	0	10	0

LEGACIES.

Child, the late Mr. T. S., of Wotton-under-Edge	1979	19	6

LONDON AND MIDDLESEX.

Bloomsbury	32	10	9
Brixton, Kenyon Ch. Sunday-school	6	3	0
Brondesbury Sunday-school	10	0	0
Camberwell, Denmark-place Ch.	11	3	2
Do., Cottage Green	4	4	0
Chiswick Sunday-school	0	17	4
Green Lanes, United Band	0	10	4
Gunnersbury Sunday-school	0	9	4
Hammersmith, West End	2	0	4
Harrow Sunday-school, for *N P*	2	5	0
Highbury Hill Sunday-school, per Y.M.M.A.	7	3	10
Islington, Salter's Hall Ch., for *Central Sch., Bäckergunge*	10	0	0
Kingsgate-street	3	4	2
Metropolitan Tabernacle Sunday-school, for *Mr. Weeks, Congo*	6	5	0
Peckham, Public Hall, Y.M.B.C.	1	13	0
Putney, Werter-road, Pastor's Bible-class, for *Congo*	1	0	0
Regent's Park Chapel	30	0	0
Rotherhithe New-road, per Y.M.M.A., for *Mr. R. Spurgeon's Bengali School*	1	7	0
Stoke Newington, Devonshire-square Ch. Sunday-school	10	0	0
Do., for *N P, under Mr. Spurgeon*	6	0	0
Do., for Mr. Bentley, for *support of Congo boy and girl*	10	0	0
Stratford Grove	2	0	0
Upper Holloway, Y.M.C.U.	1	2	11
Do., for *Congo*	4	3	6
Walthamstow, Boundary-road	5	0	0
Willesden Sunday-sch.	1	1	11
Wood Green Sunday-school, for *support of two Congo boys*	4	14	10

CAMBRIDGESHIRE.

Cambridge, on account, per Mr. G. E. Foster, Treasurer	36	4	2

CHESHIRE.

Altrincham Tabernacle	2	2	7
Do., Sunday-school	2	7	5
Birkenhead, Grange-st.	15	14	11
Do., Jackson-street	2	1	2
Chester, Grosvenor Park Sunday-school	4	0	0

DERBYSHIRE.

Chesterfield	0	18	0

DEVONSHIRE.

Bradninch	39	8	1
Brixham	9	18	0
Chudleigh	3	1	6
Devonport, Morice-sq. Sunday-school	2	0	0
Ottery St. Mary	1	15	6
Paignton	2	12	0
Plymouth, George-st.	10	15	2
Do., Mutley Ch.	15	3	5
Tiverton	14	8	4
Torquay	14	11	0

DORSETSHIRE.

Bridport	4	18	6
Lyme Regis	14	2	9

DURHAM.

Monkswearmouth, Einon Ch.	1	3	3
South Shields, Westoe-lane	18	0	0
Stockton-on-Tees, Wellstreet	6	0	0
Sunderland	5	11	10

ESSEX.

Hornchurch Sunday-school	1	1	0

GLOUCESTERSHIRE.

Arlington	0	7	6

HAMPSHIRE.

Fleet	4	0	0
Portsea, White's-row Ragged Sch., for *Congo*	2	0	0
Westbourne	6	11	8

KENT.

Brockley-road Ch. Sunday-school	10	5	1
Deal	3	10	0
Foots Cray Sunday-sch.	2	0	0

Gravesend, Windmill-st.	0	10	0
Pembury, Union Ch. ..	1	12	3

LANCASHIRE.

Accrington, Cannon-street Sunday-sch.	9	11	3
Do., Woodwick Sch..	6	7	3
Burnley, Hill-lane	4	0	0
Egremont Sunday-sch.	5	0	0
Liverpool, Richmond Ch. Sunday-school	16	14	5
Do., Hall-lane	3	7	6
Do., Fabius Ch. Sunday-school	5	1	11
Do., Walton Sunday-school	3	15	0
Southport Sunday-sch.	2	12	5

LEICESTERSHIRE.

Arnsby	13	13	11
Blaby and Whetstone..	19	12	4
Leicester, Belvoir-street Sunday school, for *Congo*	13	13	0
Do., Charles-street ..	12	3	7
Do., Melbourne Hall Sunday-school, for *Congo*	6	15	3
Do., Victoria-road ..	18	7	4
Do, do., for *Congo* ..	14	4	10
Sheepshed	5	7	6
	112	9	11
Less expenses	9	12	4
	102	17	7

NORFOLK.

Necton.....	0	17	6
Yarmouth	5	0	0
Do., for *Congo*	80	0	0
Do., Park Chapel	43	17	0

NORTHUMBERLAND.

Alnwick	4	10	8
Gateshead	29	1	3
Newcastle, United Meeting	4	16	8
Do., Westgate-road ..	21	17	6
Do., Rye-hill	10	4	4
Do., Jesmond.....	11	18	0
	77	17	9
Less expenses	0	11	6
	77	6	3
North Shields	2	19	4

NOTTINGHAMSHIRE.

Collingham and Carlton-le-Moorland	5	12	7

OXFORDSHIRE.

Caversham.....	14	14	6
Chadlington	0	5	0

SOMERSETSHIRE.

Bristol, City-road, for *Congo*	9	4	5
Do., Tyndale Ch. Sunday-school, for *Mr. Morgan, China* ..	5	0	0
Isle Abbotts and Fivehead	5	1	6
North Curry and Stoke St. Gregory.....	5	11	0
Wellington.....	9	12	6

STAFFORDSHIRE.

Stafford Sunday-school	2	3	0
Wednesbury	0	10	3

SUFFOLK.

Butley	2	12	9
Ipswich, Stoke Green..	2	2	7

SURREY.

Cheam	13	10	0
Mitcham, for *support of Congo boy under Mr. Rodger*	3	10	6

SUSSEX.

Worthing	5	19	1

WARWICKSHIRE.

Birmingham, on account, per Mr. T. Adams, Treasurer ..	50	0	0
Rugby	6	14	6
Smethwick Sun.-sch. ..	0	10	6

WILTSHIRE.

Devizes	4	2	0

WORCESTERSHIRE.

Redditch	1	0	9
Tenbury, for *Congo* ..	1	0	0

YORKSHIRE.

Bradford, on account, per Mr. J. R. Birkinshaw	100	8	1
Do., Girlington Sunday-school	0	12	0
Elland	1	10	
Headingley, for *W & O*	0	6	0
Idle	3	18	0
Keighley District, on account, per Mr. W. Town, Treasurer	49	18	4
Lindley Oakes	10	1	5
Do., Sunday-school ..	1	5	9
Polemoor	6	1	0
Rawdon	11	0	8
Do., Sunday-school ..	3	9	0
Scarborough	11	4	1
Salendine Nook	12	10	5
Salterforth.....	4	17	3
Shipley, Bethel.....	3	12	0
Sutton-in-Craven	43	3	2

NORTH WALES.

Welsh Baptist Union, collection at Llandudno	6	9	7

SOUTH WALES.

CARMARTHENSHIRE.

Llanelly, for *Debt*	0	2	6

GLAMORGANSHIRE.

Canton, Hope Ch.....	8	12	6
Do., Sunday-school ..	7	0	7
Swansea, United Sch. Coll.	7	1	8
Do., Mount Pleasant	14	18	3
Do, Mount Zion	0	13	4
Do., Bethany Welsh Ch.....	1	11	6

MONMOUTHSHIRE.

Newbridge, Eng. Ch. ..	11	6	2
Do., for *Congo*	2	7	6

SCOTLAND.

Dunfermline, Halbeath-street, for *Congo*	0	2	3
Glasgow, Queen's Park	20	18	10
Do., for *Congo*	0	4	3
Kirkcaldy, for *Congo boy*	1	5	0

IRELAND.

Carrickfergus	2	0	2

FOREIGN.

AUSTRALIA.

Auckland, N.Z., Stevenson, Mr. F. T.....	10	0	0

EUROPE.

Holland, Stadtskanaal, per Rev. H. Z. Kloekers, for *Congo*	1	12	11

SPECIAL CONTRIBUTIONS FOR CHINA FAMINE FUND.

Cameron, Rev. G.....	10	0	0
Birkenhead	0	2	6
Clipstone.....	0	6	0
Gwaellodygarth	0	4	0

TO SUBSCRIBERS.

It is requested that all remittances of contributions be sent to ALFRED HENRY BAYNES, *Secretary, Mission House,* 19, *Furnival Street, E.C., and payable to his order; also that if any portion of the gifts is designed for a specific object, full particulars of the place and purpose may be given. Cheques should be crossed* MESSRS. BARCLAY, BEVAN, TRITTON, & Co., *and Post-office Orders made payable at the General Post Office.*

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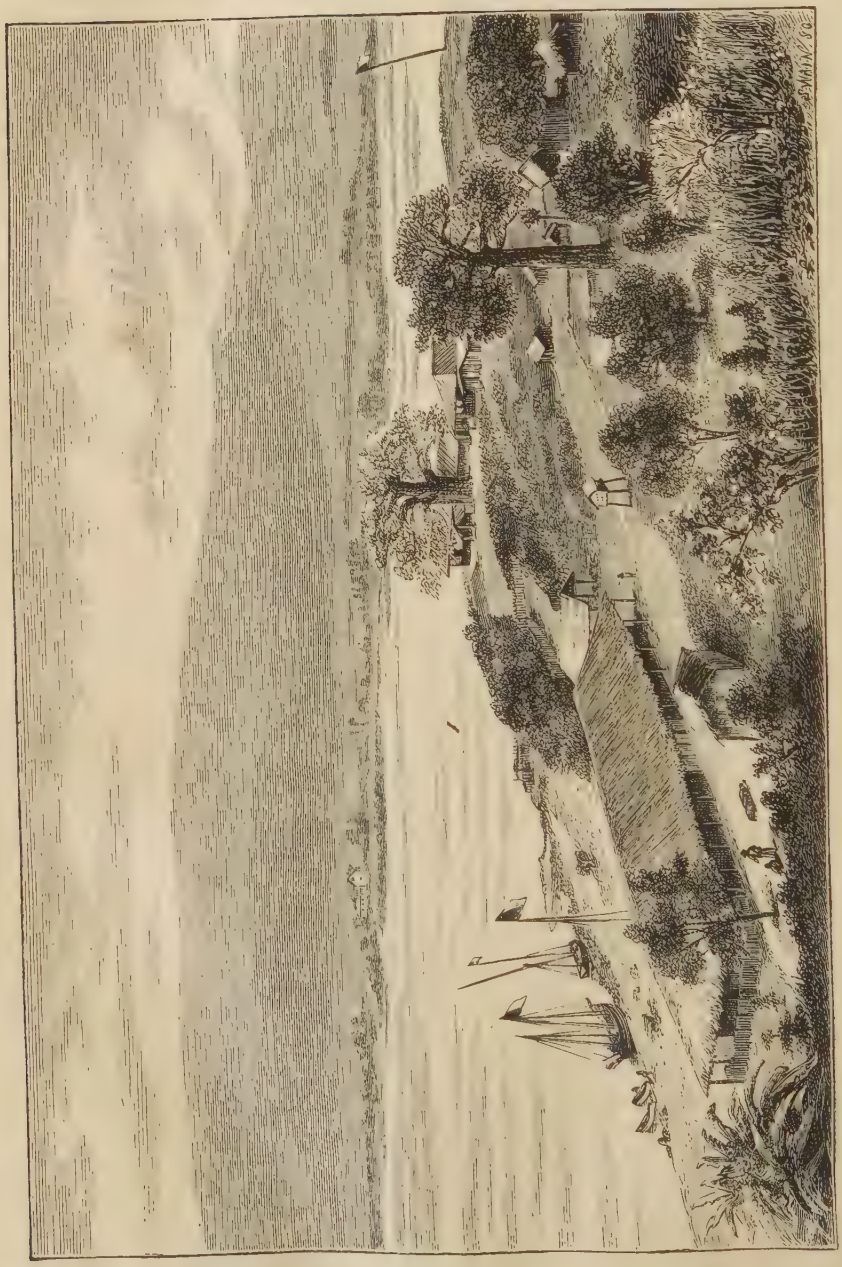


NOKI.—(*From a Photograph.*)

THE MISSIONARY HERALD

OF THE

Baptist Missionary Society.

1890.

New Year's Day Prayer-Meeting.

ON Wednesday morning, January 1st, 1890, we hope to meet at eleven o'clock in the Library of the Mission House, Furnival Street, Holborn, for special prayer in connection with mission work all over the world.

Many will doubtless recall with thankful joy hallowed memories of similar occasions in years gone by, and will join in earnest supplication that the approaching gathering may be rich in blessing and memorable in result.

It is with much pleasure we announce that our much esteemed friend, S. Pattison, Esq., F.G.S., will preside on this occasion.

Sacramental Collection for Widows and Orphans' Fund,

ON THE FIRST SUNDAY IN THE NEW YEAR.

THE appeal on behalf of this important Fund has been prepared, and will be issued early during the current month, so as to be in the hands of pastors in good time to permit of the needful announcements.

Very earnestly do we desire to call special attention to the needs of this Fund in view of the increasingly numerous claims of the widow and the fatherless. Amid the glad associations of the New Year we plead for a place for the widow and fatherless.

Our brethren on the field are greatly cheered by knowing that, in addition to the affectionate sympathy of personal friends, they are specially remembered at such a season throughout the churches.

They call for our tenderest sympathy; they claim our constant prayers; and as the messengers of the churches and the glory of Christ, they demand our cheerful and generous support.

Christmas and New Year's Cards for Native Preachers and Evangelists' Fund.

THE Christmas Cards are now being sent out, and we desire to call the special notice of our young friends to this most interesting and important Fund.

The native preachers enable the missionaries to form new stations, to take long journeys into the country where they live, to visit fairs, markets, and heathen festivals, to which great multitudes come to pay honour to their false gods. To these people our native brethren declare the Gospel, and distribute amongst them tracts and copies of the Scriptures.

The Society sustains a very large number of preachers in India, Ceylon, China, Japan, the West Indies, West and Central Africa, and Europe, connected with more than four hundred stations.

The sum raised last year for this purpose amounted to £733, *a slight increase upon the amount contributed the previous year. We are anxious to raise this Fund to* ONE THOUSAND POUNDS. *Let our young friends do what they can, and this sum will be secured without difficulty.*

We shall be thankful to supply friends with cards who may desire to assist in this good work; applications should be sent to Alfred Henry Baynes, 19, Furnival Street, Holborn, London, E.C.

Decease of Sir Samuel Morton Peto, Bart.

BY this time the fact of the great loss the Society has sustained in the death of Sir S. Morton Peto will be widely known. At the Committee meeting, held a few days after its occurrence, the officers were instructed to draw up a minute to be placed upon the records of the Society, which should suitably express their high estimate of his worth, their deep sorrow at his decease, and their sincere sympathy with Lady Peto and the mourning family. The minute reads as under:—

"MINUTE ON THE DECEASE OF
SIR SAMUEL MORTON PETO, BART.

"It is with profound sorrow that the Committee record the decease of Sir Samuel Morton Peto, Bart., which took place at Blackhurst, Kent, on the 13th of November last. The connection of Sir Morton Peto with this Society as one of its Treasurers, and the eminent services rendered to it for a period of nearly fifty years, make it the duty as it is the affectionate desire of the Committee to express somewhat fully their sense of the deep obligation under which the Society and its missionaries have been laid by their deceased friend.

"Mr. Peto became a member of the Committee in the year 1845; and during the annual services of that year he took part in the anniversary meeting at Exeter Hall. His speech was a brief review of the events of the year, making special reference to hindrances existing in India from the action of the repre-

sentatives of the Propagation Society, but emphasising with great warmth of feeling the commencement of the African Mission at Fernando Po, and the blessed results of the Society's labours in Jamaica, both with respect to the accomplishment of emancipation, and also to the fruits of evangelistic toil. The failing health of their long-tried friend, William Brodie Gurney, Esq., led the Committee, in the following year, to request Mr. Peto to become his colleague. On Mr. Gurney's decease, in 1854, Mr. Peto was elected the sole Treasurer.

"By Mr. Peto's munificence he made successful the visit of Dr. Angus and the late Rev. C. M. Birrell to Jamaica in the year 1846-7, enabling them also to remove the grievous pecuniary burdens which stood in the path of the true independence of the native Church, and to relieve the pressing necessities of many of the pastors. The Society was also indebted to their Treasurer in an eminent degree for a somewhat similar service in 1852, when the late Rev. Joshua Russell and Dr. Leechman visited India on its behalf; and later on, when, in the years 1854-1857, their Secretary, Mr. Underhill, fulfilled a somewhat similar duty in that vast dependency of the British Crown, and in the spiritual welfare of which country Sir Morton Peto to the last took the deepest interest. This generous kindness was repeated when, in the year 1859-60, the Rev. J. T. Brown and Dr. Underhill visited the mission churches in Jamaica and other islands, the scenes of the Society's labours; and again, when Dr. Underhill undertook a journey to Western Africa, in 1869-70

"Nor can it fail to be remembered how often Sir Morton Peto occupied the chair at the anniversary seasons of the Society, always welcomed and ever manifesting his deep interest in the welfare and progress of its native missions. He regarded these meetings as among the most sacred of religious services, and on the last of these occasions he spoke in terms of the greatest earnestness of the solemn responsibility which lies on all the disciples of Christ, and especially on commercial men, to regard themselves as Christians placed in trust with the Gospel, and so, in the spirit of Christian love and faithfulness, to exhibit an ever-increasing liberality.

"Circumstances which need no further reference here led to the resignation of the office of Treasurer in the year 1867, but not without, on the part of the Committee, a deeply-felt recognition of 'the wisdom, the courtesy, the diligence, and the unrivalled munificence' with which, for twenty-one years, Sir Morton Peto had presided over the Society's affairs. Since that period until his lamented decease, as an honorary member of the Committee, Sir Morton did not cease to afford the Society the benefit of his counsel and support.

"The interest of Sir Morton Peto in the welfare and comfort of the missionaries was constant and tender. He welcomed them to his house, and by many generous deeds of unobtrusive kindness he manifested his esteem and affection. It was one of his last acts as a member of the Committee to propose and help to carry into effect the plan of each missionary having in this country one friend at least among the supporters of the Society, with whom the missionary might correspond concerning the various incidents of his service, and so gather encouragement from such Christian fellowship.

"The interest of Sir Morton Peto in missionary work was only one part of

his consecration of life to the glory of Christ. It branched out in many ways in the denominational work of the churches, and in many generous efforts for the well-being of the Church of Christ in connection with other bodies. But the Committee dare not fail to express, in their special relation to him, their warmest love and esteem, and to acknowledge him as a faithful fellow-labourer in the Kingdom and patience of Jesus Christ; as a man of the noblest type, of unstinted generosity of feeling, and of truest fidelity to Christian verities and labour. As a friend he never failed; as a Christian he walked humbly with God. In this expression of their gratitude and esteem, the Committee only desire, while making mention of his worth, 'to glorify God in him.'

"To Lady Peto and the family of their valued friend the Committee respectfully offer their most affectionate sympathy, and desire to commend them to the grace of Christ, into whose presence the husband and father has passed, and in fellowship with whom he will find his eternal rest and reward."

Decease of Mr. James Nutter, of Cambridge.

AT the same meeting the Hon. Secretary referred to the further loss the Society had suffered in the death of Mr. James Nutter, of Cambridge, and was requested to record upon the minutes a fitting expression of their feelings. The following is the minute:—

"It is with feelings of sincere regret the Committee have received the tidings of the decease of Mr. James Nutter, of Cambridge, on the 22nd of October, 1889. For many years a generous friend and contributor to the Mission, he became a member of the Committee in the year 1879, and only last year was transferred to the list of its honorary members. Always urbane in manner and sincere in speech, he held an honoured place among its members. His interest in the Society was deep, and was evidenced by his frequent presence in its meetings, by his sound judgment and knowledge, and the hospitality with which he received to his confidence and house the missionaries with whom he came in contact. If any mission, more than others, attracted his sympathy, it was the Italian Mission, especially the work conducted by Mr. Wall, of Rome. The Committee will miss his genial spirit and cordial help which they have enjoyed during the ten years of his connection with them. He rests from his labours, and his works do follow him.

"They desire also to express their warm sympathy with all the members of his family, especially with the wife of their devoted colleague, the Rev. J. B. Myers. May the sustaining grace of the Lord Jesus be their stay and support!"

Zenana Mission.

IT is with much sorrow we find place for the following communication from Mrs. Angus, intimating the sad losses the Zenana Mission has been called to sustain:—

MY DEAR MR. MYERS,—Will you kindly allow me a little space in the next

HERALD that I may claim the sympathy of our friends in the sad tidings which have lately reached us from India?

We are called upon to mourn the loss of two of our beloved young missionaries, Miss Patton, of Bhiwani, who died about the end of September from a sudden accident while at her own home at Mussoorie; and Miss Blackwell, of Agra, who died of rapid consumption, after a few weeks of fever and weakness, on the 18th of October.

"God speaketh once, yea twice," and like the prophet our hearts must ask, "What shall I say? He hath both spoken unto me, and Himself hath done it." The dear young friends whose loss we deplore were neither of them wearied with long toil and anxiety, for Miss Patton joined Miss Angus at Bhiwani in May, 1888, and Miss Blackwell left her English home little more than twelve months ago; but with both of them there had been shown earnest consecration and intense love, and great suitability for the work. Miss Blackwell had been unwell with continued fever and severe cough since June, but in September had seemed so much improved that we had hoped that cooler weather would bring complete recovery; but early in October severe symptoms set in, and the doctors found evidence of severe and rapid disease in the lungs; her strength failed, and very quietly and peacefully she passed away to the home above. In a very touching manner she repeated more than once, and sent the message to the sorrowing ones at home, "There was *no* mistake in my coming to India. I am glad I came." Very earnestly would we commend to the loving sympathy and earnest prayers of all our friends—the sorrowing and bereaved parents—in India and England of our two dear young workers, and more particularly the dear sister, Miss Florence Blackwell, who will need in a special manner God's sustaining comfort and love; for she will reach her new home in India to find a vacant place where she had hoped to meet her beloved sister, and enjoy her companionship and assistance.

We had been rejoicing in having been allowed to cheer the hearts of our earnest missionaries abroad by sending so many new helpers, when the staff is again thus sadly broken in upon and weakened. One thought may comfort us. It is God's will, and He knows best how to bring His own purposes to pass.

Yours sincerely,

The College, Regent's Park,
November 14th.

A. ANGUS, *Hon. Secretary.*

The Finances of the Society.

WE do not wish unnecessarily to sound an alarm with respect to the state of our finances; yet, bearing in mind the ever-diminishing distance between us and the 31st of March next, both duty and prudence require that we should make a plain statement as to the incomings and outgoings from the commencement of the financial year up to the 31st of October. Taking for the purpose of comparison the corresponding date of the previous year, we are compelled to present the following figures:—

INCOME.		EXPENDITURE.	
Oct. 31st, 1888 ..	£13,356	Oct. 31st, 1889 ..	£39,905
„ 1889 ..	8,541	„ 1888 ..	38,713
Decrease ..	£4,815	Increase ..	£1,192

These figures, read without any explanation, would indeed be most alarming. Lest, however, contributing churches and friends shall be unduly discouraged, it is only right to say that in the larger contributions of last year there was included a very generous gift of £3,297 17s. 3d. from a warm friend of the Mission, who preferred to give in his lifetime, and so save for the Society the legacy duty of 10 per cent. But with the deduction of this special donation, the difference in the receipts is less by **£1,518,** and the increase in expenditure more by **£1,192,** representing together a sum of **£2,710.** This, added to the £3,297 mentioned above, gives the startling total of **£6,007.** It must also be remembered that we closed our accounts last year with a debt of **£2,862,** standing now at **£689.** We must not, therefore, and we do not, shut our eyes to the fact that we have a very considerable lee-way to make up.

We are thankful to report that, as far as we can ascertain, there has been no falling off in the amounts received from the churches. The decrease is mainly traceable to the receipt of fewer large donations. It is hoped these special gifts will become more numerous during the remaining course of the financial year.

There may be readers of the HERALD who, after perusing the above statement, will desire to assist the Society in its present circumstances; some may be especially willing to do so if only particular ways can be pointed out in which their contributions would be useful. We venture very respectfully, but very earnestly, to indicate what is in our thought. It will be known that, since the current year began, several new missionary brethren have left us, six, indeed, going to the Congo, three to India, and one to Italy. Are there not friends of the Society whose hearts will be moved to defray the cost of the passage and outfit of these reinforcements? And shall we be pardoned if we make one further appeal on behalf of the debt of last year? As we have already stated, it now stands at £689. Will it not be in the heart of some of our friends, as it may be in their power, to remove this incubus? We would not multiply words of appeal, but trust to the kindly impulses of those who have felt for long, and still feel, a deep interest in Christian Missions, and who daily pray for the coming of the Kingdom of our Lord and Saviour.

Letter from Mrs. W. Holman Bentley of the Congo.

BY the last Congo mail we have received a most interesting letter from Mrs. Bentley, which we have much pleasure in communicating to our readers: —

"Wathen Station,
"Congo River, S.W. Africa,
"August 21st, 1889.

"MY DEAR MR. BAYNES,—My husband is writing to you on business matters, and has left it to me to send you some of the general news.

"We had a very pleasant and quick journey hither, there being no hot sun to make it wearisome, and no rain to hinder us either. Certainly June and July are very good months for a land journey here. Since my arrival at Banana I have had no fever at all, and since coming here about five weeks ago not any one of us has had a day's sickness.

"It was indeed pleasant to get back here again. There were several new faces amongst those that appeared to greet me on my arrival. The pleasure of meeting them all again really began at Lukunga, where the first well-known face I saw was Aku's. On hearing that we had arrived at the base of the hill, she prepared herself to meet us, and when we got nearer to her house she was running to meet me. It really did my heart good to see her so pleased and happy. She has a fine baby-boy, and best of all to me was the testimony which the ladies of our sister-mission gave concerning her daily life. She often goes to the women in the neighbouring towns to speak to them of the Saviour; her own life is consistent with her teachings, and the women respect and like her. Her married life, too, seems to them altogether better than their own native fashions.

"Nlemvo and Manwele are both away just at present, but of the nine other boys and girls that I knew, five are leading consistent Christian lives, while in two more I see a great change, though they have not professed Christianity yet, and there are still faults which I would like to see overcome.

"Altogether I cannot help being very

"HOPEFUL FOR THE FUTURE,

and feel very thankful and happy at present. The work itself, too, grows upon one; and feeling more settled down now than during my previous stay in Africa, I am hoping to do more and better work. I have been out with my husband hitherto on Sundays visiting neighbouring towns, and, excepting at one town which we visited last Sunday, the receptions have been very good and stimulating. I have also ventured out four or five times by myself, taking my lunch with me and some knitting, and the Kongo 'More about Jesus,' and a photo of my little Henry. Then I sit down and knit. By and by some curious folks come round and we chat a little; or I take out the photo and the women come round and then I tell them that I have come to tell them more about Jesus.

"Last time I went out I had quite a strange experience. I heard groans and cries in a house, and on inquiring about these, was told to go and see. When I got to the house a large crowd was assembled, the hut itself was filled, and several were sitting outside.

They made me understand that it was a witch palaver. The poor woman then had another painful attack. After she quieted down, being very affected myself, I spoke very straightforwardly about God's displeasure with these foolish customs, &c.

"I afterwards heard that it was not anybody who had given the woman anything for being a supposed witch, but that a witch was supposed to have attacked her, causing her to burn herself. The fact seems to have been that the woman had an apoplectic fit. Later on, I spoke more about the Evil One and his ways of leading us to sin, and of God's love to us, and the way of redemption. I told them also that we were their friends, and if anybody was ill they might come to us, we would give them medicine if we could.

"THE MEDICINE DEPARTMENT

is at present in charge of Mr. Oram, and his work seems to be well appreciated by the natives.

"My goings to the town have resulted in two little girls being added to my three—one a nice intelligent child of about nine I should say, the other a little, timid, wee mite, of perhaps five. I do hope to keep both, the one because she is capable, and the other because I know she will be better cared for here than by those of her master's household. The elder one is rather homesick just now. If we can but manage to pass the next fortnight comfortably, I trust she will feel more at ease. It is all so strange and novel to her now. I take them both with me to the school in the afternoons.

"Mr. Oram takes the more advanced children—*i.e.*, those that can read, and have begun to learn geography and do arithmetic. My furthest advanced can only read two-syllabled words as yet. I generally like the school work, but am very puzzled often at the queer reading. They very frequently give a totally different word to what they have spelt; for instance, a boy spells carefully c a t, repeats these letters to himself generally once or twice, looks thoughtfully up to the ceiling or down on the floor, and says 'machine' or something else as far from the point as that. 'M a = flour,' is an instance which I had yesterday or the day before.

"I invited the women of the nearest town to come to me to be taught in the mornings. Only five came the first day, which shows how little interest there was, and these five did not come again. A day or two afterwards, I saw two of them sitting where they always sit who come to sell food, so I asked them to go with me to have another lesson. 'No,' for we did not buy the food they had brought to sell. I told them that the boy in charge said we had sufficient in the store, and therefore could not buy more. But if we would not oblige them in buying their food-stuffs, they would not oblige us by coming to learn. So nothing has come of this attempt of mine.

"I am hoping for better success with some of our work-people. During the day they have not time to learn, so I offered to four of the most decent and intelligent of them to teach them in the evenings. Two shrugged their shoulders, but two have come and have begun their alphabet. I hope they will continue to come until they can read. They come to me in my bedroom, which is the only place I have until our new house is ready. I could go over to the brick house, but that is not advisable for several reasons.

"On Fridays the elder boys come to

me for a lesson in physiology. Other evenings they have classes in history and geography, the Old Testament, and the New, taken by Mr. Oram and my husband.

"Altogether, we each of us have our hands pretty full, and we earnestly pray that health and energy may be continued to us, for even now there is much that has to be left undone through lack of time. I trust our mission friends, especially those who have shown us personal kindnesses, will not forget us in their prayers. It was a great pleasure to me to become acquainted with so many who were specially interested in our work on the Congo.

"FIRST TELEGRAPH IN CONGO.

"We have now got our telegraphic wires in full working order, and one of our boys is beginning to read the Morse Code fairly well.

"We had a visit from the Governor-General about two weeks ago, *en route* for the Upper River. We had just put up the wires. He seemed pleased with it. It is the first telegraph line on the Congo, I hear.

"Most of our boys are at present daily engaged in sorting up a lot of type for the press, which had got mixed. They are most of them too young or too uneducated to do very much in a day, but it is good practice for them, they have to keep awake at it, and it will teach them to take in things at a glance.

"All this besides the household duties will show you that we all have a fairly busy life, and I truly believe we are getting on well, though not very fast in many things, yet our progress is steady.

"The clock is now striking ten, which is my usual hour for stopping work. I believe I have given you most of the general news, though I have not mentioned Mr. Cameron's frequent itinerating visits to towns. I will therefore close now. With kindest regards,

"Believe me,
"Dear Mr. Baynes,
"Yours sincerely,
"H. M. BENTLEY.

"A. H. Baynes, Esq."

By kind permission of Messrs. A. Gurney and W. Lepard Smith, we are able to give further particulars of the telegraphic apparatus referred to in preceding letter, as well as other interesting details:—

"Wathen Station,
"Congo River, S.W. Africa,
"August 9th, 1889.

"DEAR SIRS,—The mails have arrived to-day, and from my father's letter I learn of your great kindness in presenting us at this station with a complete telegraphic apparatus. It has been set up, and is in full work. The two colleagues who are with me here are both able to use it, having been used to such work when in England. I am making good progress myself, and some of the senior boys are taking lessons.

"When my wife made known to you our need, she doubtless told you that we did not seek it for our own convenience, although it is very useful in communicating between the houses.

"THE CONGO RAILWAY.

"The Congo Railway scheme has taken such a definite and practicable

shape that we may now make preparations and plans for it. Telegraphists will be needed, and some of our boys may find good openings in the railway.

"As soon as the apparatus arrived, we set to work to put up the wires. A few days later the Governor of the State arrived here on his way to the Upper River.

"The State officials, who have no interest in our evangelistic work, are rather inclined during these early years to regard us as rather a useless lot of people; but when the Governor saw the telegraph, he thought it a capital idea, and was much pleased. So already the apparatus has done us a good turn. The boys have had the working explained to them, and are much interested.

"A very wide world is opening before them, and some begin to realise that they are very far behind.

"We had a great puzzle at first as to how we could get the wires tight; then, too, we found that the insulators were not strong enough to act as terminals for the wire; so after breaking one we took a couple of old filters and terminated the wires on those, having fastened them to the posts. They will answer well until we can get out the proper 'shackles.' They look a little strange, but we are proud of the way in which we have surmounted the difficulty. Apart from the singular terminals the whole thing is as business-like in appearance as anything of the kind in Europe.

"FIRST CONGO TELEGRAPH.

"It is the first telegraph on the Congo. There are telephones at Mboma and Banana, but no telegraph. The State telephones were useless after ten days' use, for some reason.

"The Bromley press is soon to be in working order. You will remember that the gifts of Bromley friends were thus expended.

"I have just come into possession of a great 'pie' of several hundredweights of type, being the Cameroons founts.

"All our school boys are busy sorting out the thirty different kinds which we find present. We find at least thirty different nicks, but shall no doubt find that several will work together. Out of the lot we shall be able to get some very good founts. I have ordered all other necessary 'furniture,' and accented vowels, &c., and we look forward to a nice little printing office. I intend to start a small magazine as soon as possible, in Kongo of course. I have been ordering a heading from the founders, 'SE KUKIA' (the dawn is breaking). This little scheme also much interested the Governor.

"Mr. Weeks has promised me a couple of reams of paper from the Underhill stock, but when I get to work I shall soon want more. I shall send a few of the first copies to Bromley, and to you especially.

"I am indeed happy to have my wife back again. We had a capital journey up country, no sun to trouble us, most delightfully cool weather, really cold sometimes.

"The house which I have been building is not yet ready. There are yet three months' work I fear, things move so slowly here. However, we have a very decent carpenter, and if he takes a little longer over doing the work well it does not do to worry about it. It is built on iron pillars, walls and roof of galvanised iron, the latter lined with match boarding (half-inch). We are anxious to have a part habitable before the rains have fairly set in, and there is scarcely a

month before they commence. I suppose that it will be some time yet before I go to England. I hope so, indeed. We are both in excellent health; my wife has had no fever since her arrival.

"We have been out together to towns about two hours distant every Sunday since returning here. One Sunday the town visited was a bit nearer; then we started on Saturday afternoon and returned on Sunday.

"MRS. BENTLEY.

"The women everywhere are delighted with my wife; "*our* woman, *our* friend," is the cry raised.

"Last Sunday when it was time to go on to another town (we visited four) I went to see if my wife was ready. She had a group round her, and the women told me to go off and talk to the men a bit longer, and leave my wife a bit longer with them. 'Nkento abiza'—'a very nice woman.' She has been out several times alone, taking a good lunch with her. Last Friday morning I saw her comfortably arranged in the hammock, and two men trotted off with her to the town, two hours off; she returned in the evening with a long story to tell. She is enjoying the work and finding plenty of it. Missions without ladies are very lopsided arrangements. It is a good thing indeed that health is so good here. I have been out a great deal this year. There is so much to do that my outings have been nearly all on Sunday.

"I believe that these activities, and especially the outings, tend a great deal towards keeping in health. Plenty to do is the best state of things out here. There is no sign of great movement among the people as yet, but we can generally get much more interested and intelligent audiences than we used to, and certain it is that some understand, very fairly, the message of salvation, if they have not yet taken advantage of it.

"Mr. Percy Comber is expected to reach here in a few days, he has been taking charge at San Salvador for month, to allow Mr. Lewis to take his wife to the coast and see her off home. We hope to arrange for wider itineration as soon as he comes. Life is all too short, we must make the most of it.

"Nlemvo is away just now, having various family matters to settle. He is an important man now, and if he were not a Christian, would figure as chief of his clan, as well as his town; but I learn from his last letter that there is still a strong heathen feeling against him. His little one is growing fast, and he is very proud of her. Aku's little boy, too, is a bonny little man. I suppose that you still remember them as children. I must not commence another sheet, for I have so much to get ready for the mail. So with our united kind regards to you both, and renewed thanks, kind remembrance to Mrs. Smith, and Mr. Lovell, and my kind friend the 'breeches maker,' I quite forget his name,

"Yours very gratefully,

"W. HOLMAN BENTLEY.

"Messrs. A. Gurney and

"Lepard Smith."

Cheering News from China.

THE Rev. C. Spurgeon Medhurst, now in this country to recruit his health, wrote as under, before leaving Tsing Chou Fu :—

"DEAR MR. BAYNES,—During the last two months I have been largely engaged in visiting some of our stations, exhorting the Christians, and administering the Communion. My experiences have, of course, been varied; but, on the whole, I can confidently say that the lights have been stronger than the shadows, and nearly everywhere I have found encouragement. In very many of the stations the power of Christ is slowly but surely making itself felt in the district. Like ivy, the green leaves of the prolonged consistent lives of the church members are becoming more and more manifest, transforming the unsightly walls of the fortress of superstition and idolatry into a thing of living beauty. It is our hope and constant prayer—a prayer and a hope in which I am sure every reader of this letter will participate—that these Christians shall continue to multiply until every stone and brick which has been used to build up the great fort of false religions in China shall not only have disappeared beneath these green ivy leaves of holy Christlike living, but until the grim castle itself shall have been transformed from a stronghold of darkness into a temple of the living God.

"HAPPY OLD AGE.

"It was my lot to pay one of my earliest visits to Hsü Wang Chuang, a hill station some thirty or forty li from here. This is not one of our promising stations, but it will doubtless be preserved from death while old Mrs. Wu lives. The old lady is a striking witness of the reality of our faith. Every wrinkle in her toothless face beams with delight and joy—so different from the careworn, evil-looking countenances of many of the heathen. Mrs. Wu, who is now over seventy, did not learn to read until she was past sixty, when she became a disciple of Christ. Although aged, and of course possessing painfully small feet, she had, on the morning of my arrival, canvassed those church members whom she knew were becoming lax in their attendance at public worship. Her conversation and her life equally testify to the sincerity of her profession. I felt considerably cheered by my converse with this aged, happy pilgrim, who unconsciously testified to the hollowness of heathen morality, however good, when she dropped the remark: 'Ah, the relations which Christianity gives us, how much more trustworthy they are than one's natural relations!' Her own family are, I believe, all church members. I was glad to find a Mrs. Wu in what I knew to be a Laodicean church.

"A CHRISTIAN SERVICE.

"Very different was the station a few miles away, to which I went on the afternoon of the same day. The room was filled with earnest Christians, who listened with close attention to my explanation of the rite of the Lord's Supper, and to my comparison of the old custom of 'fencing the tables' in Scotland, with the lax discipline existing at Corinth on the occasion of Paul's first Epistle to that Church.

"I spent the night at this station, and so had several hours' converse with the members. This social intercourse often proves more beneficial than the more formal service. This evening our talk turned on the difficulties the

heathen Chinese have to overcome in accepting Christianity, and the remarks of my native brethren clearly showed me —what indeed I already knew—that it is not love of idolatry, but love of sin which keeps people in China from accepting the Saviour. One old man, although he had not become a Christian until late in life, told me that he had not knocked his head on the ground to an idol since he became of age; and he is typical of many men in China. The men of the country have no great faith in their idols, and it is remarkable that those whose trade it is to make the images never worship them.

"INQUISITIVE MINDS.

"Christianity opens the minds of the people and makes them think. Sometimes, like bright children, they ask us puzzling questions. During this tour among the churches I have been asked such questions as these:—What is the origin of earthquakes? What is the 'will-o'-the-wisp'? How is paraffin oil obtained? Why does the wind sometimes blow in a circle? &c., &c. One who aspires to influence among the people must be prepared to give more or less satisfactory answers to these inquiries. It is needless to add that the native explanations of all natural phenomena are very absurd and crude. When they hear for the first time that the world turns round, they open their eyes wide, and then with a sense of extreme shrewdness sometimes remark: "If the world turned round we should not only tumble off, but the north would change places with the south."

"A HEARTY WELCOME.

"After a day or two's experience of the formal politeness of the heathen, it is a treat indeed to receive a welcome from some native Christian. Many a time after a hard day's travel has it infused me with fresh vigour. The memory of such a reception is with me while I write. It was already dark when I arrived at a strange village. I inquired my way to the house of the only Christian in the place. As soon as he heard of my unexpected arrival the old gentleman came out into the street and invited me and my barrowmen indoors. When we apologised for the trouble our sudden advent was causing, he warmly replied: 'Trouble! Why, when the pastor comes to my house he is coming to his home.' Presently, when he got a better view of me, he cried: 'Why, pastor, you are much thinner than you were in the spring' (I was just recovering from a severe dysentery). So the evening passed in familiar intercourse—such fellowship as makes one forget they are strangers in an alien and semi-hostile country.

"I might give many more illustrations of our church work, but this must suffice for this letter. During 1888, fifty-eight have been baptized in connection with our work in Shantung —Very faithfully yours,

"C. SPURGEON MEDHURST.

"A. H. Baynes, Esq."

The Famous Temple and Monastery at Gya.

WE are indebted to our missionary, Mr. Mitchell, for the illustrations and descriptions of the Buddhist temple and monastery in Gya contained in this number of the HERALD:—

"I herewith send two photographs of the great Buddhist temple and the monastery at Bodh Gaya.

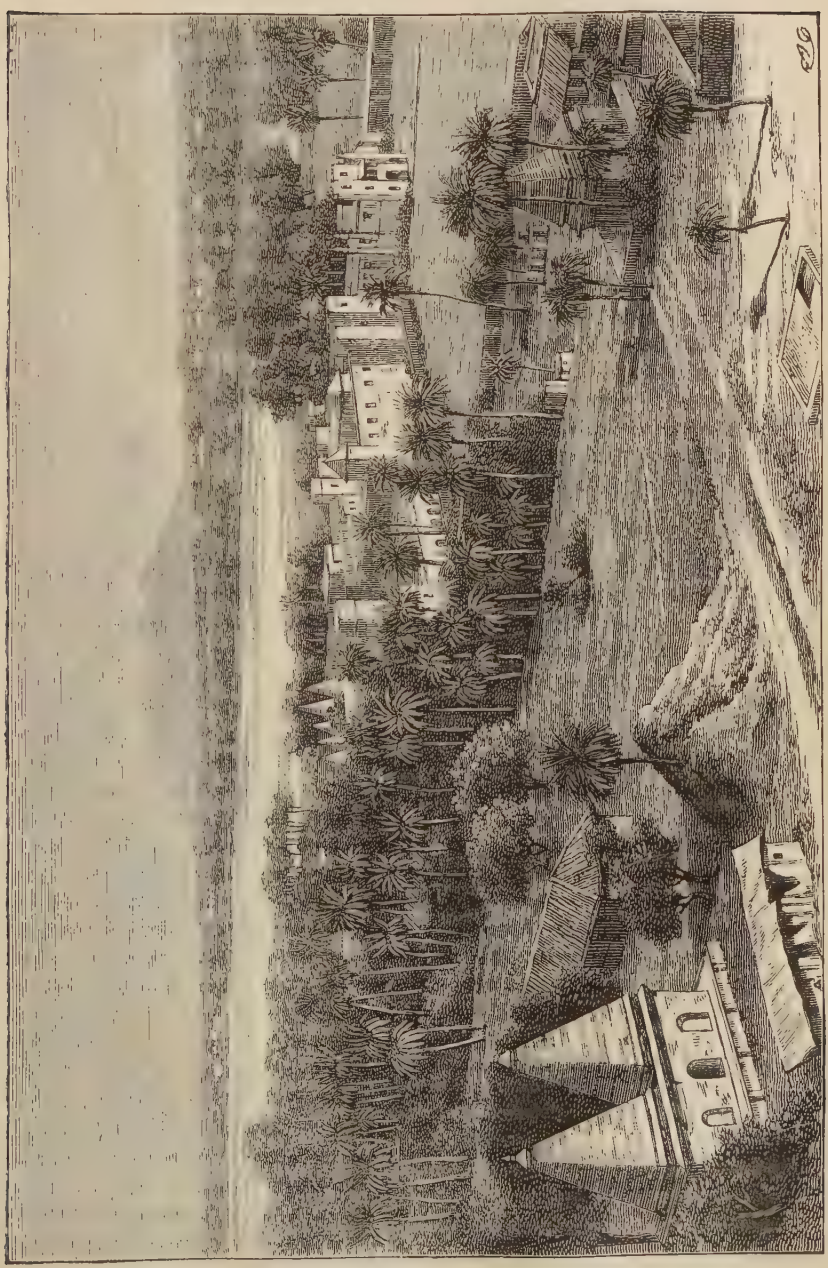
"It is supposed that this monastery was first established in the early part of the last century. It is situated on the left bank of the River Lilajan, in the midst of a garden extending over an area of twenty acres, and surrounded by a high masonry wall. It is four-storied in some parts, but three-storied all round a small quadrangle. On entering this square I was surprised to see a large number of very expensive bullocks, horses, two camels, and one elephant. The place has more the appearance of a king's palace than the abode of a monk.

"The village of Bodh Gaya belongs to the Mahaut. He has also other lands, and a steady income from the offerings made by the Hindus to the sacred pipal tree in the enclosure of the great temple. His annual income is reckoned at upwards of Rs.80,000. The number of Sanyasis who live on this income varies from fifty to a hundred daily. These men are always very friendly and polite to visitors. One of them saved me from a large bullock who charged, and would probably have put a stop to my investigations of the place had he not stepped between me and the animal.

"I went to Bodh Gaya on the 19th September, the day of the great rush of pilgrims to that place, and preached at the principal entrance to the temple. I felt astonished to see the pilgrims paying homage to Buddha and his mother; the latter is now called Maya Devi. I asked the attendant Brahman why Hindus worshipped the great infidel teacher, and why he, a Brahman, assisted them in their worship. He replied: 'I cannot understand how they come here, but my reason for performing the sacred duties of the place, is that it brings me a comfortable income.'

"The pipal tree on the west of the great temple, where the renowned teacher, Buddha, is said to have sat and meditated, is held sacred by the Hindus. In the sixth chapter of the Gaya Mahatmya there is a passage which enjoins that before offering the funeral cake on Vishupud the pilgrim should go to Bodh Gaya and salute the Bodh Briksh, the tree of wisdom, after this manner:—

"'I salute thee, Asvattharaj, the holy fig, the Bodhidra, the image of the triad, Brahma, Vishnu, and Mahesh. I salute thee; be pleased to save me and my paternal relations in this Bodh Gaya. I salute thee, O pipal tree, the most noble among trees; thou art the eleventh among the Rudras, Prebhav among the Vasus, and Narayan among the Devas. I salute Hari, of the lotus eyes, who assumed the form of the Asvattha tree, and is the holder of the conch shell, the discus, and the club. O Narayan, be pleased to grant that those belonging to my paternal or maternal family, who are undergoing great suffering, upon seeing you to-day may go to heaven. O most noble among trees, be pleased to remove my sin and re-



THE TEMPLE AND MONASTERY AT GYA.—(*From Photograph No. 1.*)

ceive so much praise in the world, because it is on account of your kindness that I perform this Gaya Sraddh (funeral rite).'

"In front of the monastery are four Hindu temples, one of which is dedicated to Jagannath, one to Ram, and the rest to Shiv. (See photo. No. 1.)

"On the east of the great temple is a temple dedicated to Tara Devi, and a little further to the south is a Samadhi (cemetery), which is also attached to the monastery. (See photo. No. 2.)

"The three small tomb temples, close to the main entrance of the great temple, are dedicated to the Panch Pandavi and Shiv. Here I found the pilgrims in great numbers, repeating after the Brahmans certain mantras, and presenting water and flowers to Buddha.

"The dead bodies of the monks, unlike those of other Hindus, are buried, and the cemetery contains the graves of about two hundred persons. The body is buried in a sitting posture; and in the case of mere novices a small circular mound of solid brickwork, from three to four feet high, is all that is deemed necessary for a covering for the grave. For men of greater consequence a temple is held essential; and in it, immediately over the corpse, a lingam is invariably consecrated. For mahauts the temple is large and elaborately ornamented.

THE TEMPLE AND MONASTERY AT GYA.—(*From Photograph No.* 2.)

"According to the calculation of the railway company, there were 5,000 less pilgrims this year as compared to the same time last year.

"The Gayawals told me that they have only realised about half of their annual income. These poor fellows,

who lived like princes on the fat of the land, now feel that their power and influence over the minds and purses of the Hindus are fast waning away before the rapid progress of civilisation and the preaching of the Gospel. They acknowledge that their religion is doomed and Christianity will take its place. Two or three of the Gayawals bought some copies of the Scriptures and gave them to their customers. Whether they took money for them or not I do not know, but it is certainly a good sign when such men distribute the Word of the living God among their own people.

"A good number of Testaments, Gospels, and tracts were sold, and some distributed gratuitously to the pilgrims. May these silent messengers not only reveal the worthlessness of all Hindu superstitions and observances, but also bring the readers to Jesus Christ, the only Saviour from sin and its punishment!"

Mrs. Wall's Work among the Poor in Rome.

WE feel sure our readers will be much interested in reading Mrs. Wall's last report of her work among the Roman poor:—

"In taking a review of the work during the past year, notwithstanding the changes through which we have had to pass, and the terrible crisis which caused such distress among the workmen, yet at no period have we had such motives for praise. The Lord has indeed crowned us with lovingkindness and tender mercies.

"Our premises in Trastevere, which to us were associated with so many happy recollections, have been entirely demolished. The municipality, to make the Tiber embankment, required the site, which obliged us to remove. The room we now occupy is much too small for the crowds of poor people who come, many being obliged to stand the whole time. We are thankful to say Mr. Wall has purchased other premises in a very good position, which, when altered and adapted to our need, will be in every way advantageous to the work.

"THE NEW MEDICAL MISSION, which was commenced in the Pratti di Castello, was last spring removed to the Piazza Vittorio Emanuele, another new quarter of the city, inhabited principally by workmen and their families. Soon after we had made this change, the Italian doctor who had been with us for several years resigned his connection with us. We were very much exercised, not knowing how to supply his place; however the Lord does not suffer His people to be brought into difficulties without showing them a way of escape. Having lost our premises in Trastevere, and not being able to continue our Medical Mission there, for want of a suitable room, Dr. Gason was free, and he very kindly came to our help in this time of difficulty. For more than a month he took the Medical Mission in Consolazione and at Piazza Vittorio Emanuele, giving up four mornings in each week to this work. We feel we cannot sufficiently thank him for his valuable assistance and thoughtful kindness. We put the matter into the Master's hands, and He guided us

to a doctor who is in every way, we believe, suitable and efficient. Dr. Baruffi, now engaged by us, shows great sympathy for the poor in their sufferings, and, at the same time, we are glad to find he impresses on them the necessity of cleanliness. The patients have great confidence in him, and say he is 'molto bravo.'

"During the past year the attendances at our medical missions have been between six and seven thousand. The average attendance during the month is now six hundred. In addition to these many hundreds have been present at the services, and heard the glad news of salvation through Christ.

"LOSSES BY DEATH.

"This past year we have had to mourn over the loss of some of our most devoted fellow-labourers, those whose lives were consecrated to the service of our Lord and Master.

"Dear Mrs. Morgan was most indefatigable in her labours among the women, specially those who form the mothers' meeting in Trastevere. Her memory will ever live in their hearts as having been their friend and counseller in times of sorrow and difficulty. Many of her class are now sincere and earnest Christians, and unite with us on Sunday mornings in commemorating the dying love of our Lord and Saviour. Now that she can no longer serve her Master in the person of His poor, she is raised to still higher service where His servants shall serve Him day and night in His temple. Another of our dear helpers is laid aside through a very severe incurable disease; but she is not idle; it is still her greatest pleasure to be able to minister by her prayers and gifts to the women she has cared for so tenderly. She is just waiting, ready at the Master's call to obey the summons: 'Come up higher.'

"Our loss is great, but our trust is not shaken in Him who knows our need, and will not fail to supply it. May our prayers be very earnest that He who is the Lord of the harvest will send forth more labourers into this part of His vineyard. We have need of volunteers who, having means, are willing to devote themselves, body, soul, and spirit, to the service of the Master, visiting the sick, teaching in the Sunday-schools, night-schools, helping in the medical mission work, and many other spheres of usefulness.

"ENCOURAGING FACTS.

"The following facts will, we think, interest our readers, and show how the Lord is working in the hearts of these poor people by means of His own Word.

"It is now about two years since we saw a clerical student, dressed as a priest, and his sister, come to the Medical Mission in Trastevere to consult Dr. Gason. The pale emaciated countenance of this young man seemed to excite the compassion of the other patients, for, although he generally came late, no one objected or thought it strange when they saw him with his sister go in at once to see the doctor. This went on for some weeks. He never came and listened with the others to the reading of God's Word, neither did I feel it right to put any pressure, fearing lest it might be the means of impeding his coming; the only thing I did was to teach the others in his presence the verses of Scripture. At last I saw the young girl come alone, and on inquiring for her brother, she said, 'He is too ill to come now.' I then asked if she thought he would like me to come and see him. Her face lighted up at once, and she said, 'Oh, yes, I am sure he will be very pleased.' On the Saturday following my sister went

with me to the house, where they rented one little room. I shall not soon forget his look of joy as we entered. I repeated to him some of the verses he had many times heard at the Medical Mission, and then the beautiful hymn, 'Sicuro in man di Cristo,' which he said he had heard at the Sala Cristiana in Piazza in Lucina before he was ill, and liked so much.

"A PRIEST IN ROME.

"I found he was studying, but his ealth failing he had been obliged to relinquish his studies and return to his home in the mountains, where the air was too keen for him, and I fear, from what I learned afterwards, that he had not the nourishment he needed. He longed very much to return to Rome, having the firm conviction that if he could only be here, and under the kind care and treatment of Dr. Gason, he would soon be quite well. His sister, a very sweet girl, came with him; she was devotedly attached to her brother; they had been brought up together and did everything in common. One day she showed me with great pride some of the fancy work he had done, saying, 'He always did just what I did; many times when I had not time to finish my work he would take and do it for me. We have never been separated; if I went out he always went with me. I never went anywhere without him,' and then bursting into tears the poor girl cried out, 'Oh, how can I live without him?' We gave him a copy of the New Testament, which we saw he always kept under his pillow; his sister read portions of it to him whenever he was able to bear it. We never heard him speak of the Madonna or the saints, it was always, 'If the Lord will, I shall get better. I know He will do all for the best.' I was present one day when a priest came to see him, and was surprised to hear him tell the young man he was sure he would get well; he spoke of everything but the one thing needful. After he was gone the young priest took my hand and said, 'He never prays with me, will you pray? In the night when my cough won't let me sleep I find my comfort in prayer.' Just before he died his mother came, and then I found to what straits these two young people had been reduced, and the very little they had had to live on. They were so patient and uncomplaining that I never imagined they needed the very necessaries of life, yet it was so, and now the mother told me unless the rent were paid at once they would all be turned out of their little room. His gratitude for all that was done for him was very great. We always found him calm, trusting in Jesus as his Saviour. His sister who was with him when he died said his end was perfect peace.

"THE TWO SISTERS.

"Soon after his death the sister's health began to fail. She attended the Medical Mission, and Dr. Gason who had been so kind and unremitting in his attentions to her brother did all he could for her, but gradually the disease increased, and she felt she could not recover. She seemed to pine for her brother, and to long for the time when she should be with him. She was very fond of reading the New Testament and the hymns, and always so pleased and attentive when we talked to her of the love of the Lord Jesus. She was then staying with a married sister in Rome, but as she could not give her the attention she required it was thought better for her to go home to the mountains, where

she gradually grew worse, until the precious Saviour called her to Himself.

"The married sister has this last week died of the same disease, consumption. This dear young woman attended occasionally my mothers' meeting, and always appeared deeply interested when listening to the Word of God. Her husband was not one who would be likely to sympathise with a delicate wife. She felt his unkind manner, and this, added to a violent cold, developed what was in her system. She came to the Medical Mission at the Consolazione last summer, and was visited during our absence by the Bible-woman.

"When her husband discovered she was never likely to be well again he forsook her; her mother also, who was in a situation in Rome, entirely abandoned her, so this poor sick woman was alone. An uncle, seing her in this sad and forlorn condition, had compassion on her and took her to live with him, and in return for his kindness she did what she could in taking care of his house, as he was not married. It is there we have so frequently visited her this winter, and had so many very interesting conversations together over the Word of God. For some time her anxiety to recover was very great. She did all the neighbours told her; would rise very early in the morning to go to a fountain some distance off to drink the water, which they said would cure her. Many times I have seen her quite worn out with the fatigue, but buoyant with the hope that she would soon be better. At this time it was difficult to dwell on the subject of religion with her, but as she felt her strength declining she listened more anxiously, and her gratitude and delight at our visits were very great. She had the New Testament and a little packet of books which, she told me, her sister had read so much during her illness, and these now became her constant companions. We taught her many verses of Scripture, looking forward to the time when she might be in the hospital, and not permitted to have her New Testament. Repeating this verse, 'The blood of Jesus Christ cleanseth us from all sin,' one day to her, led us to talk on the error of believing that we have to suffer after death for our sins. She said, very earnestly and anxiously, 'Then do you not believe in purgatory?' And when we explained how the precious blood of Christ cleanses us continually, she seemed delighted, and said, 'Then I shall not be afraid to die; I will trust in Jesus only to save me.' The terrible thought of purgatory, of being obliged to suffer after death for an indefinite time, had been a heavy burden to her; now that she trusted in the blood of Jesus to cleanse her from all sin the burden no longer existed, and she was from that time bright and happy, calmly trusting in Him as her Saviour. Her favourite verse: 'Just as I am Thy love unknown, Has broken every barrier down; Now to be Thine, yea, Thine alone, O Lamb of God I come,' was a great comfort and help to her; we never visited her but she repeated it several times. Although so sadly treated by husband and mother, yet she never spoke against them, and did not even complain of their conduct. We often remarked she was quite a pattern of forgiveness. She was very much afraid of being obliged to go to the Roman Catholic hospital for consumption, as her uncle had told her he could not maintain her much longer. However, the Lord lovingly provided, and she was permitted to remain at her uncle's till within a

week of her death. Before she went to the hospital she told me she was so glad her uncle had said nothing to her about seeing the priests, adding: 'I am quite willing to go when the Lord comes for me. I know that the blood of Jesus Christ cleanses me from all sin. I need no one else.' We visited her at the hospital and found her quite resigned, and very cheerful, no murmur or complaint of any kind; her one desire was to be with Christ, which is far better. She repeated the verses of Scripture with great delight, and begged us to return; but to our surprise, before we could again see her, the dear Saviour had taken her home to the Father's house to be for ever with the Lord.

"Her death was almost sudden, and we saw in this the lovingkindness of our Heavenly Father, and the answer to many prayers, as the priests could not molest or torment her in her last moments, threatening her if she would not confess, which they would otherwise have done.

"SAVERIO AND PAOLINI.

"On arriving at the meeting for our poor men only a few weeks since, I heard one of our old friends say, 'It is all over now; poor Saverio is dead.' Old Paolini, who gets his daily scanty pittance by selling matches, had been to the hospital the afternoon before to see his old friend and compatriot Saverio. He found him sinking, and was determined to stay with him to the end. About five o'clock he seemed to revive, and repeated twice over this verse which he had so often sung with us, 'Oh beati su nel cielo.' Just as he finished the last words his happy spirit left its poor worn-out tenement, and fled to the home of the blessed.

"I was curious to know how our old friend Paolini had got the privilege of visiting the hospital at an hour and on a day when visitors would be excluded. Asking him about it he said, 'Many years ago, when I was a young man, I took the bread there daily, so I am known to some of the nurses. Saverio I have known from a boy, and since he came to Rome to work we have been friends. When I was taken ill in the autumn and sent to the hospital, he was there, so we had many opportunities of meeting, and repeating the verses we had learnt from God's Word. With the rest and food I soon got well, and came out, but Saverio got no better, and I had to leave him there, promising to come and see him very often. I have been three or four times every week since, and when able have taken him some little thing. He never confessed to the priests, although very often pressed to do so; his great desire was that I should be with him when he died, and the Lord heard his prayer. I went yesterday to the hospital to see him, not at all thinking he was so near his end. He was very happy to have me with him, and passed away on my arm without even a sigh.'

"The Bible-woman who visits the hospital saw Saverio many times, and found him trusting only in Jesus, and delighted to repeat his verses and hymns to her.

"FILOMENA T.

is the wife of a barber living in Trastevere. She was led to come to my mothers' meeting for work. Her husband might do very well, but he drinks, so the money he earns is all spent at the Osteria. She has three daughters and a little boy. At first I felt rather reluctant to employ her, having so many other

women whose outward appearance showed more need; however, there was such a sincerity in her manner that I yielded. From the first she was most attentive at the reading of God's Word. After a time she asked for a New Testament, and came every Sunday to the school. It was a great pleasure to see the working of the Holy Spirit in her soul. To her everything was new, she had never been in an evangelical meeting before, neither did she know anything of God's Word. However, she began to study it, and without having had her attention directed to the subject, asked to be baptized and join the church. She has since been admitted and is witnessing for Jesus.

"Since then her path has been a most trying one, her husband has many times beaten her, and her girls have done all they could to oppose and annoy her. Many times at our mothers' meeting we have pleaded with the Lord, at her request, for the conversion of her family; but oftentimes she has said, instead of getting better they seemed to be more hardened; however, she has never given up prayer, and trying by a meek and patient spirit, under great provocation, to tell of what the grace of God can do. On Monday she came to me with a beaming face, her eyes full of tears, to tell me that one of her girls had herself proposed to come to the Sunday-school with her next Sunday.

"ANOTHER OF MRS. WALL'S POOR MOTHERS.

"F. G. is another of our mothers who, during the last year, has joined the church. She heard the Gospel for the first time in our hall in the Prati di Castello, where she was then living. I frequently saw her there at the Medical Mission. She would say: 'I don't need the doctor, but I come because I want to hear all I can about the Lord.' She was delighted when she received a copy of the Gospel of St. John, and read it through directly. Fearless of consequences she was very anxious to join the church and follow in the steps of her Master, and, believing her to be a true and sincere Christian, she was baptized. Up to this time they had been in comfortable circumstances, her husband having regular work as an ebanista.

"About a week after her baptism her husband was suddenly turned off, the manager saying they could have nothing to do with 'protestanti.' This was a very great trial, as he was not a Christian, though he very frequently attended our meetings. They were obliged to leave their comfortable little room and take one with another family, in order to pay less rent; since then they have been in great straits and difficulties, as her husband has had no regular work. Many times she has told me he has not worked more than one or two days all the week. The result has been they have had to put nearly all they had in pawn, and many days they have had to live on what she has earned by going to a house to wash up the plates after dinner. Yet in the midst of all this misery, and badly treated by her husband on account of her religion, she has never murmured. Last Sunday morning she came with such a happy face, saying, 'Signora, it is now nearly a year since I joined the church. I want all the brethren and sisters to unite with me in thanking the Lord. I can truly say, "Io ero ridotto in misero stato, ma il Signore mi ha salvato."' The women in the class were quite touched when they heard the words of grateful praise

from one whom they knew had borne and suffered so much. I find she is now employed in nursing a sick woman, and her husband she says, in answer to prayer, has had more work.

"WOMEN'S SUNDAY-SCHOOL CLASS.

"The last Sunday in the year, I was asking my Sunday-school class, which is composed of women, if they could remember any particular time during the past year in which they could trace, without a doubt, their Heavenly Father's hand. Several of them mentioned circumstances of great trial when they had been without food, and in answer to prayer help had come. The account of one, apparently the poorest, interested me very much. She said, 'Signora, I feel I must tell you how good the Lord has been to me. It is true that I have no one in this world who cares for me now my dear daughter is dead. I am quite alone, but the Lord is with me. The beginning of the autumn I was taken with fever, and obliged to go to the hospital. After a few days the priest came to ask me to confess. I said, "I have already confessed my sins to Jesus." "The blood of Jesus Christ His Son," &c. "I, even I, am He that blotteth out thy transgressions," &c. "I am the Good Shepherd," &c. "Him that cometh unto Me, I will in no wise cast out." "I was brought low and He saved me." The priest kept looking at me all the time, and when I had finished he called the nun, and said, "Hear what this woman says." I began again and repeated the verses. He then said "It will never do to have this woman in the hospital; call the doctor." When he came, the priest again said: "Hear what this old woman has to say." At first I felt afraid, but I began and went right through them all. The doctor did not seem very angry with me, but the priest called him aside and they talked together. Then the doctor came back and said: "You cannot stay here any longer, you must go out." I begged him to let me stay until I was well, for I still had the fever. He insisted on my leaving, so I got up and came away. I felt very ill and did not know where to go. Just then I remembered it was Sunday and the hour for school, so I determined to go there. When I got inside the door I began to cry. Someone came and asked what was the matter. I could not tell them for weeping. She sent for a cup of coffee, which did me so much good. I felt so happy to think the Lord had guided me here. Now, many times when I come in I think of that morning and the goodness of the Lord to me. I am sure He was with me all the time.'

"This poor woman came to me after our last Christmas treat, and said: 'Signora, I feel I can say the Lord has saved me.' She is very poor, and for many months during the past year has not been able to earn anything. I feel it quite a privilege to be able to pay her rent, because she is a true disciple of Jesus. When able she takes care of a little child, for which she receives five sous a day and any pieces of bread which are left. The last month she has been much tried, because the dear child has been very ill, but, in answer to our united prayer, the little one is now much better. This poor woman is an example to many; though earning so very little she never forgets to bring me a sou every Sunday morning for our little negro on the Congo. I have known her give her last, and deny her-

self the piece of bread for her breakfast in order to give as usual.

"SCAFETTI FRANCESCO

was a young man who had for some time lived in sin and misery. Through an illness, brought on by his sin, he was led to come to our Medical Mission in Trastevere, where he heard the simple message of salvation through Jesus Christ. Although not at all serious, and frequently even inclined to laugh at serious things, yet he took great pleasure in committing to memory the hymns and verses of Scripture. It would often surprise us to hear him repeating them so correctly, and helping the others who did not know them so well. All at once we lost sight of him, and, on making inquiry, found he was imprisoned for four years. When the time had expired he returned again to the Medical Mission, his thin, pale face showing marks of suffering and disease. I took an early opportunity of talking with him, and was delighted and thankful to find that the hymns and verses he had committed to memory had been thought over and repeated many hundreds of times during his imprisonment, and were, I believe, blessed to his conversion. He told me he had taught them also to many of the men who were in prison with him. He had not been long under the doctor's care when the disease took a more serious form and he went to the R. C. Hospital. There he was visited by my sister, who was delighted to find him so bright and happy. He told her they had been asking him to confess to the priest, but he could not do that, because the blood of Jesus Christ had cleansed him from *all* sin. The Bible-woman went to see him, and found him very ill, but quite calm and peaceful. He repeated to her with emphasis these words, 'I am poor and needy, yet the Lord thinketh upon me.' That same night he passed away.

"We are very thankful when we find those who have been at the meetings and heard the truth trying to influence others who have not had the same privileges, and teaching them the verses of Scripture and hymns which they have learnt. One instance of this kind has just come under my notice. My Bible-woman, Emilia Orlandi, visits the public hospitals regularly. She was much pained a few weeks ago by the conversation of some young men in one of the wards. Most of them were consumptive and not likely to live long, but when she spoke to them of Jesus and the importance of looking to Him for salvation, they at once replied they did not want Jesus, they could do very well without Him, and said they were not sure but that it was not all a lie. Finding she could not get them to listen, she left. To her surprise, on going to them again the next week, they received her very kindly, and one of them asked her to bring him a New Testament. The secret of this sudden and marked change in their behaviour was soon discovered. In another part of the ward was an old man who had been admitted during the week, who had been very regular in his attendance at the meetings for the poor in Trastevere. He repeated to these young men some of our hymns. They told him of the visit of the Bible-woman, and how they had laughed at what she said. He then acknowledged to them all the change he had experienced, how once he was just what they were and had ridiculed these things, but now he loved

them and felt so happy, and he began repeating to them some of the texts of Scripture which he had learnt at the meetings. The young men appeared much moved and touched by the simple earnest manner of this poor man, and said they would like to hear more and to read the New Testament for themselves. The next week the Bible-woman took them a copy. She noticed that the young man who had been the most violent in his opposition before was now the one who received the New Testament with the greatest delight. He began to read it at once, and thanked her repeatedly for her kindness. On returning again the following Tuesday she found that this young man was dead. The others told her he had read the book continually and that he kept it always near him, and she saw by his mark that he had read more than half. Our poor old man who was with him said he died trusting in Jesus."

YEMUNA AND HER HUSBAND.

Rama Dugdoo and Yemuna.

OUR missionary, the Rev. Hormazdji Pestonji, of Poonah, informs us of the death of Yemuna, whose portrait, with that of her husband, Rama Dugdoo, we are able to present. The following extract is taken from Mr. Hormazdji's communication:—

"Her husband asked her, when she was very ill, 'Yemuna, are you trusting in the Lord?' and she cheerfully replied, amidst her pain, 'Yes.' At last, about half-past eleven o'clock that very mid-day, she quietly passed away, but so suddenly that her relatives and friends had no time to come and see her for the last time. Her husband and niece alone were with her to the last. She died at the age of thirty. When the notices of the funeral and previous service in the chapel were circulated, many of her Christian friends could hardly believe that she was dead, she having been so well, but the sight of the corpse convinced them of the reality of death. This sister had been in the employment of the Baptist Mission for four years, during which time she faithfully and earnestly sounded the Gospel truths to all whom she met, and was highly esteemed by heathen and Christians alike. Her work as a Bible-woman often took her, along with her companion, to the city and suburbs of Poona, and to its surrounding villages. In like manner, she often went to the districts of Decksal and Dhond to preach Christ."

Noki.

NOKI, the illustration forming the frontispiece, is a trading station on the south bank of the Congo, about four miles below Underhill. It is in Portuguese territory, and is the river starting-point for San Salvador. The trading house in the centre belongs to the "Companha Portugueza do Zaire," and the one to the left, on the point, belongs to a French trading company.

Noki is the farthest point reached by an ocean steamer. The attempt to navigate thus far was made some four years ago, but it was considered such a dangerous experiment that it has not been repeated.

H. ROSS PHILLIPS.

Acknowledgments.

THE Committee gratefully acknowledge the receipt of the following useful and welcome gifts:—A box of toys, books, &c., from Mrs. Jane Gething, of Pontnewydd, for the Rev. D. Jones, of Agra; numerous articles of clothing, fancy goods and toys, from Mrs. Shearer, of Edinburgh, from Mrs. Underhill, of Hampstead, and Mrs. Steane, of Rickmansworth, and a bale of woollen garments from Miss Barcham, of Norwich, for Mrs. Wall, of Rome; parcel of tracts from High Wycombe, for Rev. R. Spurgeon; a medicine case from Messrs. Burroughs & Welcome, for the Rev. R. H. C. Graham, of the Congo; a child's frock from Misses Lily and Mildred Gould, of Henley-in-Arden, a box of toys and other Christmas gifts from the scholars of the Battersea Park Sunday-school, for the Rev. G. Gray's school at Ratnapura,

Ceylon; a parcel of books from Mrs. C. H. Spurgeon, of Norwood, for Rev. G. J. Dann, of Allahabad; and one dozen print jackets from Miss Howell, of Bournemouth, for Bengali children under the Rev. R. Spurgeon, of Madaripore.

The Lord Loveth a Cheerful Giver.

WE very heartily acknowledge the receipt of a Five Pound Bank of England note from "A. C. B."; and of £6 from a contributor who writes:—"Some time ago I decided to send this £5 note to the Missionary Society; but I did not seize the opportunity. Meanwhile the £5 have increased, and so now I rejoice that I am able to send £6 to help forward the Kingdom of our Redeemer. I hope that before the New Year the old debt will have entirely gone." A Friend, in sending £10, says:—"I had thought of leaving a trifling legacy to several societies I now subscribe to, but find on the small amount I could afford to leave there would be 10s. duty to pay to the Government, so thought I had better make a little sacrifice and give it in my lifetime." A donor of £5 writes:—"When at Aberystwith in September last, I feel that I was very mercifully preserved during the night of Saturday, the 21st September, when I was shut in by the tide and had to stay out all the night. I have since thought it requires some practical acknowledgment of God's goodness to me during the time I was out, and permitting me to reach my friends in health and safety in the morning. It occurs to me that a donation to the Mission will be as good a way as any of showing my gratitude to God for His great mercy to me on that occasion. I have, therefore, much pleasure in enclosing a cheque for £5 on behalf of the Mission cause. I don't remember for certain if you have any debt to clear off, so will leave it to you to use as you think best for the Mission cause." "One who loves the Redeemer" sends twenty shillings. "Only a Servant Girl," sending five shillings, writes:—"I am very much interested in Mission work, and I try to help as much as I can. Some friends send me a HERALD, I lend it to my mistress, as she is a Christian lady. Another lady gave me 5s. for the Congo, who said she did not know anything of the Congo until I gave her the HERALD to read. My mistress has sewing meetings, and she gives some of the profits to the Congo Mission." From a Congo Missionary, £12, who wishes to give a tenth of his first year's salary as a thankoffering on the completion of his first year on the Congo River; a signet-ring and pencil-case have been received from Mrs. Harris, of Reading; also pair of hair earrings set in gold, mourning ring, 10 cent piece, gold brooch, and two small pieces of gold quartz, for the *Congo*, from "An Old Servant."

Our warm thanks are also due to the following generous donors:—Mr. T. M. Russell, £200; "O. B.," £105; Sir C. Wathen, for *Congo*, £100; Mr. Alfred Robinson, for *Debt*, £100; Mr. Chas. A. Rose, for *China*, £50; ditto, for *Debt*, £50; Mr. John Marnham, for *support of Congo Missionary*, £75; Matthew vi. 1—4, for ditto, £60; a Clifton Friend, for *Mrs. Wall's medical and evangelistic work*, £50; Mr. Arthur Robinson, for *Congo*, £25; "G. W. R.," £20 13s. 5d.; Rev. W. Martin, Bath, for *Congo*, £20; E. L. Coventry, for *Debt*, £20; Mr. John Evans, Maesbrook, per Rev. G. Archer and Mr. C. G. Bayley, £20;

Mr. Joseph Wates, £20; A Friend, per ditto, £20; Miss E. Haggas, for *boat for new station beyond Madaripore*, £20; Mr. T. D. Paul, £20; Mr. W. C. Houghton, £15; "F. R. O.," thankoffering, £12; A Friend, £10; Baroness Solwyns, for *Congo*, £10; Mrs. Davies, £10; Mr. E. J. Upward, J.P., for *Congo*, £10; "J. H. W.," for *Congo*, £10; Mr. and Mrs. C. Wickenden Pratt, £10; Mrs. J. L. MacDonald, for *Debt*, £10; Mrs. Bury, for *Debt*, £10; Mrs. Anderton, for *Debt*, £10; Mr. J. T. G. Dodd, £10.

A friend, having himself proved the advantage to the Society of lending his copy of the MISSIONARY HERALD, wishes us to commend the custom he has adopted. We heartily comply with his request. There must be many opportunities for thus calling attention to the work of the Mission; and to interest friends of the friends of the Society would be sure to increase the number of subscribers.

Recent Intelligence.

DURING the past month several cheering reports have been received from brethren in Norway:—The Rev. H. Andersen, writing from Arendal, says:—"Everywhere our meetings have been well attended. In this town we require a larger meeting-house in order to give all sufficient room who come to hear the Word of God. The work is still furthered, not only in Arendal, but in Grimstad and Lillesand and the surrounding districts. In all places interest is to be seen; and we believe God will also, in the coming time, show Himself gloriously among us."

The Rev. A. Milde, of Skien, reports:—"I have this quarter seen the great work of our Lord; and the church, both in Skien and Melum, has made progress. Many are seeking the Lord. Some have already found peace in God and have been baptized."

The Rev. M. Ohrn writes from Christiania:—"I am glad to be able to tell that God has blessed our work here, so that the church now has ninety members. We still hire a mission-hall, and are carrying on a prosperous Gospel work through a travelling evangelist in the surrounding country and towns."

The secretary of the church in Genoa sends information of the celebration of the tenth anniversary of the opening of the hall in that city. "The day," he writes, "established for same was the 9th September; and at eight o'clock in the evening, a truly brotherly meal took place, presided over by Sig. P. E. Jahier, who opened the union with a prayer of thanks to the Lord; he also read a brief account of the progress of our church in the period of ten years; and at the end, all, with one accord, decided that a letter of deep gratitude should be written to the Committee in England, and to all our English friends who have done, and continue doing, great sacrifices on the behalf of our Church and for the propagation of the Gospel in our country."

It is with deep sympathy we record the departure, from Japan, of the Rev. George Eaves, in consequence of failing health, the medical opinion being very decided as to the change being imperative. We very earnestly hope and pray that the drier climate of Colorado may prove beneficial. The same mail com-

municating this sad news also brings tidings of a great trial which has overtaken our other brother in Japan, the Rev. W. J. White :—"The angel of death has again come to my family and taken away another little much-loved baby boy of eleven months. Yesterday afternoon we laid him with his infant brother at Aoyama—the other two little ones lie in the Yokohama cemetery. I arrived home from the Tochigi station about half-past ten in the morning and found the child very sick; at ten o'clock at night his sweet spirit fled to the arms of the children's Saviour. To my dear wife this has been a terrible trial. The fact that she has lost each of her children thus makes it very sad. We have been shown much sympathy from our friends in this neighbourhood; but it is only the Father Himself who can comfort and sustain." We are sure friends at home will not fail to remember our dear brother and his sorrowing wife in this repeated bereavement.

On the 14th ult., the Rev. A. Day, of the Pastors' College, left in the s.s. *Bokhara* for Bombay, *en route* to Agra; and on the same day Mrs. Waldock, with her son and the two Misses Pigott, departed for Ceylon in the s.s. *Nepaul*.

At the General Committee Meeting held on the 19th ult., Mr. Walter Stapleton, of Bristol College, was accepted as a missionary for the Congo, and will join the Rev. H. R. C. Graham, Mrs. Graham, and Mrs. Lewis, who left for Africa on Friday last in s.s. *Mexican*; and Mr. J. A. A. Fuller, son of our missionary the Rev. J. J. Fuller, was also accepted as an assistant to one of our Congo brethren.

Those of our friends who may not yet have procured a copy of the memorials of our late treasurer, Mr. Tritton, may be glad to know that a few copies are still left, and can be obtained at the Mission House.

Contributions

From October 13th to November 12th, 1889.

When contributions are given for special objects, they are denoted as follows :—The letter *T* is placed before the sum when it is intended for *Translations*; *N P*, for *Native Preachers*; *W & O*, for *Widows and Orphans*.

ANNUAL SUBSCRIPTIONS.

Belcher, Mr. C. E.	0	10	0
Bickham, Miss Mary	1	0	0
Buck, Mr.	1	1	0
Butterworth, Rev. J. C., M.A., for *Congo*	0	10	0
Dean, Mr. W.	0	10	0
Diaper, Mr. Walter	1	10	0
Gott, Mr.	1	1	0
Gott, Mrs.	0	10	6
Gowing, Miss A.	1	0	0
Gregory, Miss M.	1	0	0
Hancorn, Mr. W.	0	10	0
Hancorn, Mr. James	0	10	0
Hooper, Mrs. T.	1	6	6
Do., Special	1	0	0
Houghton, Mr. W. C.	15	0	0
Lenton, Mrs. E.	0	15	0
Lewis, Mrs., Stratford-on-Avon	1	0	0
Little, Mr. F., Bristol	0	10	0
McInnes, Miss M. A.	0	10	0
Massey, Mr. S. E.	0	10	0
Mitchell, Mrs. A., St. Andrews, for *Congo*	2	0	0
Morgan, Mr. R., Birkenhead	6	0	0
Pennell, Mrs.	1	0	0
Staples, Mrs.	0	10	0
Tollner, Miss E.	1	0	0
Swan, Mr. W.	0	12	0
York, Miss	0	10	0
Do., for *China*	0	10	0
Do., for *Japan*	0	10	0
Do., for *Congo*	0	10	0
Yorston, Mr. A. G.	5	0	0
Do., for *Congo*	2	0	0
Do., for *Palestine*	0	10	0
Young, Mr. E. F., for *Congo*	0	10	0
Under 10s.	1	0	0
Do., for *Congo*	0	2	6

DONATIONS.

"Acts ix. 6"	6	0	0
A Friend	10	0	0
A Friend, per Mr. J. Wates	20	0	0
A Friend, per Rev. J. B. Myers	1	0	0
A. C. B.	5	0	0
Anon.'s Missionary Box	1	14	6
Cooke, Mr. S. N., for *Debt*	5	0	0
Culross, Rev. Dr., for *Debt*	1	0	0
Evans, Mr. John, Maesbrook, Salop, per Mr. C. G. Bayley and Rev. G. Archer	20	0	0
Horton, Mr. T., sale of photos	1	0	0
Keen, the late Miss, of York, per Rev. J. E. Shepherd	30	0	0
O. B.	105	0	0
"One that loves the Redeemer"	1	0	0
"One of the Lord's little ones"	0	10	0
Per R. H. C. G., for *Congo*	0	10	0
P. O., anon.	0	10	0
Pratt, Mr. and Mrs. C., Wickenden	10	0	0

Regent's Park College Students	4	10	0
Smith, Mrs. G., for *Congo*	0	10	0
Williams, Mr. T. E., for *Congo*	1	0	0
Do., for *China*	1	0	0
York, Miss, for *Debt*	1	0	0
Under 10s.	0	2	6
Do., for *Congo*	0	10	6
Do., for *harmonium for Turin*	0	13	6
Per Y. M. M. A., for *Training Institution at Madripore.*			
Rawlings, Mr. E.	6	0	0
Tucker, Mr. F. E.	2	0	0
Under 10s.	1	15	0

LEGACIES.

Child, the late Mr. Thos. S., Wotton-under-Edge, dividend on legacy	13	8	2
Sturge, the late Mr. George, second annual instalment of legacy, by Messrs. Bell, Stewards, and May	600	0	0

LONDON AND MIDDLESEX.

Acton	2	0	2
Battersea, York-road Ch. Sun.-sch., for *Mr. Pigott, Ceylon*	12	0	0
Belle Isle, Mission Ch.	67	6	3
Bermondsey, Drummond-road	4	0	0
Do., Haddon Hall Sun.-school	5	5	0
Bloomsbury Ch. Sun.-school, for *Mr. H. Thomas's school at Chaprantí, Delhi*	3	17	6
Do., for *Mr. Bentley, Congo*	0	14	6
Camberwell, Denmark-place	9	17	7
Do., Cottage Green, for *China*	7	10	0
Do., do., for *Congo*	5	0	0
Do., Mansion House Chapel	0	12	0
Charles-street, Camberwell, New-road	0	14	9
Child's Hill	0	15	8
Clapton, Downs Chapel	80	0	0
Do., for *Congo*	60	0	0
Dalston Junction Sun.-school	20	0	0
Enfield	10	17	3
Fulham	2	3	6
Forest Gate	7	14	0
Do., *for support of Congo boy, "Mansenda"*	1	4	5
Hammersmith, West End Ch.	4	0	7
Do., for *Debt*	3	4	3
Hampstead, Heath-street on account	275	0	0
Highgate, Southwood-lane	6	1	10
Do., for *Congo*	1	4	10
Do., for *N P*	0	5	5
Highgate Archway Ch. Snnday-school	5	0	0
Ladbroke Grove Ch., Notting Hill	14	16	6
Hornsey, Campsbourne Chapel	1	0	2
Do., Y. M. B. C., for *support of Congo boy*	5	0	0
Kentish Town Ragged School, for *Congo*	0	7	6
Peckham, Rye-lane	11	11	10
Do., Blenheim-grove Sunday-school	1	10	0
Poplar, Cotton-street Sunday-school	0	17	8
Regent-street, Lambeth	2	0	0
St. Peter's Park Sun.-school	3	19	8
Shoreditch Tabernacle, for *support of Congo boy*	20	0	0
Spencer Place Ch. Sun.-school	2	16	0
Stockwell Sun.-school, per Y.M.M.A.	10	9	9
Stoke Newington, Devonshire-square Ch.	6	10	8
Do., Sun.-school, per Y.M.M.A.	10	0	0
Stratford, Carpenter-road Sunday-school	3	5	0
Twickenham, Whitton Mission Hall	0	16	7
Upper Holloway Sun.-school	6	18	7
Vauxhall Sun.-school	5	16	2
Victoria Chapel, Wandsworth-road	25	0	0
Walworth, Ebenezer Sunday-school, per Y.M.M.A., for *Barisal School*	3	9	6
Westbourne-grove	2	3	0
Woodberry Down	6	5	0

BEDFORDSHIRE.

Stevington	0	19	6

BERKSHIRE.

Reading, Wycliffe Ch.	8	3	0
Wokingham	5	14	11

CHESHIRE.

Birkenhead, Grange-rd. Sunday-school	5	0	0
Chester, Grosvenor Park	2	10	0
Egremont	9	0	0

CORNWALL.

Helston	9	0	0
St. Austell	1	7	0
Truro	4	4	6

DERBYSHIRE.

Derby	27	4	5
Loscoe	1	17	0

DEVONSHIRE.

Cullompton	12	11	3
Devonport, Hope Ch.	3	4	8
Do., Morice-square	5	12	0
Do., Pembroke-street	0	12	0
Honiton	4	3	0
Kingsbridge	8	16	3
Do., Juv., for *China*	2	6	0
Plymouth, for *Mrs. Morgan's China Appeal*	2	7	9
Do., George-street	11	13	3
Do., do., for *Congo*	0	13	8
Do., do., for *Mr. Graham, Congo*	0	3	1
Do., do., for *support of orphan, Barisal*	5	0	0
Do., do., for *Mr. Richard's literary work, China*	2	10	0
Do., do., Sun.-school	15	9	9
Totnes	34	18	6
Do., for *China*	2	2	0

DORSETSHIRE.

Weymouth	5	0	0

DURHAM.

Hartlepool, Tower-st.	3	0	0
Jarrow, Grange-road	5	9	4
Middleton-in-Teesdale	17	7	3
Do., for *China*	2	0	0
Do., for *Rome*	1	1	6
Do., for *India*	1	0	0
Do., for *Africa*	1	0	0
Spennymoor	0	10	0
Sunderland	0	3	7
Witton Park, Zoar	0	13	0

ESSEX.

Barking, Queen's-road	4	0	11
Harlow	5	0	0
Leytonstone	11	2	4

GLOUCESTERSHIRE.

Bourton-on-the-Water	11	9	2
Eastington, Nupend Ch.	2	1	1
Do., Sunday-school	7	4	7
Fairford	5	13	10
Kingstanley	6	12	2
Do., for *China*	0	10	0
Do., Sunday-school	7	9	0
Maseyhampton	2	14	11
Minchinhampton	6	1	4
Do., for *Congo*	1	0	0
Naunton and Guiting	3	16	3
Shortwood	33	19	6
Do., for *Congo*	1	10	0
Wotton-under-Edge	15	9	0

HAMPSHIRE.

Portsmouth	1	10	9

ISLE OF WIGHT.

Colwell	2	11	3
Sandown	5	5	4
Yarmouth	3	15	0

HERTFORDSHIRE.

Boxmoor	5	2	0

HUNTINGDONSHIRE.

Woodhurst	0	10	0

KENT.

Ashford Sunday-school	1	12	1
Bessells Green	25	13	10
Do., for *Congo*	2	0	0
Bexley Heath, Old Bap. Ch. Sunday-school	0	15	0
Brockley-road Ch. Sun.-school	9	13	8
Canterbury	10	3	0
Do., Sunday-school	5	7	7
Erith, for *Congo*	7	0	0
Forest Hill, Sydenham Chapel	4	15	6
New Brompton Sunday-school	1	18	6
Ramsgate, Ellington Chapel, on account	20	0	0
Tonbridge	6	0	0

LANCASHIRE.

Accrington, Cannon-st.	14	0	0
Do., Juvenile	6	19	9
Do., Bethel Chapel	9	13	2
Bootle	1	0	0
Doals	1	17	6
Liverpool, Myrtle-st.	85	0	0
Do., Toxteth Tab.	100	0	0
Do., do., for *Liverpool Station, Congo*	5	0	0
Do., Pembroke Ch.	4	18	9
Do., Richmond Ch.	49	1	9

Liverpool Auxiliary, per Mr. J. Cripps—			
Princes Gate	23	10	1
Kensington	16	3	5
Fabius Ch.	4	2	6
Hall-lane	5	11	6
Walnut-street	6	12	5
Empire-street	4	2	2
Pembroke-street	8	16	0
Walton	2	8	5
	71	6	6
Less anniversary expenses	20	2	6
	51	4	0
Manchester and Salford Auxiliary, on account, per Mr. T. Spencer, treasurer	180	0	0
Waterfoot	3	15	0
Wigan, King-street Sunday-school	0	10	0

LEICESTERSHIRE.

Foxton	6	17	0
Leicester, Belvoir-st.	130	8	7
Do., Harvey-lane	14	9	8
Do., Charles-street	56	3	6
Do., Melbourn Hall, *towards support of Mr. Rogers*	21	16	9
Do., Belgrave Union Ch.	3	14	8

NORTHAMPTONSHIRE.

Heyford	2	12	0
Moulton and Pitsford	3	4	0
Northampton, College-street	7	15	6

NORTHUMBERLAND.

Ford Forge	9	13	4

NOTTINGHAMSHIRE.

Nottingham, Public meeting	5	6	0
Do., Derby-road	43	6	1
Do., Palm-street	5	0	0
	53	12	1
Less expenses	2	11	0
	51	1	1
Nottingham, Juv. Assoc. annual services	6	11	4
Derby-road	6	18	3
Independent-street	3	17	0
Palm-street (2 years)	8	14	0
	26	0	7
Less expenses	0	3	2
	25	17	5

OXFORDSHIRE.

Caversham Juv., for *Africa*	10	0	0
Do., for *China*	10	0	0
Do., for *Intally*	10	0	0
Do., for *Brittany*	5	0	0
Hook Norton	0	14	5

SOMERSETSHIRE.

Burnham	11	2	6
Crewkerne	8	7	9
Williton Sunday-school	2	6	0

STAFFORDSHIRE.

Burton-on-Trent	2	12	0
Wednesbury	1	10	0
West Bromwich	2	4	1
Wolverhampton	2	6	11

SURREY.

Dorking	6	5	7
Do., for *W & O*	1	1	8
Dormans Land	3	19	4
Do., for *China*	0	10	0
Do., for *Congo*	0	10	0
Streatham-hill, Bible-class	1	6	7
Sutton	0	10	5
Do., for *N P, Delhi*	1	15	6
West Norwood Sun.-school	5	6	8

SUSSEX.

Eastbourne	10	0	0

WARWICKSHIRE.

Birmingham, on account, per Mr. Thos. Adams, Treasurer	51	11	9
Do., colls. at Autumnal meetings—			
Town Hall	29	11	9
Juv. Meeting	5	11	10
Graham-road	54	6	9
Carr's-lane Chapel	35	19	1
Church of the Redeemer	7	18	5
Moseley	7	0	11
	140	8	0
Coventry, Queen's-road	146	14	4
Do., St. Michael's	73	8	8
Do., do., for *W & O*	3	3	0
Do., do., for *China*	2	10	0
Do., do., for *Congo*	3	0	0
Stratford-on-Avon Sun.-school	4	14	7

WILTSHIRE.

Downton	41	15	6
Salisbury	142	4	3

YORKSHIRE.

Armley	4	4	2
Batley	8	13	0
Brearley, Luddenden Foot	18	15	0
Crigglestone	0	10	0
Farsley	87	15	2
Halifax, Trinity-road	12	10	6
Harrogate	55	12	10
Do., Juv., for *Congo*	3	11	0
Hebden Bridge	59	18	10
Do., for *China*	0	10	0
Do., for *Congo*	0	10	0
Horsforth, Zion	5	12	6
Leeds, United meeting	15	16	11
Do., South Parade	36	5	0
Do., Blenheim Ch., on account	45	0	0
Do., Burley-road	6	17	6
Do., Newton Union Ch.	5	5	7
	109	5	0
Less district expenses	11	5	1
	97	19	11
Lindley Oakes Chapel	4	4	9
Mirfield	12	9	4
Ossett	2	5	0
Polemoor	0	10	6
Slack Lane	0	10	0
South Bank, Normanby-road	6	0	0
Stanningley	10	8	4
Todmorden, Roomfield Ch.	22	17	2
Do., for *support of Congo boy*	5	0	0
Wakefield	8	4	4

SOUTH WALES.

CARMARTHENSHIRE.

Llanelly, Greenfield	126	17	7
Do., for *W & O*	6	16	9

GLAMORGANSHIRE.

Penarth, Stanwell-road Sunday-school	1	9	7
Swansea, Mt. Pleasant	10	13	6

MONMOUTHSHIRE.

Abergavenny, Frogmore-street	15	1	9
Do., Sun.-school	11	19	0
Redwick	1	7	0
Usk	8	1	6
Whitebrook and Llandogo	1	18	0

PEMBROKESHIRE.

Blaenywaun, for *Mr. W. R. James and party*	11	2	9

SCOTLAND.

Elgin, for *Congo*	0	14	0
Glasgow, Adelaide-place	10	0	0
Kirkcaldy	3	15	4
Leith	0	5	0

IRELAND.

Carrickfergus	0	11	0
Dublin	5	0	0

FOREIGN.

EUROPE.

RUSSIA.

Windau, Kurland, for *Congo*	2	17	0

WEST INDIES.

JAMAICA.

Jamaica Baptist Missionary Society	100	0	0

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